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THE
JEWISH ENCYCLOPEDIA

ITALY: Kingdom of southern Europe, with a total population of about 32,000,000, in which there are about 34,653 Jews (1901). This country, which the Israelites, punning upon the name, called "I Ṭal Yah" = "the land of the dew of the Lord" (comp. Gen. xxvii. 39), has been prominent in the history of the Jews. This prominence has not been due to the number of Jews in Italy, which has never been particularly large, but rather to the fact that they were not subjected to those continued and cruel persecutions to which they were exposed in other countries; and they may be said to have enjoyed, especially at certain periods, a fair degree of liberty.

The first definite appearance of Jews in the history of Italy was that of the embassy sent by Simon Maccabeus to Rome to strengthen the alliance with the Romans against the Syrians. The ambassadors received a cordial welcome from their coreligionists who were already established there, and whose number at the time of the emperor Claudius was comparatively so great that when, for some unknown reason, he was desirous of expelling them, he did not dare to do so. Moreover, when, toward the end of his reign, by reason of trouble provoked by a Christian propagandist, he actually expelled a portion of the Jews, there remained in Rome a fully organized community, presided over by heads called ἄρχοντες or γερουσιάρχοι. The Jews maintained in Rome several synagogues, whose spiritual head was called ἀρχισυνάγωγος; in their cemetery the tombstones bore the symbolic seven-branched candlestick. Even in the time of Tiberius—who pretended to be friendly to the Jews, but really was as hostile to them as Augustus had been—many converts to Judaism were made in Rome. It was when the wife of his friend, the senator Saturninus, became a convert to Judaism, that Tiberius showed his enmity toward the adherents of this faith by publishing, on the advice of his minister Sejanus, an edict commanding all Jews and proselytes who should not have abjured their faith before a fixed date to leave Rome under penalty of perpetual bondage. A large number of young Jews was ordered to fight against the brigands in Sardinia, where the greater part of them lost their lives. This was the first persecution of the Jews in the West. There were other Jewish colonies at that time in southern Italy, in Sicily, and in Sardinia, but they were neither large nor important.

Under the Empire.

From Rome, where Judaism had many adherents and enjoyed a certain influence even at court, the Jews spread into other parts of Italy; but the greater number of those who came to such parts somewhat later immigrated from other countries. Thus in Sicily there came from Africa to Palermo about 1,500 families, and to Messina about 200 families. To Tuscany Jews came from Spain; to Lombardy, to Piedmont, and to the territory of Genoa, from central Italy. But they were never numerous; only in Milan, Turin, and Genoa were there communities of some importance; and even from these provinces they were frequently expelled and after an interval allowed to reenter. From the Orient, where the Venetian republic had important colonies, many went to Venice, and also to Ancona and Pesaro. From these cities, too, as from Ferrara, they were at times expelled; and, as elsewhere, they were readmitted. There were some Jews in almost every village of the Venetian possessions; at Padua, Verona, Mantua, and Modena there were long-established and important communities. In the Neapolitan realm the greater number of the Jews were settled in Naples, in Capua, and in other large towns along the Adriatic coast, such as Bari, Otranto, Brindisi, Taranto, Benevento, Sulmona, Salerno, and Trani. In the interior there were scarcely any Jews.

After Judea had been declared a Roman province, the procurators sent thither by the Senate became more and more cruel in their treatment of the Jews, and finally incited them to a rebellion which ended in the ruin of the Jewish state under the emperor Titus (70 C.E.). A large number of prisoners and soldiers were transferred to Italy; but naturally the vanquished did not feel disposed to emigrate to the land of their conquerors and oppressors. Titus had a reign of short duration; and his successor, Domitian, treated the Jews cruelly. To him is attributed the intention to execute a decree which he had forced the Senate to approve, and under which, within thirty days after its promulgation, all the Jewish subjects of Rome were to be massacred. The patriarch, with three of the most illustrious tannaim, repaired to Rome in order to prevent the carrying out of this infamous project; soon afterward Domitian died, and his successor, Nerva, showed himself favorable to his Jewish subjects. He re-

mained on the throne but a short time and was succeeded by Trajan, a persistent opponent of the Jews, and in whose wars many thousands of them lost their lives in Babylon, in Egypt, and in Cyprus. Hadrian, in turn, was at first inclined to favor the Jews, and he even granted them permission to rebuild the Temple at Jerusalem (118). This concession he later withdrew, and, indeed, he became one of their most bitter enemies, issuing an edict forbidding them to continue their religious practises.

A few years later this hostile legislation, which for the most part had never been enforced, was repealed, and the condition of the Jews was for a short time improved. Through the growth and diffusion of Christianity, however, it soon became worse and worse. As the Christians detached themselves from the Jews, the former became the fiercest enemies of the latter. When Constantine, who at the beginning of his reign had advocated liberty of conscience, became a convert to Christianity, he established oppressive laws for the Jews; but these were in turn abolished by Julian the Apostate, who showed his favor toward the Jews to the extent of permitting them to resume their scheme for the reconstruction of the Temple at Jerusalem. This concession was withdrawn under his successor, who, again, was a Christian; and then the oppression grew considerably. Thus periods of persecution were followed by periods of quiescence, until the fall of the Roman empire.

Influence of Christianity.

At the time of the foundation of the Ostrogothic rule under Theodoric, there were flourishing communities of Jews in Rome, Milan, Genoa, Palermo, Messina, Agrigentum, and in Sardinia. The popes of the period were not seriously opposed to the Jews; and this accounts for the ardor with which the latter took up arms for the Ostrogoths as against the forces of Justinian — particularly at Naples, where the remarkable defense of the city was maintained almost entirely by Jews. After the failure of the various attempts to make Italy a province of the Byzantine empire, the Jews had to suffer much oppression from the Exarch of Ravenna; but it was not long until the greater part of Italy came into the possession of the Lombards, under whom they lived in peace. Indeed, the Lombards passed no exceptional laws relative to the Jews. Even after the Lombards embraced Catholicism the condition of the Jews was always favorable, because the popes of that time not only did not persecute them, but guaranteed them more or less protection. Pope Gregory the Great treated them with much consideration. Under succeeding popes the condition of the Jews did not grow worse; and the same was the case in the several smaller states into which Italy was divided. Both popes and states were so absorbed in continual external and internal dissensions that the Jews were left in peace. In every individual state of Italy a certain amount of protection was granted to them in order to secure the advantages of their commercial enterprise. The fact that the historians of this period scarcely make mention of the Jews, proves that their condition was tolerable.

There was an expulsion of Jews from Bologna, it is true, in 1172; but they were soon allowed to return. A nephew of Rabbi Nathan ben Jehiel acted as administrator of the property of Alexander III., who showed his amicable feelings toward the Jews at the Lateran Council of 1179, where he defeated the designs of hostile prelates who advocated restrictive and odious anti-Jewish laws. Under Norman rule the Jews of southern Italy and of Sicily enjoyed even greater freedom; they were considered the equals of the Christians, and were permitted to follow any career; they even had jurisdiction over their own affairs. Indeed, in no country were the canonical laws against the Jews so frequently disregarded as in Italy. A later pope—either Nicholas IV. (1288–92) or Boniface VIII. (1294–1303)—had for his physician a Jew, Isaac ben Mordecai, surnamed Maestro Gajo.

Among the early Jews of Italy who left behind them traces of their literary activity was Shabbethai Donnolo (died 982). Two centuries later (1150) there became known as poets Shabbethai ben Moses of Rome; his son Jehiel Kalonymus, once regarded as a Talmudic authority even beyond Italy; and Rabbi Jehiel of the Mansi (Anaw) family, also of Rome. Their compositions are full of thought, but their diction is rather crude. Nathan, son of the abovementioned Rabbi Jehiel, was the author of a Talmudic lexicon ("'Aruk") which became the key to the study of the Talmud.

Early Literature.

Solomon Parḥon compiled during his residence at Salerno a Hebrew dictionary which fostered the study of Biblical exegesis among the Italian Jews. On the whole, however, Hebrew culture was not in a flourishing condition. The only liturgical author of merit was Joab ben Solomon, some of whose compositions are extant.

Toward the second half of the thirteenth century signs appeared of a better Hebrew culture and of a more profound study of the Talmud. Isaiah di Trani the Elder (1232–79), a high Talmudic authority, was the author of many celebrated responsa. David, his son, and Isaiah di Trani the Younger, his nephew, followed in his footsteps, as did their descendants until the end of the seventeenth century. Meïr ben Moses presided over an important Talmudic school in Rome, and Abraham ben Joseph over one in Pesaro. In Rome two famous physicians, Abraham and Jehiel, descendants of Nathan ben Jehiel, taught the Talmud. One of the women of this gifted family, Paola dei Mansi, also attained distinction; her Biblical and Talmudic knowledge was considerable, and she transcribed Biblical commentaries in a notably beautiful handwriting (see Jew. Encyc. i. 567, *s.v.* Paola Anaw).

About this period Frederick II., the last of the Hohenstaufen, employed Jews to translate from the Arabic philosophical and astronomical treatises; among these writers were Judah Kohen of Toledo, later of Tuscany, and Jacob Anatolio of Provence. This encouragement naturally led to the study of the works of Maimonides—particularly of the "Moreh Nebukim"—the favorite writer of Hillel of Verona (1220-95). This last-named litterateur and philosopher practised medicine at Rome and in other Italian cities, and translated into Hebrew several

medical works. The liberal spirit of the writings of Maimonides had other votaries in Italy; *e.g.*, Shabbethai ben Solomon of Rome and Zerahiah Ḥen of Barcelona, who migrated to Rome and contributed much to spread the knowledge of his works. The effect of this on the Italian Jews was apparent in their love of freedom of thought and their esteem for literature, as well as in their adherence to the literal rendering of the Biblical texts and their opposition to fanatical cabalists and mystic theories. Among other devotees of these theories was Immanuel b. Solomon of Rome, the celebrated friend of Dante. The discord between the followers of Maimonides and his opponents wrought most serious damage to the interests of Judaism.

The political and social status of the Jews was also destined to suffer because of the advent to the papal throne of Innocent III. (1198–1216), the chief originator of the many persecutions suffered in later times by the Jews in all Christian lands. This retrogressive pope, the most bitter enemy of freedom of thought, set into operation against the Jews most illegitimate measures; especially did he threaten with excommunication those who placed or maintained Jews in public positions, and he insisted that every Jew holding office should be dismissed. The deepest insult was the order that every Jew must always wear, conspicuously displayed, a special badge.

Innocent III.

In 1235 Pope Gregory IX. published the first bull against the ritual sacrifice עלילת הרם. Other popes followed his example, particularly Innocent IV. in 1247, Gregory X. in 1272, Clement VI. in 1348, Gregory XI. in 1371, Martin V. in 1422, Nicholas V. in 1447, Sixtus V. in 1475, Paul III. in 1540, and later Alexander VII., Clement XIII., and Clement XIV.

The rise of poetry in Italy at the time of Dante influenced the Jews also. The rich and the powerful, partly by reason of sincere interest, partly in obedience to the spirit of the times, became patrons of Jewish writers, thus inducing the greatest activity on their part. This activity was particularly noticeable at Rome, where a new Jewish poetry arose, mainly through the works of Leo Romano, translator of the writings of Thomas Aquinas and author of exegetical works of merit; of Judah Siciliano, a writer in rimed prose; of Kalonymus ben Kalonymus, a famous satirical poet; and especially of the above-mentioned Immanuel. On the initiative of the Roman community, a Hebrew translation of Maimonides' Arabic commentary on the Mishnah was made. At this time Pope John XXII. was on the point of pronouncing a ban against the Jews of Rome. The Jews instituted a day of public fasting and of prayer to appeal for divine assistance. King Robert of Sicily, who favored the Jews, sent an envoy to the pope at Avignon, who succeeded in averting this great peril. Immanuel himself described this envoy as a person of high merit and of great culture. This period of Jewish literature in Italy is indeed one of great splendor. After Immanuel there were no other Jewish writers of importance until Moses da Rieti (1388), a writer of Hebrew as elegant as his Italian; but despite this, his wearisome and unnatural style could not compare with the pleasing and spirited works of Immanuel.

The Jews suffered much from the relentless persecutions of the antipope Benedict XIII.; and the accession of his successor, Martin V., was hailed with delight by the Jews. The synod convoked by the Jews at Bologna, and continued at Forli, sent a deputation with costly gifts to the new pope, praying him to abolish the oppressive laws promulgated by Benedict and to grant the Jews those privileges which had been accorded them under previous popes. The deputation succeeded in its mission, but the period of grace was short; for Martin's successor, Eugenius IV., at first favorably disposed toward the Jews, ultimately reenacted all the restrictive laws issued by Benedict. In Italy, however, his bull was generally disregarded. The great centers, such as Venice, Florence, Genoa, and Pisa, realized that their commercial interests were of more importance than the affairs of the spiritual leaders of the Church; and accordingly the Jews, many of whom were bankers and leading merchants, found their condition better than ever before. It thus became easy for Jewish bankers to obtain permission to establish banks and to engage in monetary transactions. Indeed, in one instance even the Bishop of Mantua, in the name of the pope, accorded permission to the Jews to lend money at interest. All the banking negotiations of Tuscany were in the hands of a Jew, Jehiel of Pisa. The influential position of this successful financier was of the greatest advantage to his coreligionists at the time of the exile from Spain.

Benedict XIII.

The Jews were also successful as medical practitioners. William of Portaleone, physician to Ferdinand, King of Naples, and to the ducal houses of Sforza and Gonzaga, was one of the ablest of that time. He was the first of the long line of illustrious physicians in his family.

The revival of interest in the studies of ancient Greece and Rome stimulated the study of Biblical literature; and such men as Pico di Mirandola and Cardinals Ægidius da Viterbo and Domenico Grimani devoted themselves to the study of Hebrew and Hebrew literature. This produced amicable relations between Jews and Christians. At the time of the Medicis Jews frequented the universities and were active in the renascence of letters and of the sciences; but they remained strangers to the fine arts, especially painting and sculpture. The printing establishments of Reggio, Pieve di Sacco, Mantua, Ferrara, Bologna, and Naples were founded at this period. Obadiah of Bertinoro, eloquent preacher and famous commentator of the Mishnah; Messer Leon (Judah ben Jehiel) of Naples, rabbi and physician at Mantua; and Elijah Delmedigo, the philosopher, flourished at this period. Pico di Mirandola was a disciple of the last named, as were many others, who learned from him the Hebrew language or studied philosophy under his guidance. Driven from Germany and Poland by persecutions, many learned rabbis and Talmudists went to Italy; among these were Judah Minz, who became rabbi at Padua, and Joseph Colon, of French extraction, rabbi successively at Bologna and Mantua. Both

Influence of the Renascence; Printing.

were opposed to the liberal ideas then dominant in Italy; and soon strife and controversy arose between Colon and Messer Leon, between Minz and Elijah Delmedigo.

Toward the end of the fifteenth century the monks disturbed the relatively peaceful condition of the Jews. The most bitter enemy was Bernardinus of Feltre. Not succeeding in inflaming the Italians with his calumnies, he instigated a bloody persecution of the Jews of Trent, then under German rule. The murder of the infant Simon was attributed to them. In their favor appeared the Doge of Venice, Peter Mocenigo, and Pope Sixtus IV., who at first refused to proclaim as a saint the child found dead, firmly declaring the story of the ritual murder to be an invention.

A great number of the exiles from Spain (1492) betook themselves to Italy, where they were given protection by King Ferdinand I. of Naples. Don Isaac Abravanel even received a position at the Neapolitan court, which he retained under the succeeding king, Alfonso II. The Spanish Jews were well received also in Ferrara by Duke Hercules I., and in Tuscany through the mediation of Jehiel of Pisa and his sons. But at Rome and Genoa they experienced all the vexations and torments that hunger, plague, and poverty bring with them, and were forced to accept baptism in order to escape starvation. In some few cases the immigrants exceeded in number the Jews already domiciled, and gave the determining vote in matters of communal interest and in the direction of studies.

Refugees from Spain.

From Alexander VI. to Clement VII. the popes were indulgent toward the Jews, having more urgent matters to occupy them. Indeed, the popes themselves and many of the most influential cardinals openly violated one of the most severe enactments of the Council of Basel, namely, that prohibiting Christians from employing Jewish physicians; and they even gave the latter positions at the papal court. The Jewish communities of Naples and of Rome received the greatest number of accessions; but many Jews passed on from these cities to Ancona and Venice, and thence to Padua. Venice, imitating the odious measures of the German cities, assigned to the Jews a special quarter ("ghetto").

Isaac Abravanel with his sons exercised a beneficent influence alike upon the native Jews and the newcomers. Among the sons the most influential was Samuel; he and his wife, Benvenida, were on terms of intimacy with the court of Naples. The daughter of the governor, Don Pedro de Toledo, was attached to Benvenida, whom she called mother, and continued her love and respect after her marriage to Cosimo II., Duke of Tuscany. These relations with powerful and illustrious families made Abravanel the pride and shield of the Italian Israelites.

The Talmudic school at Padua, presided over by Judah Minz, enjoyed great repute. Not only young men but those advanced in life came to him from Italy, from Germany, and even from Turkey, to attend his lectures. He died at an advanced age; and his son Abraham continued the school, though with diminished success. At Bologna during the first half of the sixteenth century flourished Obadiah Sforno, who, while practising as a physician, applied himself with much earnestness to Biblical exegesis and to philosophy. He dedicated some of his works, written in Hebrew but furnished with a Latin translation, to King Henry III. of France. At Ferrara Abraham ben Mordecai Farissol, philosopher and exegete, enjoyed the protection of Hercules I. of Este, a patron of literature, science, and art. It became common in the Italian cities for learned Jews to enter into discussions of theological questions with the monks, and in several of these Farissol took part. By order of the duke his dissertations, originally written in Hebrew, were translated into Italian, so that his opponents could prepare a defense. Among those who assisted Reuchlin in aid of the Jews was Ægidius da Viterbo, head of the Augustinians, disciple and patron of Elijah Levita, and student of Hebrew literature and poetry. "Fighting with you," he wrote to Reuchlin, "we fight for light against darkness, aiming to save not the Talmud, but the Church." The watchword which went forth from Italy and passed on everywhere was "For the salvation of the Talmud."

In Italy Elijah Levita numbered many Christians among his disciples. Just as many illustrious Italians, among them princes of the Church, devoted themselves with zeal to Hebrew studies, so the Jews with equal ardor devoted their energies to Italian, which they spoke with ease and elegance and which they sometimes employed in their writings. A famous writer was Leo Hebræus (Judah Abravanel), known through his "Dialoghi di Amore." His language was fluent and correct, and his work was everywhere enthusiastically received.

In the sixteenth century cabalistic doctrines were introduced into Italy by Spanish exiles, Abraham Levita, Baruch of Benevento, and Judah Ḥayyaṭ, among others. These awakened much interest, and their mystical ideas appealed to many. Moreover, the fact that prominent Christians, such as Ægidius da Viterbo and Reuchlin, were devoted to the Cabala, exercised a great influence upon the Jews. The wide-spread dispersion of the Jews had weakened in many minds faith in a final redemption; so that the new Messianic interpretations of the cabalists appealed to them. The indefatigable Abravanel wrote three works in which he attempted to show the truth of the Messianic doctrines; but, carried away by the dominant error of the times, he unwisely fixed a date for the advent of the Messiah. In Istria—a country which had been under Venetian dominion—appeared Asher Lämmlein, a German, who pretended to be a prophet, and who announced with much solemnity the coming of the Messiah in the year 1502. In this "year of penitence" there were much fasting, much prayer, and a generous distribution of alms. The movement was so general that even Christians believed Lämmlein to be possessed of the true prophetic spirit. The year came to an end, and the prophecy remained unfulfilled. Discouraged, many embraced Christianity. The cabalists, however, were not disheartened, and, supported by reports of miraculous happenings, they began to revive the courage of their coreligionists

Spread of the Cabala.

and to preach again faith in the coming of the Messiah. They were disposed to place credence in the most improbable assertions; and accordingly, when David Reubeni made his appearance in Italy, he found ready a large body of supporters. His mission was to gain support, especially from the pope, to fight the Turks. David went to Venice and to Rome, where he presented himself before Pope Clement VII., by whom he was received with all the honors accorded to an ambassador. The idea of a crusade of Jews against Turks was a most pleasing one to the pope. After a year's sojourn in Rome David was called to Portugal. Here he found a champion in a Marano in service at the court, who, undergoing circumcision and changing his name to Solomon Molko, announced his fealty to Judaism. The Maranos and cabalists maintained generally that the sack of Rome in 1527 was a sign of the coming of the Messiah. But David lost favor, and was expelled from Portugal. Thereupon the Maranos were condemned to the stake by thousands. Many succeeded in escaping to Italy; and the pope, together with the college of cardinals, wishing to restore prosperity to Ancona, assigned to the exiles an asylum in that city. Molko also went to Ancona, where, as a professed Jew, he delivered public Messianic sermons, and held theological disputations with illustrious Christians. In some of his sermons he prophesied a great flood. At Rome, where, after thirty days of fasting, he presented himself to the pope, he was favorably received, and was given a safe-conduct through all the papal dominions. The flood which he had prophesied really came to pass (Oct., 1530); and on his return to Rome he was greeted as a prophet. Accompanied by a faithful servant, he escaped the Inquisition and reached Ancona, where he again began his preaching. The fierce persecutions suffered by the Spanish and Portuguese Maranos induced Molko and Reubeni to repair to Ratisbon and appear before the emperors Charles V. and Ferdinand of Austria to solicit their aid. Josel of Rosheim gave them his support; nevertheless both enthusiasts were made prisoners. Molko was burned on the pyre at Mantua, and Reubeni was imprisoned in Spain, where he died three years later.

Pseudo-Messiahs.

The ultra-Catholic party tried with all the means at its disposal to introduce the Inquisition into the Neapolitan realm, then under Spanish rule. Charles V., upon his return from his victories in Africa, was on the point of exiling the Jews from Naples, but deferred doing so owing to the influence of Benvenida, wife of Samuel Abravanel. A few years later, however (1533), such a decree was proclaimed, but upon this occasion also Samuel Abravanel and others were able through their influence to avert for several years the execution of the edict. Many Jews repaired to Turkey, some to Ancona, and still others to Ferrara, where they were received graciously by Duke Hercules II.

Expulsion from Naples.

After the death of Pope Paul III., who had showed favor to the Jews, a period of strife, of persecutions, and of despondency set in. A few years later the Jews were exiled from Genoa, among the refugees being Joseph ha-Kohen, physician to the doge Andrea Doria and eminent historian. The Maranos, driven from Spain and Portugal, were allowed by Duke Hercules to enter his dominions and to profess Judaism without molestation. Thus, Samuel Usque, also a historian, who had fled from the Inquisition in Portugal, settled in Ferrara; and Abraham Usque founded a large printing establishment there. A third Usque, Solomon, merchant of Venice and Ancona and poet of some note, translated the sonnets of Petrarch into excellent Spanish verse, which was much admired by his contemporaries.

While the return to Judaism of the Marano Usques caused much rejoicing among the Italian Jews, this was counterbalanced by the deep grief into which they were plunged by the conversion to Christianity of two grandsons of Elijah Levita, Leone Romano and Vittorio Eliano. One became a canon of the Church; the other, a Jesuit. They violently slandered the Talmud to Pope Julius III. and the Inquisition; and as a consequence the pope pronounced the sentence of destruction against this work, to the printing of which one of his predecessors, Leo X., had given his sanction. On the Jewish New-Year's Day (Sept. 9), 1553, all the copies of the Talmud in the principal cities of Italy, in the printing establishments of Venice, and even in the distant island of Candia (Crete), were burned. Still more cruel was the fate of the Jews under Pope Marcellus III., who wished to exile them from Rome because of a charge of ritual murder. He was restrained from the execution of this cruel and unjust project by Cardinal Alexander Farnese, who, animated by a true love for his fellow creatures, succeeded in bringing to light the infamous author of the murder.

But the most serious misfortune for the Jews was the election of Paul IV. as Marcellus' successor. This cruel pontiff, not content with confirming all the more severe of the bulls against the Jews issued up to that time, added others still more oppressive and containing all manner of prohibitions, which condemned the Jews to the most abject misery, deprived them of the means of sustenance, and denied to them the exercise of all professions. They were finally forced to labor at the restoration of the walls of Rome without any compensation whatever. Indeed, upon one occasion the pope had secretly given orders to one of his nephews to burn at night the quarter inhabited by the Jews; but Alexander Farnese, hearing of the infamous proposal, succeeded in frustrating it. Many Jews now abandoned Rome and Ancona and went to Ferrara and Pesaro. Here the Duke of Urbino welcomed them graciously in the hope of directing to the new port of Pesaro the extensive commerce of the Levant, which was at that time exclusively in the hands of the Jews of Ancona. Among the many who were forced to leave Rome was the illustrious Marano, Amato Lusitano, a distinguished physician, who had often attended Pope Julius III. He had even been invited to become physician to the King of Poland, but had declined the offer in order to remain in Italy. He fled from the Inquisition to Pesaro, where he openly professed Judaism.

Paul IV.

The persecutions at Ancona now became barbarous. Three Jews and a Jewess, Donna Maiora, were

burned alive at the stake, preferring death to apostasy. The glories of their martyrdom were sung by three Jewish poets in elegies which are still recited in the synagogue at Ancona on the anniversary of the destruction of the Temple. Another interesting personality was Donna Gracia Mendesia Nasi. Charles V. and other potentates had frequently had recourse to the bank founded by her husband in Portugal. At her husband's death Donna Gracia moved with her children to Antwerp, and thence, after protracted wanderings with varying fortunes, to Venice, Ferrara, Rome, Sicily, and finally to Turkey, where she succeeded in persuading Sulaiman to force the pope to set at liberty all the Turkish Jews imprisoned at Ancona. These tragic events, and in general the unprecedented cruelty and violence of Paul IV., induced the Jews to unite and to form a plan of retaliation by allying themselves with the Jews of the Levant to boycott the port of Ancona, to stop all commercial relations with that papal state, and thereby to cripple its activity. This plan was partially carried out, and the city of Ancona began rapidly to decline. Special circumstances, however, interfered with the complete execution of the scheme, especially the supreme authority of the pope throughout Europe, which enabled him to prejudice popular feeling against the Jews in countries other than Italy and to intensify the antagonism toward them in his own land. At the end of a year the condition of Ancona was so desperate that the magistrates of the city complained to the pope, urging that if steps were not soon taken the city would be entirely ruined. As the league against the pope waned in influence, the Duke of Urbino, who, as stated above, had hoped to attract to Pesaro all the Eastern Jewish trade and had been disappointed in his expectation, withdrew his protection from the Jews. A very large number of them emigrated, including Lusitano, who settled at Ragusa. Even the Duke of Ferrara showed himself less favorable to the Jews at this time, so that Abraham Usque, being deprived of the duke's protection, was forced to close his printing-office at Ferrara.

Persecution at Ancona.

But it was about this time that there was founded in the city of Cremona and under the protection of the Spanish governor of Milan, a famous school, directed by Joseph of Ettlingen (Ottolenghi). This eminent Talmudist knew where to gather a goodly number of hidden copies of the Talmud and of other Jewish works; and he had other copies printed at Riva di Trento, which were sent to Germany, Poland, etc. Thus the study of the Talmud was resumed, and learning flourished in northern Italy. But peace was concluded between the pope and the Spaniards; and some fanatics, aided by certain baptized Jews, persuaded the governor of Milan to destroy all the Hebrew books in Cremona. Twelve thousand volumes were burned in public in May, 1559, including all Jewish books except the Zohar, which, according to the opinion of most of the cardinals and princes of the Church, contained the mysteries of Christianity, and the introduction to which had been printed (Mantua, 1558) by Emanuel Benevento under Paul IV. with the sanction of the Inquisition. Somewhat later a complete edition of the Zohar was printed at a Christian establishment in Cremona, with an introduction by the baptized grandson of Elijah Levita, Vittorio Eliano, who had already contributed so much to the destruction of the Talmud. This predilection of the Church and the clergy for the Zohar lasted but a short time; for a few years later this book was likewise placed upon the Index.

The School of Cremona.

Pius IV., the successor of Paul IV., was in every respect a better man than his predecessors; but, being sickly and weak, he submitted to the influence of the Jesuits. Mordecai Soncino appeared before him to obtain for the emperor Ferdinand absolution from an oath made by him to expel the Jews from Prague. The absolution was granted; and the Jews were favored, particularly during the succeeding reign of Maximilian. The Soncinos had established printing-presses in various cities of Lombardy, also at Constantinople and at Prague. They printed not only Jewish works, but also Latin ones, among them the poems of Petrarch. Permission to reprint the Talmud, but under another name and with the omission of all that might be considered contrary to Christianity, was granted to a deputation which waited on Pius IV. with a large gift of money. The Talmud was immediately reprinted at Basel.

But this tolerant pope was succeeded by Pius V., even more cruel than Paul IV., and excelling him in wickedness. He brought into force all the anti-Jewish bulls of his predecessors—not only in his own immediate domains, but throughout the Christian world. In Lombardy the expulsion of the Jews was threatened, and, although this extreme measure was not put into execution, they were tyrannized in countless ways. At Cremona and at Lodi their books were confiscated; and Carlo Borromeo, who was afterward canonized, persecuted them mercilessly. In Genoa, from which city the Jews were at this time expelled, an exception was made in favor of Joseph ha-Kohen. In his "'Emek ha-Bakah" he narrates the history of these persecutions. He had no desire to take advantage of the sad privilege accorded to him, and went to Casale Monferrato, where he was graciously received even by the Christians. In this same year the pope directed his persecutions against the Jews of Bologna, who formed a rich community well worth despoiling. Many of the wealthiest Jews were imprisoned and placed under torture in order to force them to make false confessions. When Rabbi Ishmael Ḥanina was being racked, he declared that should the pains of torture elicit from him any words that might be construed as casting reflection on Judaism, they would be false and null. It was forbidden to the Jews to absent themselves from the city; but many succeeded in escaping by bribing the watchmen at the gates of the ghetto and of the city. The fugitives, together with their wives and children, repaired to the neighboring city of Ferrara. Then Pius V. decided to banish the Jews from all his dominions, and, despite the enormous loss which was likely to result from this measure, and the remonstrances of influential and well-meaning cardi-

Expulsion from Papal States.

nals, the Jews (in all about 1,000 families) were actually expelled from all the papal states excepting Rome and Ancona. A few became Christians; but the large majority migrated to Turkey. A great sensation was caused in Italy by the choice of a prominent Jew, Solomon of Udine, as Turkish ambassador to Venice to negotiate peace with that republic, which was accomplished in July, 1574. As there was pending a decree of expulsion of the Jews from the Venetian domains, the Senate was at first in doubt whether it could treat with this Jew; but later, through the influence of the Venetian diplomats themselves, and particularly of the consul, Marc Antonio Barbaro, who esteemed Udine highly, he was received with great honors at the palace of the doges. In virtue of this exalted position he was able to render great service to his coreligionists, and through his influence Jacob Soranzo, agent of the republic at Constantinople, came to Venice. Solomon was successful also in having the decree of expulsion revoked, and he furthermore obtained a promise that it should never be reissued and that those Jews who had left Venice should be allowed to return and settle in peace. Laden with honors and gifts, Solomon returned to Constantinople, leaving his son Nathan in Venice to be educated. The success of this mission cheered the Jews in Turkey, particularly in Constantinople, where they had attained great prosperity.

At that time there lived in Italy a man of the highest intellectual attainments, one who could have done much for Judaism had he been possessed of greater courage or had the times been more propitious—Azariah dei Rossi (Min ha-Adummim), a native of Mantua and the author of "Me'or 'Enayim." He went from Mantua to Ferrara, and thence to Bologna; and everywhere he was regarded as a marvel of learning.

Azariah dei Rossi.

Rossi was conversant with all Jewish literature, Biblical as well as Talmudical; he was likewise familiar with Latin and Christian literature, with the works of the Fathers of the Church as well as with those of Philo and of Flavius. The orthodox rabbis opposed the "Me'or 'Enayim," the rabbi of Mantua prohibiting its study by young men under twenty-five years of age; but it found favor in the world at large and was translated into Latin. A contrast to Rossi was Gedaliah ibn Yaḥya of northern Italy, who traveled about as a preacher in that part of the country. His short history of the Jews, entitled "Shalshelet ha-Ḳabbalah," is a mixture of fables and fantastical tales; but it was more generally appreciated than the careful work of Dei Rossi. At this epoch there became famous in the field of the new Cabala Vital Calabrese and Isaac Luria, both of whom were well received at Safed, the center of the adherents of the new occult doctrine which was to bring such great loss to Judaism.

The position of the Jews of Italy at this time was pitiable; the bulls of Paul IV. and Pius V. had reduced them to the utmost humiliation and had materially diminished their numbers. In southern Italy there were almost none left; in each of the important communities of Rome, Venice, and Mantua there were about 2,000 Jews; while in all Lombardy there were hardly 1,000. Gregory XIII. was not less fanatical than his predecessors; he noticed that, despite papal prohibition, Christians employed Jewish physicians; he therefore strictly prohibited the Jews from attending Christian patients, and threatened with the most severe punishment alike Christians who should have recourse to Hebrew practitioners, and Jewish physicians who should respond to the calls of Christians. Furthermore, the slightest assistance given to the Maranos of Portugal and Spain, in violation of the canonical laws, was sufficient to deliver the guilty one into the power of the Inquisition, which did not hesitate to condemn the accused to death. Gregory also induced the Inquisition to consign to the flames a large number of copies of the Talmud and of other Hebrew books. Special sermons, designed to convert the Jews, were instituted; and at these at least one-third of the Jewish community, men, women, and youths above the age of twelve, was forced to be present. The sermons were usually delivered by baptized Jews who had become friars or priests; and not infrequently the Jews, without any chance of protest, were forced to listen to such sermons in their own synagogues. These cruelties forced many Jews to leave Rome, and thus their number was still further diminished.

Persecutions and Confiscations.

Under the following pope, Sixtus V., the condition of the Jews was somewhat improved. He repealed many of the regulations established by his predecessors, permitted Jews to sojourn in all parts of his realm, and accorded to Jewish physicians liberty in the practise of their profession. David de Pomis, an eminent physician, profited by this privilege and published a work in Latin, entitled "De Medico Hebræo," dedicated to Duke Francis of Urbino, in which he proved to the Jews their obligation to consider the Christians as brothers, to assist them, and to attend them. The Jews of Mantua, Milan, and Ferrara, taking advantage of the favorable disposition of the pope, sent to him an ambassador, Bezaleel Massarano, with a present of 2,000 scudi, to obtain from him permission to reprint the Talmud and other Jewish books, promising at the same time to expurgate all passages considered offensive to Christianity. Their demand was granted, partly through the support given by Lopez, a Marano, who administered the papal finances and who was in great favor with the pontiff. Scarcely had the reprinting of the Talmud been begun, and the conditions of its printing been arranged by the commission, when Sixtus died. His successor, Gregory XIV., was as well disposed to the Jews as Sixtus had been; but during his short pontificate he was almost always ill. Clement VII., who succeeded him, renewed the anti-Jewish bulls of Paul IV. and Pius V., and exiled the Jews from all his territories with the exception of Rome, Ancona, and Avignon; but, in order not to lose the commerce with the East, he gave certain privileges to the Turkish Jews. The exiles repaired to Tuscany, where they were favorably received by Duke Ferdinand dei Medici, who assigned to them the city of Pisa for residence, and by Duke Vincenzo Gonzaga, at whose

Varied Fortunes.

court Joseph da Fano, a Jew, was a favorite. They were again permitted to read the Talmud and other Hebrew books, provided that they were printed according to the rules of censorship approved by Sixtus V. From Italy, where these expurgated books were printed by thousands, they were sent to the Jews of other countries.

It was strange that under Philip II. the Jews exiled from all parts of Spain were tolerated in the duchy of Milan, then under Spanish rule. Such an inconsistency of policy was designed to work ill for the interests of the Jews. To avert this misfortune an eloquent ambassador, Samuel Coen, was sent to the king at Alessandria; but he was unsuccessful in his mission. The king, persuaded by his confessor, expelled the Jews from Milanese territory in the spring of 1597. The exiles, numbering about 1,000, were received at Mantua, Modena, Reggio, Verona, and Padua. The princes of the house of Este had always accorded favor and protection to the Jews, and were much beloved by them. Eleonora, a princess of this house, had inspired two Jewish poets; and when she was ill public prayers were said in the synagogues for her restoration to health. But misfortune overtook the Jews of Ferrara as well; for when Alfonso I., the last of the Este family, died, the principality of Ferrara was incorporated in the dominions of the Church under Clement VII., who decreed the banishment of the Jews. Aldobrandini, a relative of the pope, took possession of Ferrara in the pontiff's name. Seeing that all the commerce was in the hands of the Jews, he complied with their request for an exemption of five years from the decree, although this was much against the pope's wish.

In the Ducal Dominions.

The Mantuan Jews suffered seriously at the time of the Thirty Years' war. The Jews exiled from the papal dominions had repeatedly found refuge in Mantua, where the dukes of Gonzaga had accorded protection to them, as they had done to the Jews already resident there. The next to the last duke, although a cardinal, favored them sufficiently to enact a statute for the maintenance of order in the ghetto. After the death of the last of this house the right of succession was contested at the time of the Thirty Years' war, and the city was besieged by the German soldiery of Wallenstein. After a valiant defense, in which the Jews labored at the walls until the approach of the Sabbath, the city fell into the power of the besiegers, and for three days was at the mercy of fire and sword. The commander-in-chief, Altringer, forbade the soldiers to sack the ghetto, thereby hoping to secure the spoils for himself. The Jews were ordered to leave the city, taking with them only their personal clothing and three gold ducats per capita. There were retained enough Jews to act as guides to the places where their coreligionists were supposed to have hidden their treasures. Through three Jewish zealots these circumstances came to the knowledge of the emperor, who ordered the governor, Collalto, to issue a decree permitting the Jews to return and promising them the restoration of their goods. Only about 800, however, returned, the others having died.

The victories in Europe of the Turks, who brought their armies up to the very walls of Vienna (1683), helped even in Italy to incite the Christian population against the Jews, who remained friendly to the Turks. In Padua, in 1683, the Jews were in great danger because of the agitation fomented against them by the cloth-weavers. A violent tumult broke out; the lives of the Jews were seriously menaced; and it was only with the greatest difficulty that the governor of the city succeeded in rescuing them, in obedience to a rigorous order from Venice. For several days thereafter the ghetto had to be especially guarded.

At the end of the sixteenth and during the seventeenth century several Hebrew writers attained considerable fame. Among them was Leon of Modena, who wrote Italian and Latin verse. At Venice, where there was a population of about 6,000 Jews, he and Simon Luzzatto (Simḥah), both holding liberal views, were members of the rabbinical college. Several Jews of this epoch wrote elegant Italian prose and verse. Two women merit special mention, Deborah Ascarelli and Sarah Copia Sullam. Even more cultured and profound than Modena was his friend and disciple Joseph Solomon Delmedigo, who had a special aptitude for mathematics, and whose instructor was the great Galileo. Simon Luzzatto, in his "Discorso sullo Stato degli Ebrei," without concealing their faults, took up the defense of the Jews. Isaac Cardoso of Verona did likewise, in a work entitled "Sulla Excellenza degli Ebrei." These liberal Italian thinkers persistently combated, as did others in various parts of Europe, the spirit of the Cabala as well as some of the exaggerated practises introduced later into Judaism; for this reason their works did not meet with popularity.

Leon of Modena.

A strange phenomenon in the history of the Italian Jews was Mordecai of Eisenstadt, a man of commanding presence, and a disciple and partizan of Shabbethai Ẓebi. Abraham Rovigo and Benjamin Coen, rabbis of Reggio and Italian cabalists of the school of Zacuto, were captivated by him and greeted him with enthusiasm. He proposed that they should go to Rome to preach Messianic sermons. The majority considered him a madman, and feared the unlucky consequences of this foolish agitation; others declared that it would be necessary for him to become a Christian in order to achieve his purposes. The Inquisition, failing in its attempts to convert him, became suspicious; and his friends counseled him to leave Italy and to go to Bohemia.

Mordecai of Eisenstadt.

Moses Ḥayyim Luzzatto (born at Padua in 1707; died at the age of forty) was a savant of the highest order among Italian Jews famous in science and in Hebrew poetry. He elaborated a new Zohar, which brought upon him much trouble. Finally he was persecuted, excommunicated, and forced to abandon his family and country and to become a wanderer. Isaac Lampronti compiled a monumental work of rabbinical science, the great Talmudical cyclopedia entitled "Paḥad Yiẓḥaḳ." Isaac Reggio, influenced by Mendelssohn's works, above all by his German translation of the Pentateuch, translated portions of the Bible into Italian. He was the author also of various poetical and philosophical works.

MAP OF ITALY SHOWING PLACES WHERE JEWISH COMMUNITIES HAVE EXISTED.

Among the first schools to adopt the Reform projects of Hartwig Wessely were those of Triest, Venice, and Ferrara. Under the influence of the liberal religious policy of Napoleon I., the Jews of Italy, like those of France, were emancipated. The supreme power of the popes was broken: they had no longer time to give to framing anti-Jewish enactments, and they no longer directed canonical laws against the Jews. To the Sanhedrin convened by Napoleon at Paris (1807), Italy sent four deputies: Abraham Vita da Cologna; Isaac Benzion Segre, rabbi of Vercelli; Graziadio Neppi, physician and rabbi of Cento; and Jacob Israel Karmi, rabbi of Reggio. Of the four rabbis assigned to the committee which was to draw up the answers to the twelve questions proposed to the Assembly of Notables, two, Cologna and Segre, were Italians, and were elected respectively first and second vice-presidents of the Sanhedrin. But the liberty acquired by the Jews under Napoleon was of short duration; it disappeared with his downfall. Pius VII., on regaining possession of his realms, reinstalled the Inquisition; he deprived the Jews of every liberty and confined them again in ghettos. Such became to a greater or less extent their condition in all the states into which Italy was then divided; at Rome they were again forced to listen to proselytizing sermons. But the spark of the French Revolution could not be extinguished so easily; a short time after it burst forth into a flame more brilliant and enduring. In the year 1829, consequent upon an edict of the emperor Francis I., there was opened in Padua, with the cooperation of Venice, of Verona, and of Mantua, the first Italian rabbinical college, in which Lelio della Torre and Samuel David Luzzatto taught. Luzzatto was a man of great intellect; he wrote in pure Hebrew upon philosophy, history, literature, criticism, and grammar. Many distinguished rabbis, of whom several still fill important pulpits, came from the rabbinical college of Padua. Zelman, Moses Tedeschi, and Castiglioni followed at Triest the purposes and the principles of Luzzatto's school. At the same time, Elijah Benamozegh, a man of great knowledge and the author of several works, distinguished himself in the old rabbinical school at Leghorn.

Reaction After Napoleon.

The return to medieval servitude after the Italian restoration did not last long; and the Revolution of 1848, which convulsed all Europe, brought great advantages to the Jews. Although this was followed by another reaction, yet the persecutions and the violence of past times had disappeared. The last outrage against the Jews of Italy was connected with the case of Mortara, which occurred in Bologna in 1858. In 1859 all the papal states became the united kingdom of Italy under King Victor Emanuel II.; and except in Rome, where oppression lasted until the end of the papal dominion (Sept. 20, 1870), the Jews obtained full emancipation. In behalf of their country the Jews with great ardor sacrificed life and property in the memorable campaigns of 1859, 1866, and 1870. Of the many who deserve mention in this connection may be singled out Isaac Pesaro Maurogonato. He was minister of finance to the Venetian republic during the war of 1848 against Austria, and his grateful country erected to him a memorial in bronze. There was also erected in the palace of the doges a marble bust of Samuel Romanin, a celebrated Jewish historian of Venice. Florence, too, has commemorated a modern Jewish poet, Solomon Fiorentino, by placing a marble tablet upon the house in which he was born. The secretary and faithful friend of Count Cavour was the Piedmontese Isaac Artom; while L'Olper, later rabbi of Turin, and also the friend and counselor of Mazzini, was one of the most courageous advocates of Italian independence. The names of the Jewish soldiers who died in the cause of Italian liberty were placed along with those of their Christian fellow soldiers on the monuments erected in their honor.

Modern History.

After the death of Luzzatto the rabbinical college rapidly declined; the wars and the revolutions that convulsed Italy absorbed the interest of the Jews entirely. When the Venetian province became part of Italy the college was abolished with the intention of establishing another elsewhere. Somewhat later (1887) such a college was founded at Rome, which had been made the capital of the kingdom. The rabbinical school at Leghorn continued its work. The abandonment of the Jewish college in Padua not only resulted in a loss to Jewish studies in general, but was felt throughout Italy likewise in the scarcity of able Italian rabbis. The rabbinical college at Rome was opened under the leadership of Rabbi Mortara of Mantua, Professors Ehrenreich and Sorani being among the instructors. It was not successful; and it was transferred to Florence, where it flourished under the direction of Dr. S. H. Margulies.

In 1853 the rabbis Pontremoli and Levi founded at Vercelli a monthly review, which was entitled "L'Educatore Israelita," for the discussion of vital questions of Jewish literature and history. This was published with the title "Vessillo Israelitico" at Casale Monferrato, and was under the direction of Flaminio Servi until his death (Jan. 23, 1904). About fifteen years ago another Jewish magazine, the "Corriere Israelitico," was founded by Abraham Morpurgo at Triest, where it is still published.

The small and obscure old synagogues situated in narrow streets have been replaced by magnificent and imposing temples in Milan, Turin, Modena, Florence, and even at Rome, where the community, which is the largest in Italy, and contains between 12,000 and 14,000 Jews, is now being completely reorganized. As head of this most important community Prof. Vittorio Castiglione of Triest has lately been chosen chief rabbi. In order to make a place in the service for the choir, the ritual has been shortened, while the sermons have become more general and elevated in tone. In exceptional cases Jews have become ministers of finance (Leone Wollemberg in 1901, and Luigi Luzzatti, for the fifth time, in 1903) and minister of war (Ottolenghi in 1902-3). The Italian Jews, like those of other countries, are worthily represented in all fields of human activity; and it may be added that Italy remains free from the contagion of anti-Semitism with which too many of its influential European neighbors have become inoculated.

See Apulia; Bari; Bologna; Church Councils; Ferrara; Florence; Leghorn; Mantua; Padua; Popes; Rome.

G. V. C.

ITHAMAR (איתמר): Youngest son of Aaron by Elisheba (Ex. vi. 23). Together with his father and three brothers he was consecrated to the priesthood (*ib.* xxviii. 1; Lev. viii. 13). On the death of Nadab and Abihu, Ithamar and his elder brother, Eleazar, were ordered not to mourn for them; and he and Eleazar were appointed successors of Aaron in the priesthood (Lev. x. 6–15; Num. iii. 4). During the wanderings of the Israelites in the wilderness, Ithamar was the superintendent of the Gershonites and Merarites, who were in charge of the Tabernacle and its equipment, and he directed the service of the Levites (Ex. xxxviii. 21; Num. iv. 21–33). The high-priesthood passed over into the family of Ithamar through Eli, and from him descended in regular succession until Abiathar was deprived of it by Solomon; the high-priesthood then reverted to the family of Eleazar (I Kings ii. 27, 35). In the reign of David, as the descendants of Eleazar were more numerous than those of Ithamar, the latter were appointed for the monthly services in the proportion of one to two of the former (I Chron. xxiv. 3, 4).

E. G. H. M. Sel.

ITIL. See Atel.

ITINERANT MENDICANT. See Schnorrer.

ITINERANT TEACHERS. See Baḥur.

ITUREA (Ἰτουραία): Greek name of a province, derived from the Biblical "Jetur," name of a son of Ishmael (comp. Gen. xxv. 15, 16). The name of the province is mentioned only once (Luke iii. 1), while in historical sources the name of the people, the Itureans (Ἰτουραῖοι, Ἰτυραῖοι), occurs. The latter are first mentioned by Eupolemus—as one of the tribes conquered by David (Eusebius, "Præparatio Evangelica," ix. 30)—and subsequently by Strabo, Pliny, Josephus, and others, some of whom designate the Itureans as Arabs and others as Syrians. They were known to the Romans as a predatory people (Cicero, "Philippics," ii. 112), and were appreciated by them for their great skill in archery (Cæsar, "Bellum Africanum," 20).

The Itureans did not always possess the same land; as a nomadic people they roamed through the country, and when dispossessed of one place settled in another. Thus, according to I Chron. (v. 19–22), the people of Jetur, the Itureans of the Greeks, fell with the Hagarites into the hands of the children of Reuben, Gad, and the half-tribe of Manasseh, who occupied their country. Later, in the time of the Roman conquest, they dwelt in the region of Mount Lebanon.

Many Christian theologians, among them Eusebius ("Onomasticon," ed. Lagarde, pp. 268, 298), taking into consideration the above-cited passage of Luke, place Iturea near Trachonitis; but this seems contrary to all the historical sources. According to Josephus ("Ant." xiii. 11, § 3), the Iturean kingdom lay north of Galilee, and in 105 B.C. Aristobulus, having defeated the Itureans, annexed a part of their country to Judea, imposing Judaism upon the inhabitants. Strabo (xvi. 2, § 10, p. 753) includes the land of the Itureans in the kingdom of Ptolemy, son of Mennæus, whose residence was at Chalcis and who reigned 85–40 B.C. Ptolemy was succeeded by his son Lysanias, called by Dio Cassius (xlix. 32) "king of the Itureans." About 23 B.C. Iturea with the adjacent provinces fell into the hands of a chief named Zenodorus (Josephus, *l.c.* xv. 10, § 1; *idem*, "B. J." i. 20, § 4). Three years later, at the death of Zenodorus, Augustus gave Iturea to Herod the Great, who in turn bequeathed it to his son Philip (Josephus, "Ant." xv. 10, § 3).

That Iturea was in the region of Mount Lebanon is confirmed by an inscription of about the year 6 C.E. ("Ephemeris Epigraphica," 1881, pp. 537–542), in which Q. Æmilius Secundus relates that he was sent by Quirinius against the Itureans in Mount Lebanon. In 38 Caligula gave Iturea to a certain Soemus, who is called by Dio Cassius (lix. 12) and by Tacitus ("Annals," xii. 23) "king of the Itureans." After the death of Soemus (49) his kingdom was incorporated into the province of Syria (Tacitus, *l.c.*). After this incorporation the Itureans furnished soldiers for the Roman army; and the designations "Ala I. Augusta Ituræorum" and "Cohors I. Augusta Ituræorum" are met with in the inscriptions ("Ephemeris Epigraphica," 1884, p. 194).

Bibliography: G. A. Smith, in Hastings, *Dict. Bible*; Winer, *B. R.*; Schürer, *Gesch.* 3d ed., i. 707 *et seq.*

E. G. H. M. Sel.

ITZE (ISAAC) OF CHERNIGOV: Russian scholar of the twelfth century, frequently consulted by his contemporaries on questions of Biblical exegesis. He is probably identical with Isaac of Russia, found in the English records of 1181. His explanation of the term "yabam," for which he finds a parallel in the Russian language, is quoted by Moses ben Isaac Nasi of London in his lexicon "Sefer ha-Shoham." Zunz, and after him Harkavy, see in this explanation evidence that the Jews living in Russia in the time of Itze of Chernigov spoke the vernacular of the country.

Bibliography: Zunz, *Ritus*, p. 73; Harkavy, *Ha-Yehudim u-Sefat ha-Selavim*, pp. 14, 62; Neubauer, in *Allg. Zeit. des Jud.* 1865, No. 17; Jacobs, *Jews of Angevin England*, pp. 66, 73; *J. Q. R.* ii. 329.

H. R. I. Br.

ITZIG (sometimes **Hitzig**): Wealthy German family which did much in the eighteenth century for the development of modern culture among the Jews.

Babette Itzig: Born 1749; married Salomon; her daughter Leah became the wife of Abraham Mendelssohn and was the mother of Felix Mendelssohn Bartholdy.

Blümchen Itzig: Born 1752; married David Friedländer

Bonem Itzig: Born 1756; probably the **Julius Eduard Hitzig** whose son **Georg Heinrich Friedrich Hitzig** (born Berlin April 8, 1811; died there Oct. 11, 1881), the architect, built the Berlin Stock Exchange on the site of his grandfather Daniel Itzig's residence on the Burgstrasse (see Kayserling, "Moses Mendelssohn," p. 11, Leipsic, 1888).

P. Wi.

Daniel Itzig: German banker; head of the Jewish communities of Prussia (1764-99); born 1722; died at Berlin May 21, 1799. Itzig was a member of the wealthy banking firm of Itzig, Ephraim & Son, whose financial operations greatly assisted Frederick the Great in his wars. He was also the owner of the large lead-factories at Sorge as well as of the oil-mill at Berlin, being one of the few Jews permitted to engage in such enterprises. In 1756 Itzig was appointed "Münzjude" (mint-master) by Frederick the Great, and again in 1758, together with his partner Ephraim.

In 1797 Itzig became "Hofbankier" (court-banker) under Frederick William II. When the latter came to the throne he instituted a commission to examine into the grievances of the Jews and to suggest measures for their relief. Itzig, with his son-in-law David Friedländer, was appointed general delegate to that body. They had the courage to expose to the conference the cruel legislation of Frederick the Great and to refuse the inadequate reforms proposed (König, "Annalen der Juden im Preussischen Staate," p. 236).

The Itzigs were among those granted equal rights with Christians, and an order was issued that they should not be classified as Jews in official documents. Itzig was the first to plan the founding of a home and school for poor Jewish children at Berlin (1761), a plan which, through the endeavors of David Friedländer and of Itzig's son **Isaac Daniel Itzig**, was realized in 1778 in the establishment of the Ḥinnuk Ne'arim, the first school of its kind in Germany. At the instance of Moses Mendelssohn, Itzig, as the head of the Jewish community, interposed (April, 1782) in behalf of Wessely's "Worte der Wahrheit und des Friedens," which work had been put under the ban by Polish rabbis, and was about to receive the same treatment from Hirschel Levin, chief rabbi of Berlin.

Itzig married Miriam (daughter of Simḥah Bonem), by whom he had thirteen children.

Bibliography: Geiger, *Gesch. der Juden in Berlin*, pp. 84–85, 140-141, Berlin, 1871; Kohut, *Gesch. der Deutschen Juden*, pp. 720, 760; Graetz, *Hist.* v. 397, 413, 415-416; see also Steinschneider, *Hebr. Bibl.* iv. 72-73, for a poem dedicated to Itzig by Israel Samosc.

I. G. D.

Elias Itzig: Born 1755; father of **Julius Eduard Itzig**, "Criminalrath" and writer on criminal law, who was born in Berlin March 27, 1780; died there Nov. 26, 1849.

Henriette Itzig: Wife of Nathan Mendelssohn.

Jacob Itzig: Born 1764; his son adopted the name of "Bornheim."

Jettchen (Yetta) Itzig: Born 1767; married Mendel Oppenheim, whose sons adopted the name of "Oppenfeld."

Johannet Itzig: Born 1748; married Fliess.

Julius Eduard Hitzig: Son of the architect Georg Itzig; born in Berlin Feb. 6, 1838; medical professor at the universities of Zurich and (later) Halle; an authority on diseases of the brain.

Rachel Itzig: Born 1766; died (unmarried) 1826.

Rebecca Itzig: Born 1763; married Ephraim.

Vögelchen Itzig: Became Baroness Fanny von Arnstein, of Vienna; born in Berlin Sept. 29, 1757; died June 8, 1818.

Zaerlche Itzig: Born 1761; died May 11, 1854; married Samuel Levi.

Zipperche Itzig: Born 1760; married Bernhard, Freiherr von Eskeles.

Most of the descendants of the Itzig family are members of the Christian Church.

Bibliography: Steinschneider, *Hebr. Bibl.* iv. 72-74; *Allg. Deutsche Biog.*; *Meyers Konversations-Lexikon*; Fuenn, *Keneset Yisrael*, pp. 263-264, Warsaw, 1886.

S. P. Wi.

IVAN III., VASSILIVICH, THE GREAT: Czar of Russia 1462–1505. His attitude toward the Jews was friendly. Under his reign the Jew Skhariyah (Zechariah), who arrived in Novgorod with the suite of Prince Mikhail Olelkovich, founded a Judaizing sect to which several eminent Russians adhered; among them the priest Dionis, the archpriest Aleksei, Feodór Kuritzyn, the archimandrite Sosima, the monk Zechariya, and even Ivan's daughter-in-law, Princess Helena.

With the aid of Chozi Kokos (from "Chozi" = "a pilgrim to the Holy Land," and "Kok-Kos" = "the blue-eyed"), an influential Jew of Kaffa, Ivan concluded and maintained throughout his entire reign a very important alliance with Menghli Girei, Khan of the Crimea. The services rendered by Kokos to Ivan may partly explain the latter's favorable attitude toward the Jews. The part played by Kokos as the agent of the grand duke is shown by the instruction given by the latter to his emissary, the boyar Nikita Beklemishev, dated March, 1474 ("Sbornik Imp. Russ. Istor. Obschestva," xli. 8). In his letter Beklemishev is instructed by Ivan to transmit to Kokos his credentials to the court of the khan and the regards of the grand duke. Kokos is requested to discontinue the use of the Hebrew language in his further communications to the grand duke, and to use either Russian or Tatar instead.

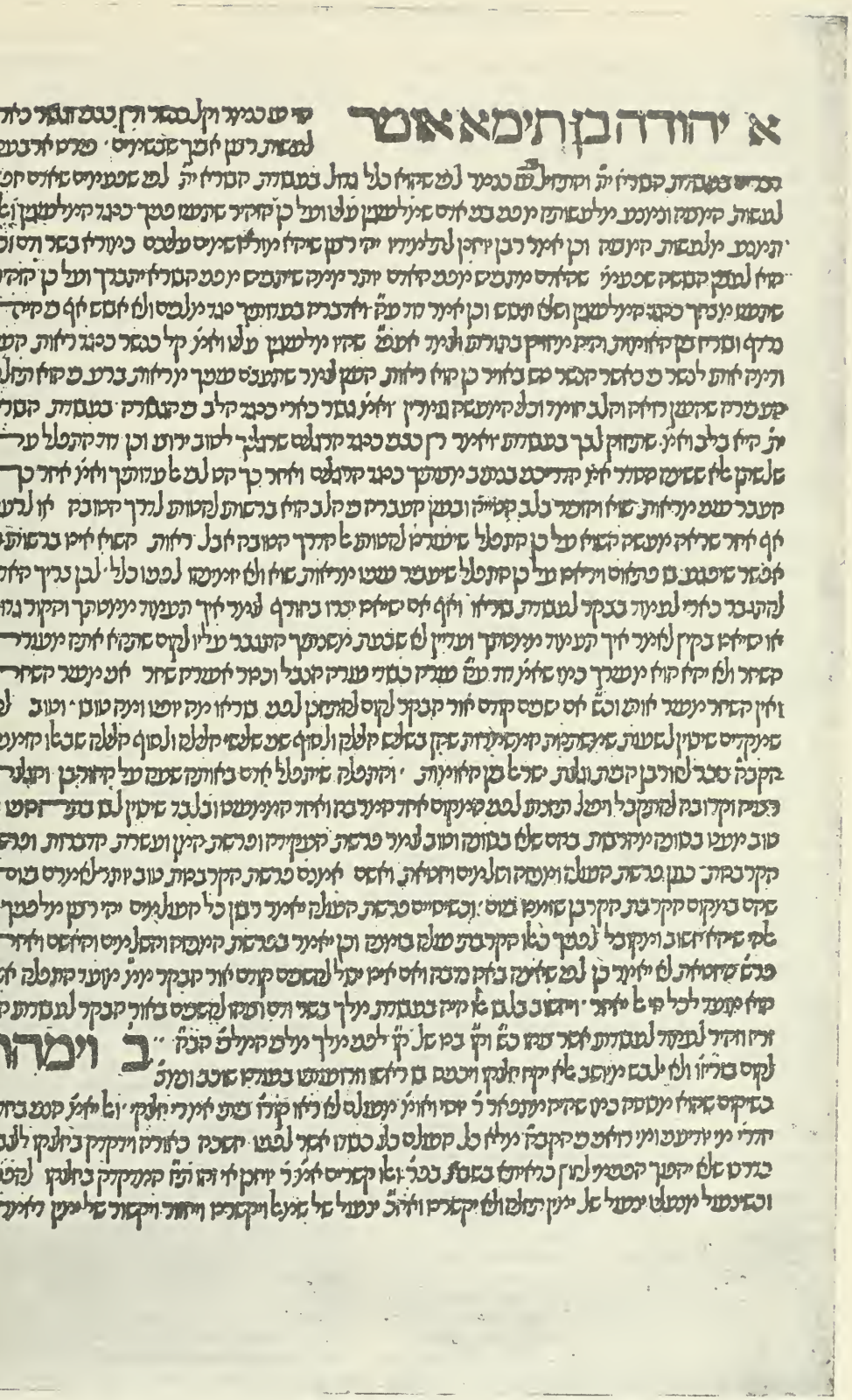
Although there is no evidence of the existence of Jewish communities in Great Russia during the reign of Ivan, it seems certain that Jewish merchants from Kiev, Novgorod, and other towns were prominent in the commercial transactions of Moscow with Lithuania, the Orient, and the Crimea.

The fact that Ivan ordered the beheading (April 22, 1490) of his Jewish physician Leon should not in any way affect the estimate of his attitude toward the Jews as a whole; for Leon had boasted of his ability to heal the son of the grand duke, and he was punished for his boastfulness and for his failure to effect the promised cure. If the condition of the Jews of Moscow was changed for the worse, it was through the persistent efforts of the clergy, led by Gennadi, who saw a great menace to the Greek Church in the spread of the heresy.

Bibliography: *Sbornik Imp. Russ. Istor. Obschestva*, xli. 8, 12, 40-41, 50, 71, 74, 77, 114, 309; *Polnoye Sobraniye Russkikh Lyetopisei*, vi. 763, 786, 819; Karamzin, *Istor. Gosud. Rosis.* vi. 154-156, 216, 225, notes 122, 125, 494, 595; Solovyev, *Istor. Rossii*, vol. v.; Platon, *Kratkaya Tzerkovnaya Rossiskaya Istoriya*, passim, Moscow, 1833; Grätz, *Gesch.* (Hebr. ed.), vii. 62; P. Pierling, *La Russie et l'Orient*; *Mariage d'un Tsar au Vatican, Ivan III. et Sophie Paléologue*, Paris, 1891, *passim*.

H. R.

IVAN IV., VASSILIVICH, THE TERRIBLE: Czar of Russia 1533–84. In his time the prejudice against the Jews in the Muscovite dominions was very pronounced. They were feared as



PAGE FROM JACOB BEN ASHER'S "ORAH HAYYIM," PRINTED AT IXAR, 1485.
(In the British Museum.)

magicians and proselytizers. In 1545 Ivan sent a special embassy to Sigismund August, King of Poland, with reference to boundary disputes and to certain Jews of Brest whose goods had been burned in Moscow because they had brought thither some red ocher ("mumeya"), notwithstanding the prohibition to enter Muscovite territory. In 1550 Sigismund August asked Ivan the Terrible to permit the Lithuanian Jews to trade without hindrance throughout Russia, on the strength of old agreements permitting Polish merchants to trade in Lithuania. The czar firmly refused to comply with his request.

When the Russian army occupied the flourishing Polish city of Polotzk, which at that time (1563) had a prosperous Jewish community, the czar ordered that all the local Jews be converted to the Greek Orthodox faith; and those who resisted were either drowned in the Düna or burned at the stake.

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H. R.

IVISA or **IVIZA.** See BALEARIC ISLANDS.

IVORY: The Hebrew word for ivory, *i.e.*, "shen" (="tooth"), shows that the Israelites knew what ivory was. The other term used to denote ivory, "shenhabbim" (I Kings x. 22; II Chron. ix. 21), is usually explained as a compound of "shen" and the Egyptian "ab," "ebu" (elephant). Other suggested derivations, from the Indian or Assyrian, are improbable, though the question can not be decided with certainty. In ancient times ivory was always a very costly article. In the East it was commonly used for inlaid work. It is related of Ahab (I Kings xxii. 39) that he built for himself an "ivory house," or palace, the halls and chambers of which were enriched with inlaid ivory. With this should be compared Homer's description of Menelaus' palace ("Odyssey," iv. 63). The Assyrians had similar palaces. Ps. xlv. 9 (A. V. 8) and Amos iii. 15 also speak of palaces, or houses, of ivory. As the latter passage indicates, the luxury of the court was still imitated by the great of the land at the time of Amos. Whether or not it may be concluded, from the "ivory tower" in Cant. vii. 4, that the exterior of such palaces, or the exterior of one special tower, was inlaid with ivory is doubtful.

Ezek. xxvii. 6 mentions the rich ivory ornamentation (of the deck ?) of Phenician ships. Inlaid work was popular also for furniture. Amos (vi. 4) condemns the newly introduced luxury of couches inlaid with ivory. Ivory couches and chairs are included in the enumeration of HEZEKIAH'S tribute to Sennacherib. Solomon's ivory throne (I Kings x. 18 *et seq.*) seems to have been of another kind—most probably of carved ivory. The statement that Solomon's ships brought ivory from Ophir (I Kings x. 22) is the only indication as to the source of his supply. It is usually supposed that it came from India, but it is more likely that it was brought mostly from the east coast of Africa. Ethiopia supplied the Egyptians with most of their ivory, and the Phenician markets were undoubtedly partially supplied from Egypt.

E. G. H. I. BE.

IWRE-TEUTSCH. See JUDÆO-GERMAN.

IXAR (HIJAR): Town in Aragon, Spain, 62 miles to the northeast of Teruel. Here were printed by Eliezer Alantansi two parts of the Spanish edition of the Arba' Ṭurim: the Oraḥ Ḥayyim in 1485, and the Yoreh De'ah in 1487, possibly in continuation of the Guadalajara Eben ha-'Ezer. Besides these, Alantansi printed a Pentateuch with Megillot. In the same year there appeared a Pentateuch with the Targum, issued by Solomon Salmati, possibly in rivalry with Alantansi. Alantansi used as a printer's mark a lion on a black shield in his first publication, a lion on a red shield in his second, and a lion fighting with a unicorn in his Pentateuch.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 2880, 3099; Cassel and Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 37a; Freimann, *Ueber Hebräische Inkunabeln*, pp. 3, 4.

J.

IYYAR: The second month in the Jewish calendar, consisting always of twenty-nine days, and falling between the tenth of April and the eighth of June (R. H. 3a *et passim*; Targ. Yer. to Ex. xii. 39; Targ. Sheni to Esth. iii. 7). This month in the Bible is designated as זו (I Kings vi. 1 = the month of beginning the Temple-building), probably the same as the Phenician or Punic זיב (Lidzbarski, "Nord-Semitische Epigraphik," p. 267). The word "Iyyar" is undoubtedly connected with the root אור, and thus denominates the month as the month of light, over and against Adar, which etymologically is the dark month. Like all the names of the months, "Iyyar" is a loan-word from the Assyro-Babylonian ("A-a-ru"; see Delitzsch, "Handwörterb." p. 34b). This month falls in the OMER, the first of Iyyar being the sixteenth day of Omer.

The principal events recorded in Iyyar are as follows:

Iyyar 1.—According to Seder 'Olam R. viii., the census of the people was begun under Moses (Num. i.–ii. 18).

2.—Solomon began the building of the Temple (see above; II Chron. iii. 2).

7.—Anniversary of the dedication of the walls of Jerusalem (Meg. Ta'an. ii. 1, xii. 5).

8.—Memorial day of the massacre of the Jews of Speyer during the First Crusade (גזירות ת"תנ"ו, 1096; see Grätz, "Gesch." vi. 101 *et seq.*; Jellinek, "Ḳontres Gezerot").

10.—Eli died (I Sam. iv. 1–18).

15.—Arrival of the Israelites in the desert of Sin (Ex. xvi.); also the day for Pesaḥ Sheni (Num. ix. 7; II Chron. xxx.).

16.—The manna began to fall (Ex. xvi.).

17.—On this day, rising against Florus, the Jews broke down the colonnade connecting the citadel Antonia with the Temple (3826 = 66; Josephus, "B. J." ii. 16, § 17); also the anniversary of the imprisonment of the Jews in England (5047 = Friday, May 2, 1287; Grätz, *l.c.* vii. 197–198).

18.—LaG be-'Omer = thirty-third day of Omer, when marriages may be solemnized.

21.—Siege of Jotapata began 3827 = 67 (Grätz, *l.c.* iii. 410–414).

23.—Arrival of Israel at Rephidim (Seder 'Olam R. v.).

27.—A day of victory on account of the recognition of the independence of Judea under Simon I. (Meg. Ta'an. ii.); beginning of a new ERA (3618 = 142 B.C.; I Macc. xiii. 41, 42).

29.—Death of Samuel the prophet (Meg. Ta'an. *l.c.*). E. G. H.

IZATES: Proselyte; King of Adiabene; son of Queen Helena and Monobaz I.; born in the year 1 of the common era; died in 55. While in Charan Spasinu, whither he had been sent by his father, a Jewish merchant named Ananias acquainted him with the tenets of the Jewish religion, in which he became deeply interested. His mother had been previously won over to Judaism without his knowledge. On ascending the throne on the death of his father, Izates discovered the conversion of his mother; and he himself intended to adopt Judaism, and even to submit to circumcision. He was, however, dissuaded from this step both by his teacher Ananias and by his mother, but was ultimately persuaded thereto by another Jew, Eleazar.

For some time Izates enjoyed peace; and he was so highly respected that he was chosen as arbitrator between the Parthian king Artaban III. and the rebellious nobles of that monarch. But when several of Izates' relatives openly acknowledged their conversion to Judaism, some of the nobles of Adiabene secretly induced Abia, King of Arabia, to declare war against him. Izates defeated his enemy, who in despair committed suicide. The nobles then conspired with Volageses, King of Parthia, but the latter was at the last moment prevented from carrying out his plans, and Izates continued to reign undisturbed for twenty-four years. He left twenty-four sons and twenty-four daughters. Izates' remains and those of Queen Helena were sent by Monobaz II. to Jerusalem for burial. For the account of Izates' conversion given in the Midrash see Gen. R. xlvi. Compare ADIABENE; ANANIAS; HELENA, and the bibliography there cited.

G. I. BR.

IZBAN. See ELON.

IZRAELITA: Jewish weekly in the Polish language, published in Warsaw since 1865. It was the successor of the JUTRZENKA. At the beginning the "Izraelita" met with many obstacles in the way of restrictions from the censor; and it was also strongly opposed by the Orthodox Jews. Even the Liberals were not altogether pleased with it. While the "Izraelita" advised the Orthodox Jews to introduce the Polish language in the ḥeder, it urged the Liberals to teach their children Hebrew. From 1865 to 1897 the paper was edited by Samuel H. Peltyn, who always conducted it in a spirit of patriotism, and advocated assimilation. After his death (Sept., 1897) N. Sokolow became its editor, and upheld Zionism; but in 1901, when L. Grosglik became editor, the "Izraelita" returned to its old program.

H. R. S. PO.

IZRAELITA KÖZLÖNY. See PERIODICALS.

IZRAELITA MAGYAR NÉPTANITÓ. See PERIODICALS.

J

JAARBOOKEN VOR DE ISRAELITEN. See YEAR-BOOKS.

JAAZER or **JAZER** (יעזר; in I Chron. xxvi. 31 יעזיר = "he will help"): A city east of the Jordan, in or near Gilead (Num. xxxii. 1, 3; I Chron. *l.c.*), and inhabited by the Amorites. It was taken by a special expedition sent by Moses to conquer it (Num. xxi. 32). From the Septuagint, which reads Ἰαζήρ for עז in Num. xxi. 24, it appears that Jaazer was on the border of Ammon. As an important city it gave its name to the whole of the surrounding territory (*ib.* xxxii. 1). Even a "sea of Jaazer" is mentioned in Jer. xlviii. 32 (but comp. the Septuagint rendering πόλις Ἰαζήρ, probably due to reading עיר יעזר instead of ים יעזר).

Jaazer is stated to have been a fertile land fit for the raising of cattle (*ib.*) and a place having many vineyards (Isa. xvi. 8, 9; Jer. *l.c.*). It was occupied by the children of Gad (Josh. xiii. 25; I Chron. xxvi. 31), by which tribe it was allotted to the Merarite Levites (Josh. xxi. 39; I Chron. vi. 66 [A. V. 81]). In the time of David it seems to have been occupied by the Hebronites, who were descendants of Kohath (I Chron. xxvi. 31). It was chosen as one of the stations by David's officers who were sent to number the children of Israel (II Sam. xxiv. 5).

According to Josephus ("Ant." xii. 8, § 1), Jaazer was captured and burned by Judas Maccabeus. The site of Jaazer was defined by Eusebius and Jerome ("Onomasticon," *s.v.* "Azor") as being 8 or 10 Roman miles west of Philadelphia, and 15 miles north of Heshbon, and as the source of a large river falling into the Jordan. It is identified by some scholars (*e.g.*, S. Merrill; see Hastings, "Dict. Bible," *s.v.*) with the modern Khurbat Ṣar on the road from 'Iraḳ al-Amir to Al-Salt; but this identification has been rejected by Cheyne (Cheyne and Black, "Encyc. Bibl." *s.v.*).

E. G. H. M. SEL.

JABAL IBN JAWWAL: Jewish Arabic poet of the seventh century; contemporary of Mohammed. According to Ibn Hisham ("Kitab Sirat Rasul Allah," ed. Wüstenfeld, pp. 690, 713) and Abu al-Faraj al-Iṣbahani ("Kitab al-Aghani," viii. 104), Jabal was a Tha'alabite (Abu al-Faraj gives the whole genealogy), but neither of them mentions the fact that he was a Jew. Ibn Ḥajar, however, in his biographical dictionary "Kitab al-Aṣabah fi Tamyiz al-Ṣaḥabah" (ed. Sprenger, i. 453), relying on Ibn al-Kalbi and on Al-Marzabani, declares that such was the case and that Jabal subsequently embraced Islam. Yaḳut ("Mu'jam," i. 765), quoting a verse of Jabal, calls him erroneously "Jamal ibn Jawwal al-Taghlabi."

Jabal is sporadically cited by the above-mentioned Arabic authors. Abu al-Faraj (*l.c.* p. 101) quotes two verses of Jabal's, apparently from a poem which he addressed to Al-Shammakh, himself a Tha'alabite poet, in reference to a quarrel that arose between them. This is probably the same incident as that related by Abu al-Faraj (*l.c.* p. 104); namely, that Al-Shammakh fell in love with Jabal's sister Kalbah, and when, shortly afterward, Al-Shammakh went on a journey she married his brother, giving rise to a poetical contest between the disappointed lover and Jabal. Eleven other verses by Jabal, indicating sufficiently the poet's Jewish religion, are quoted by Ibn Hisham (*l.c.* p. 713). They are an elegy on the death of Ḥuyayy (according to Sprenger's punctuation in Ibn Ḥajar, *l.c.*, "Jubayy") ibn Akhṭab, chief of the Banu al-Naḍir, and on the defeat by Mohammed of this tribe and of the Banu Ḳuraiẓa. These verses were a reply to the poet Ḥassan ibn Thabit. They apparently do not form a complete poem; for Ibn Ḥajar (*l.c.*) quotes a verse of Jabal's not appearing in the quotation of Ibn Hisham, but having the same meter and the same rime, and therefore probably from the same poem.

Bibliography: Besides the sources mentioned above, H. Hirschfeld, in *R. E. J.* x. 26.

G. M. Sel.

JABALI, ABU AL-ṬAYYIB AL-: Karaite scholar of the tenth century. His full name is said to have been **Samuel ben Asher ben Manṣur.** The surname "al-Jabali" indicates that he came from the province of Jabal, in the neighborhood of Hamadan. According to Ibn al-Hiti, he was a contemporary of Abu al-Faraj Harun, the author of "Mushtamil." This is, however, inaccurate, inasmuch as Abu al-Faraj wrote in the year 1026, whereas Al-Jabali is quoted by an earlier writer, Sahl b. Maẓliaḥ. Al-Jabali controverted Saadia Gaon in a special writing. He is also said to have controverted a certain Menahem, the head of a school, after he had read a letter written by a son of this Menahem to one Abu Thabit (otherwise unknown).

Perhaps this Menahem is identical with a scholar of the same name who directed questions to Saadia in the Arabic language. In that case Al-Jabali can not have flourished before 950–960.

Al-Jabali must not be confounded with the Karaite author Samuel ibn Manṣur, who presumably belongs to the fourteenth century.

Bibliography: Steinschneider, *Die Arabische Literatur der Juden*, §§ 30, 42, 196.

K. S. P.

JABBOK (יבק): One of the principal tributaries of the Jordan; first mentioned in connection with the meeting of Jacob and Esau and with the struggle of Jacob with the angel (Gen. xxxii. 23 *et seq.*). It was the boundary separating the territory of Reuben and Gad from that of Ammon, the latter being described as lying along the Jabbok (Num. xxi. 24; Deut. ii. 37, iii. 16; Josh. xii. 2). The territory of Sihon is described as extending "from Arnon unto Jabbok" (Num. xxi. 24), and it was reclaimed later by the King of Ammon (Judges xi. 13, 22). Eusebius ("Onomasticon," ed. Larsow-Parthey, pp. 222, 224, Berlin, 1862) places the river between Gerasa and Philadelphia. The Jabbok is identified with the Wadi or Nahr al-Zarḳa, a river that rises in Mount Hauran, and, after receiving many tributaries, empties into the Jordan between Gennesaret and the Dead Sea (Schwarz, "Das Heilige Land," p. 30; comp. Estori Farḥi, "Kaftor wa-Feraḥ," ed. Luncz, p. 63, Jerusalem, 1897). The general opinion is that the name "Zarḳa" is given to this river on account of the bluish color of its water; but Schwarz (*l.c.*) says that it is because the river in its course touches the fortress of Zarḳa on the route between Damascus and Mecca.

E. G. H. M. Sel.

JABESH (more fully **Jabesh-gilead** [יבש, יבישׁ = "dry"]): Principal city of Gilead, east of the Jordan. It is first mentioned in connection with the war between the Benjamites and the other tribes of Israel (Judges xxi. 8–24). Because its inhabitants had refused to march against the Benjamites, 12,000 Israelites were sent against it. All the people of the city were slain except 400 virgins, who were spared to be given as wives to the surviving Benjamites. In the beginning of the reign of Saul the city was attacked by Nahash, King of Ammon, and was forced to apply to Saul for help (I Sam. xi. 1–10). The inhabitants of Jabesh-gilead remained grateful to Saul for his assistance, and when he and his three sons were killed by the Philistines on Mount Gilboa, they went by night, took the bodies from the wall of Beth-shan, brought them to Jabesh, burned them, buried the remains, and fasted seven days (*ib.* xxxi. 2, 6, 11–13). For this deed Jabesh-gilead was afterward highly lauded (II Sam. ii. 4–6).

Josephus ("Ant." vi. 5, § 1) calls Jabesh the metropolis of the Gileadites. Eusebius ("Onomasticon") speaks of it as of a village six Roman miles from Pella on the road to Gerasa. The name is preserved in the modern Wadi Yabis; and Robinson ("Researches," 2d ed., iii. 319) holds the ruins of Al-Dair to be the site of Jabesh-gilead.

E. G. H. M. Sel.

JABEZ: Eponym of a clan of the Kenite family of the Rechabites, which clan was merged into the tribe of Judah. I Chron. ii. 55 refers to "families of scribes" ("soferim") dwelling at Jabez; while in another passage (*ib.* iv. 9–10) Jabez is described as "more honorable than his brethren." His name (Ya'beẓ) is derived from his mother's saying: "I bare him with sorrow" ("'oẓeb"). Another explanation is (*ib.* iv. 10, Hebr.): "Jabez called on the God of Israel, saying, 'If Thou wilt bless me and enlarge my boundary, and Thine hand be with me, and Thou wilt give me friendships that will not grieve me [an allusion to "'eẓeb"] then' [the concluding words are omitted in the text; see the commentaries to iv. 10]. And God granted him that which he requested."

Jabez was prominent, particularly after the Exile, among those Kenite clans that embraced Judaism becoming scribes and teachers of the Law. Rabbinical tradition identifies Jabez with Othniel the Kenezite, the head of the bet ha-midrash after the death of Moses (Tem. 16a; Targ. to I Chron. ii. 55, iv. 9). Hence the vow of Jabez was understood to refer to his schoolhouse: "If Thou wilt bless me with children, and give me many disciples and associates," etc. (Tem. *l.c.*; Sanh. 106a). "The whole tribe of

Jethro, the Kenites as well as the Rechabites, left their habitations near Jericho and went to Jabez to learn the Torah from him" (Mek., Yitro, 'Amalek, ii.; Sifre, Num. 78).

In the Syriac Apocalypse of Baruch (v. 5) Jabez is mentioned together with Jeremiah and Gedaliah among the saintly leaders of the people at the destruction of the Temple, being one of the deathless frequently mentioned in rabbinical tradition (Massek. Derek Ereẓ i.; see "J. Q. R." v. 417 *et seq.*).

E. G. H. K.

JABEZ, BARZILLAI BEN BARUCH: Turkish Talmudist of the seventeenth and eighteenth centuries; son-in-law of Elijah Ḥako, author of "Ruaḥ Eliyahu." Jabez was a Talmudist of considerable reputation, and had many pupils, among whom were his son-in-law Judah Ashkenazi, and Isaac Nuñez Belmonte, author of "Sha'ar ha-Melek." Jabez was the author of: "Leshon 'Arummim" (Smyrna, 1749), containing annotations to Elijah Mizraḥi's supercommentary on Rashi on the Pentateuch and to the passages in Maimonides, and novellæ by Jabez's father; "Leshon Limmudim" (*ib.* 1755), novellæ on the Ṭurim.

Bibliography: Azulai, *Shem ha-Gedolim*, p. 38; Michael, *Or ha-Ḥayyim*, p. 297, No. 643; Fuenn, *Keneset Yisrael*, p. 202.

S. S. I. Br.

JABEZ, ISAAC BEN SOLOMON BEN ISAAC BEN JOSEPH HA-DORESH: Turkish Biblical exegete and preacher in the second half of the sixteenth century; a descendant of Joseph Jabez. He wrote: (1) "Ḥasde Abot," commentary on Pirḳe Abot (Constantinople, 1583); (2) "Yafiḳ Raẓon," homiletic explanations of the Haftarot according to the German and Portuguese rites (Belvedere, 1593); (3) "Torat Ḥesed," commentaries on the Hagiographa, except Chronicles (*ib. c.* 1593–94); the commentary to each book has a subtitle indicating its contents—as "Tehillot Adonai" (on Psalms), "Limmude Adonai" (on Proverbs), "Yir'at Shaddai" (on Job), "Ḳodesh Hillulim" (on Canticles), "Ẓemaḥ Ẓaddiḳ" (on Ruth)—and a commentary on the Pesaḥ Haggadah is appended to the work. All the hagiographic commentaries except those on Proverbs, Ecclesiastes, and Esther are printed in the rabbinical Bible "Ḳehillat Mosheh," Amsterdam, 1727, the subtitles in a few cases being somewhat changed.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 196, 228, 647; Conforte, *Ḳore ha-Dorot*, p. 30a; Fuenn, *Keneset Yisrael*, i. 615; Fürst, *Bibl. Jud.* ii. 2; Steinschneider, *Jewish Literature*, p. 232; idem, *Cat. Bodl.* col. 1125.

G. M. Sc.

JABEZ, JOSEPH BEN ḤAYYIM: Spanish theologian of the fifteenth and sixteenth centuries. He lived for a time in Portugal, where he associated with Joseph Ḥayyun, who inspired him with that taste for mysticism which he subsequently displayed in his writings. When the Jews were banished from Spain Jabez settled at Mantua, Italy. There he met his compatriot, the cabalist Judah Ḥayyaṭ, whom he induced to write the commentary "Minḥat Yehudah" on the cabalistic work "Ma'areket Elahut."

Jabez was an opponent of philosophy. For him the truth of the Jewish religion is demonstrated by the miracles recorded in the Bible. He criticizes the thirteen articles of faith of Maimonides, the six of Ḥasdai Crescas, and the three of Albo. According to him, only the following three, alluded to in the verse "I AM THAT I AM" (Ex. iii. 14), are the fundamental principles of Judaism: (1) that God is one; (2) that He governs the world; (3) that in the end all mankind will believe in His unity. These dogmas are expounded by him in the following books: "Ḥasde Adonai" (Constantinople, 1533), an ethical work wherein the author demonstrates that the wise man is more grateful to God for his misfortunes than for worldly advantages; "Ma'amar ha-Aḥdut" (Ferrara, 1554), on the unity of God; "Perush 'al Masseket Abot" (*ib.* 1555), on the sayings of the Fathers, mentioned by the author of "Yesod ha-Emunah"; "Or ha-Ḥayyim" (*ib.* 1555), against philosophy; a commentary on the Psalms (Salonica, 1571).

Jabez left also a great number of manuscript works, which, according to Ghirondi, are still in the possession of the author's descendants.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 30a; Azulai, *Shem ha-Gedolim*, ii. 4; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 158; Jellinek, in *Orient, Lit.* vii. 262; Steinschneider, *Cat. Bodl.* col. 1474; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 66.

G. I. Br.

JABIN: 1. King of Hazor; head of one of the great confederations which faced Joshua in his conquest of Canaan (Josh. xi.). He summoned his allies from every side, including the Amorites, Hittites, and many petty kingdoms. By "the waters of Merom" the battle was fought, and the great coalition, notwithstanding its chariots of iron, was defeated. Joshua took advantage of his victory, captured the royal city Hazor, and slew Jabin, its king. He thus conquered territory that was finally divided by lot among (at least) Asher, Naphtali, Zebulun, and Issachar.

2. King of Canaan "that reigned in Hazor" (Judges iv.). Some regard Josh. xi. and Judges iv. as referring to one and the same event. This Jabin appears as an oppressor of Israel for twenty years, whose most formidable instruments of war were nine hundred chariots of iron. Israel arose under the inspiration of Deborah and Barak to throw off this yoke. Jabin's army was in charge of Sisera, his commander-in-chief, who afterward fell in the tent of Jael the Kenite. No mention is made of Jabin's part in the battle, either in the prose or in the poetic account of that event (Judges iv., v.). The result of the battle, however, was that "God subdued on that day Jabin, the King of Canaan, before the children of Israel. And the hand of the children of Israel prospered, and prevailed more and more against Jabin, the King of Canaan, until they had destroyed Jabin, King of Canaan" (*ib.* iv. 23, 24). An interesting reference is found in Ps. lxxxiii. 9: "Do thou unto them as unto Midian, as to Sisera, as to Jabin, at the River Kishon."

E. G. H. I. M. P.

JABLONSKI, DANIEL E.: German Christian theologian and Orientalist; born Nov. 26, 1660, in Danzig; died May 25, 1741, in Berlin. After spending some time as a wandering scholar in the universities of Holland and England, he settled in Lissa in 1686, but ultimately removed to Berlin, where he became a member of the Academy of Sciences in

1700. He established there a Hebrew printing-press, from which he issued a text of the Old Testament (1699) based upon Leusden's (that is, Athias') of 1667; several prayer-books; and an edition of the Babylonian Talmud in twelve volumes (1715–21). An attempt to produce a second edition of the Talmud led him into pecuniary difficulties.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie.*

J.

JABNEH (יבנה), or **JAMNIA** (Ἰαμνία, Ἰαμνεία): Philistine city; taken by Uzziah, who demolished its wall (II Chron. xxvi. 6). Jabneh is mentioned with Gath and Ashdod, two other cities of the Philistines, and is generally identified by Biblical students with Jabneel (יבנאל), on the boundary of Judah, near Ekron, and not far from the coast (Josh. xv. 11). Neither Jabneh nor Jabneel is mentioned afterward among the cities of Judah, but the Septuagint renders ויּמה, which follows Ekron in Josh. xv. 46, by Γεμνά. In post-Biblical history, in the books of the Maccabees, in Josephus and in other Greek authors, the name occurs as "Jamnia," and in Judith (ii. 28) as "Jemnaan." With Ashdod, Jamnia is described by Josephus sometimes as a maritime city ("Ant." xiii. 15, § 4) and sometimes as an inland city ("Ant." xiv. 4, § 4; "B. J." i. 7, § 7). This was due to the fact that, though removed from the coast, it had its own harbor; and it was considered by Pliny ("Historia Naturalis," v. 13, § 68) and Ptolemy (v. 16, 2) likewise as two distinct towns. According to Strabo (xvi. 759), Jabneh, or Jamnia, was so populous that, with the surrounding villages, it could furnish 40,000 able warriors. It is referred to in I Macc. iv. 15, v. 58, x. 69, xv. 40, and was apparently garrisoned by Gorgias; later it served other generals as a place of encampment. Judas Maccabeus took it by assault, and fired the shipping in the harbor as well as the town, so that the conflagration was seen from Jerusalem, 240 furlongs distant (II Macc. xii. 8–9, 40).

Jamnia was taken from the Syrians by Simon Maccabeus, but the Jews did not enter into possession of the city until the time of Alexander Jannæus. Pompey restored it to the Syrians, and about 57 B.C. it was rebuilt by Gabinius ("Ant." xiii. 6, § 7; 15, § 4; xiv. 4, § 4; "B. J." i. 2, § 2; 7, § 7; 8, § 4). Jamnia must have been given by Augustus to Herod, for the latter bequeathed it to his sister Salome, who in her turn gave it to Livia ("Ant." xvii. 8, § 1; 11, § 5; xviii. 2, § 2; "B. J." ii. 6, § 3; 9, § 1). The inhabitants of the city at that time were chiefly Jews (Philo, "Legatio ad Caium," § 30). Philo states further that a Roman officer raised at Jamnia an altar of mud for the deification of Caligula, but that the altar was thrown down by the Jews. Owing to the turbulence of its large population, Vespasian twice found it necessary to besiege the city ("B. J." iv. 3, § 2; 8, § 1).

Jabneh became the seat of Jewish scholarship even before the destruction of the Temple; for Johanan b. Zakkai, while predicting to Vespasian that he would become emperor of Rome, asked him as a special favor to spare Jabneh and its scholars (Git. 66a). After the destruction of Jerusalem the Great Sanhedrin removed to Jabneh, where it was presided over by Johanan b. Zakkai (R. H. 31a). The Sanhedrin held its sittings in a "vineyard," which term, however, is explained as figurative ('Eduy. ii. 4; Yer. Ber. iv. 1): "the Sanhedrin sat in rows similar to vines in a vineyard." Jabneh took the place of Jerusalem; it became the religious and national center of the Jews; and the most important functions of the Sanhedrin, such as determining the time of the new moon and of the festivals, were observed there. It even enjoyed some of the privileges of the Holy City, among others the right to blow the shofar when New Year's Day fell on a Sabbath (R. H. iv. 1 [29b]). In the time of Gamaliel II. the Sanhedrin removed to Usha, but it met again in Jabneh from the time of Simeon b. Gamaliel to that of Bar Kokba (R. H. 31b).

Seat of the Great Sanhedrin.

Benjamin of Tudela identifies Jabneh with the Ibelin mentioned in the history of the Crusades. He places Jabneh at three parasangs from Jaffa and two from Ashdod (Azotus). He professes to have seen there traces of the academy, though in his time there were no Jews in the place (ed. Asher, i. 43, Hebr.; comp. ii. 98, note). Rapoport ("'Erek Millin," p. 4) places Jabneh the seat of the Sanhedrin in Galilee, identifying it with the Jabneel of Naphtali (Josh. xix. 33). The modern Yabna, a village situated on a hill south of the Wadi Rubin, is generally assumed to mark the site of the ancient Jabneh (comp. Robinson, "Researches," ii. 420, iii. 22).

BIBLIOGRAPHY: Grätz, in *Monatsschrift*, ii. 108–110; idem, *Gesch.* 3d ed., iv. 28, 95, 121; Guérin, *Judée*, ii. 55 *et seq.*, Paris, 1868; Neubauer, *G. T.* pp. 73 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 98, *passim*; Büchler, *Das Synedrion*, passim, Vienna, 1902.

G. M. SEL.

JACA (Hebr. נאקא): City of Aragon, Spain. Jews were settled here as early as the eleventh century, during which the city became the seat of a Jewish high school. Sancho Ramirez the Great, King of Navarre, did not permit the Jews to grind their grain in any mill they pleased; but a certain mill belonging to the city was assigned to them and to the breadsellers. This they were allowed to use on payment of a certain tax; and they were, in addition, compelled to pay all the usual imposts and taxes. In 1281 the Jews of Jaca and of the surrounding villages—who were engaged in industries and lived in comfortable circumstances—were obliged, like those of Gerona, to contribute toward repairing the fortifications, which had been damaged during the French invasion. In 1289 they had to pay King Jaime 6,000 sueldos toward defraying the costs of an expedition against Sicily.

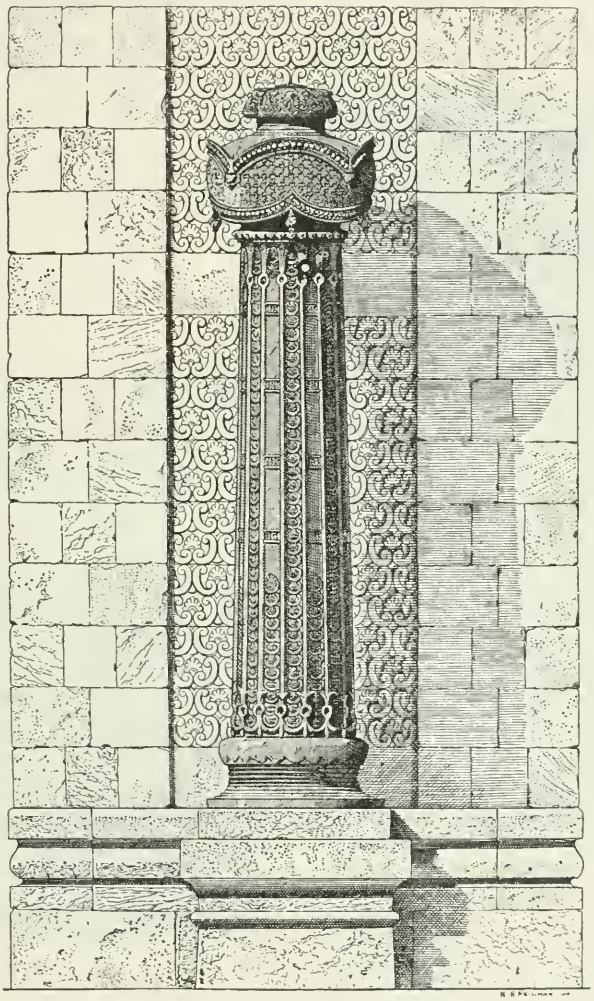
The Jaca Jews were victims of the outbreak of the Shepherds in 1321, no fewer than 400 of them being killed on Tammuz 17 (= July 14). In 1391, also, Jews were killed or forcibly baptized at Jaca. In 1438 the community was so reduced that it could pay only 200 sueldos in taxes. Toward the end of the fourteenth century Seraiah ben Daud and Samuel Almosnino, who corresponded with Isaac ben Sheshet, lived in Jaca. In 1492 the Jews of the city left Saragossa for Italy and Turkey.

BIBLIOGRAPHY: Zuaznavar, *Legislacion de Navarra*, ii. 31; Usque, *Consolação*, p. 181a; Isaac ben Sheshet, *Responsa*, Nos. 413, 455, 470; Rios, *Hist.* ii. 13, 362; iii. 82; Kayserling, *Gesch. der Juden in Spanien*, i. 10, 142; Jacobs, *Sources*, Index.

G. M. K.

JACHIN (יכין = "he establishes"): **1.** The right-hand pillar of the two brazen ones set up in the porch of the Temple of Solomon, that on the left or north being called "Boaz" (I Kings vii. 21; II Chron. iii. 17). For an elaborate reconstruction of these pillars based on Assyrian and Egyptian models and on the parallel description in Jer. lii. 21–23, see Perrot and Chipiez, "History of Art in Sardinia and Judæa," pp. 250–257, and plates vi. and vii., London, n.d. Comp. Freemasonry. **2.** Fourth son of Simeon and founder of the family of the Jachinites (Gen. xlvi. 10; Ex. vi. 15; Num. xxvi. 12). In the parallel list of I Chron. iv. 24 his name is given as "Jarib." **3.** Head of the twenty-first division of priests in the time of David (I Chron. xxiv. 17); his descendants returned from Babylon (*ib.* ix. 10; Neh. xi. 10).

E. G. H. M. Sel.



Column of Jachin.
(Restored by Chipiez.)

JACKAL. See Fox.

JÄCKLIN (JACOB): Jewish financier of Ulm in the fourteenth century; married the daughter of the "Grossjuden" Moses of Ehingen. Jäcklin had several sons; one of them, Isaac, lived in Strasburg, another in Riedlingen, or Reutlingen, and a third, Veflin, in Nuremberg. Jäcklin was probably president of the Jewish community of Ulm for many years; he loaned considerable sums to the municipal government of Ulm and to the counties of Helfenstein, Altenbeck, and Werdenberg. For example, he advanced (Oct. 1, 1378) to the community of Ulm 1,680 gulden for the redemption of the monastery of Langenau, receiving 84 gulden interest semiannually; and later, 1,800 gulden, receiving the gate-toll of the city in payment. On Nov. 13, 1378, the council of Ulm entered into an agreement with Jäcklin to declare void all the documents bearing upon the city's indebtedness to him, excepting those relating to the two loans mentioned. A letters patent ("Tedingbrief") has been preserved which gives him the right to remain in Ulm until Dec. 6, 1379.

Eberhard der Greiner (= "the complainer") of Württemberg taxed Jäcklin 4,000 gulden, which he refused to pay. Thereupon Eberhard sued him and won his case before the court of Nuremberg (1376); the wife and son of Jäcklin were put into the "Reichsacht" by the emperor (Charles IV.) until the 4,000 gulden were paid (Sept. 5, 1376). It seems that Jäcklin nevertheless continued to live in Ulm. The "Reichsacht" directed against Ulm as also against Jäcklin was annulled by the Reichstag of Rothenburg May 31, 1377. On Oct. 6, 1376, in consideration of the damage done to the county of Heinrich von Würdenberg, the emperor declared void his debts to Jäcklin. The city of Ulm, however, reimbursed Jäcklin by paying him from 1378 onward, in half-yearly instalments, 10 per cent interest on Heinrich's debts.

Bibliography: Pressel, *Gesch. der Juden in Ulm*, p. 31; Nübling, *Die Judengemeinden des Mittelalters*, pp. lxviii., 327 *et seq.*

G. M. Sc.

JACKSON, HARRY: English actor; born in London 1836; died there Aug. 13, 1885. At an early age he left England for Australia, where he adopted the stage as a profession. After playing at Auckland, New Zealand, and at San Francisco (1856–1862) he returned to England about 1870, and appeared at the Gaiety Theatre, London, later at the Princess', of which he became stage-manager. He held the same post at the Drury Lane Theatre, where he impersonated chiefly Jewish characters, or rather caricatures, in modern melodramas. His portrayal of Napoleon I., whom he much resembled, attracted some notice.

Bibliography: *Jew. Chron.* and *Jew. World*, Aug. 21, 1885; *Era*, Aug. 15 and 22, 1885; *Illustrated Sporting and Dramatic News*, Aug. 22, 1885.

J. G. L.

JACOB (יעקב, יעקוב), called also **Israel** (ישראל). —**Biblical Data:** Third patriarch; son of Isaac and Rebekah, and ancestor of the Israelites. He

was born when his father was sixty years old and after his mother had been barren for twenty years. For the account of his birth and origin of his name see Gen. xxv. 19, 26. The name "Jacob" is explained elsewhere as meaning "supplanter" or "deceiver" (*ib.* xxvii. 36; Hos. xii. 4 [A. V. 3], where there is also an allusion to the struggle before birth between the two brothers). Jacob was the favorite of his mother (Gen. xxv. 28). He is represented as "a plain man [איש תם], dwelling in tents," that is to say, pursuing the life of a shepherd (*ib.* xxv. 27; comp. *ib.* iv. 20).

Only two important incidents marked the early period of Jacob's life. The first was his obtaining

Isaac Blessing Jacob.
(From a "Teutsch Chumesh.")

the birthright from his brother Esau. The birthright being a very important possession, Jacob waited for the opportunity to acquire it, and the opportunity came. Esau, returning one day tired from hunting, and seeing Jacob cooking a mess of lentils, asked Jacob to give him some. Jacob offered to do so in exchange for the birthright, and Esau, feeling faint and ready to die, consented to sell it, an oath confirming the bargain (*ib.* xxv. 29–34).

The second incident happened many years later, and with it Jacob's life assumed an entirely new phase. Isaac, having become blind, sent Esau to hunt for some game and to prepare for him a meal in order that he might bless him before his death. Rebekah, hearing of this, instigated Jacob to intercept the blessing by taking his brother's place. At first Jacob objected; but he soon yielded to his mother's persuasion. Having anticipated his brother in the preparation of the meal and having put goatskins upon his hands and neck lest his father should recognize him, Jacob brought the meal to his father, who, after having partaken of it, blessed him and promised him that he should be lord over his brethren and that his mother's sons should bow to him (*ib.* xxvii. 1–29). This substitution was in agreement with the divine purpose (comp. *ib.* xxv. 23); and Isaac, when he learned of Jacob's trick, not only did not revoke his blessing, but even confirmed it (*ib.* xxvii. 33, 37).

Obtains Isaac's Blessing.

Owing to this deceit Esau hated his brother, and resolved to kill him after their father's death. Rebekah found no better means to protect her favorite son from his brother's vengeance than to send him to Haran, to her brother Laban. She advised Jacob to stay with his uncle a short time till his brother should have forgotten his wrongs, and to marry one of his uncle's daughters. Jacob, after having received a further blessing from his father, left the paternal home (*ib.* xxvii. 42–xxviii. 5).

When Jacob was on his way he saw in a prophetical dream a ladder reaching from earth to heaven and angels ascending and descending thereon. Yhwh Himself appeared to him, promising to give the land of Canaan to his descendants, who should be as numerous as the dust of the earth (*ib.* xxviii. 10–15). Jacob commemorated his dream by setting up a pillar on the spot on which he had slept, calling the name of the place "Beth-el" (= "the house of God"; *ib.* xxviii. 18–22).

On his arrival at Haran Jacob met Rachel, his uncle's second daughter. Jacob offered to serve Laban seven years for Rachel. Laban, however, deceived him at the end of that period by giving him Leah instead of Rachel, and exacted of him a further service of seven years for Rachel, though he gave her to him immediately after the conclusion of Leah's wedding-feast (*ib.* xxix. 1–28). During the second seven years Jacob begat by his two wives and two concubines eleven sons and one daughter, Dinah. By Rachel he had one son only, Joseph (*ib.* xxix. 31–xxx. 25). Having finished the second term of seven years, Jacob stayed with Laban six years longer, tending his sheep for pay, which consisted, according to an agreement between them, of all the spotted, speckled, and ring-straked sheep and goats born in the flocks. Jacob, by means of peeled sticks which

Marriage with Laban's Daughters.

Isaac Blessing Jacob.
(From the Sarajevo Haggadah, 14th century.)

he set up before them, caused all the strongest of the flocks to bear speckled and spotted offspring. Thus he baffled the plans of Laban, who endeavored to deprive him of his hire (*ib.* xxxi. 7, 8), and Jacob amassed great wealth (*ib.* xxx. 26–43).

Jacob, seeing that Laban was no longer friendly toward him, resolved upon returning to his parents. His resolution was approved by Yhwh; and, encouraged by his two wives, he departed without acquainting his uncle and father-in-law (*ib.* xxxi. 1–21). Laban, however, three days later learned of Jacob's flight, and, after pursuing him for seven days,

overtook him on Mount Gilead. They at first quarreled, but were finally reconciled and made a covenant, building, in commemoration of their compact, a cairn which Jacob called "Galeed" (= "a heap as witness"; *ib.* xxxi. 22–54).

Immediately after this Jacob was informed that his brother Esau was coming to meet him, accompanied by 400 men. Jacob, fearing Esau, sent him very rich presents, but at the same time made plans to escape from his brother's fury in case the latter should reject them. At night Jacob sent his family and all his possessions over the brook Jabbok, he himself remaining alone on the other side, where an angel wrestled with him all night till the breaking of the day. While wrestling, the angel touched the hollow of Jacob's thigh, causing him to limp; but the angel was overpowered by Jacob, who would not let him go until blessed by him. The angel then changed Jacob's name to "Israel" (ישראל, apparently shortened from ישר אלהים = "he overpowered Elohim"). Jacob gave to the place at which this event occurred the name "Peniel" ("for I have seen Elohim face to face"). The Israelites commemorate the event to this day by not eating "the sinew which shrank which is upon the hollow of the thigh" (*ib.* xxxii. 32). Hosea alludes to Jacob's wrestling with the angel, whom he calls once "Elohim" and once "Mal'ak," adding that the angel wept and implored Jacob to let him go (Hos. xii. 4).

Wrestles with the Angel.

Jacob's Dream.
(From the Sarajevo Haggadah, 14th century.)

After his meeting with Esau, at which the brothers were reconciled (Gen. xxxiii. 1–16), Jacob went to Shechem, where he bought from the children of Hamor, for a hundred pieces of money, a field in which he erected an altar (*ib.* xxxiii. 17–20). The abduction of Dinah, which occasioned the destruction of Shechem by her brothers, caused Jacob much apprehension; but God allayed his fears, and he arrived peacefully at Beth-el, where God appeared again to him, confirming the name "Israel" which had previously been given to him by the angel, and repeating the promise that his children should possess the land of Canaan. While Jacob was on his way home Rachel gave birth to Benjamin, his last son. Jacob, with his twelve sons, the fathers of the twelve tribes of Israel, then arrived at Hebron, where his parents lived (*ib.* xxxv. 9–27).

At the end of ten years (comp. *ib.* xxxvii. 2) Jacob's favorite son, Joseph, was sold to a company of Ishmaelites by his brothers, who led their father to think that he had been devoured by a wild beast. While Jacob was still mourning for Joseph, Isaac died, and at his funeral Jacob again met his brother Esau (*ib.* xxxv. 29). Later, when the famine grew severe in Canaan, Jacob sent his sons into Egypt to buy corn, but kept with him Benjamin, Rachel's second son. Jacob was, however, at last compelled to let Benjamin go with his brothers to Egypt, through Joseph's refusal otherwise to release Simeon, whom he held as hostage until Benjamin should be brought to him. When, on the second return of his sons from Egypt, Jacob heard that Joseph was alive and was ruler over Egypt, he decided to go there to see him (*ib.* xlv. 26–28). Before doing so he journeyed to Beer-sheba, where his resolution to go to Egypt was approved by God. He went to Egypt with his eleven sons and their children, numbering altogether sixty-six, Joseph meeting him in Goshen (*ib.* xlvi. 1–30). Afterward Jacob was honorably received by Pharaoh, who assigned him and his sons a residence "in the best part of the land, in the land of Rameses." Jacob was at that time 130 years old (*ib.* xlvii. 5–11).

Journey to Egypt.

When about to die, Jacob made Joseph swear that he would not bury him in Egypt, but in the sepulcher of his fathers in Canaan. Jacob then adopted Joseph's two sons, Ephraim and Manasseh, placing them on the same footing as his own children. While blessing them he gave the first place to the younger son, Ephraim. To Joseph himself he gave one portion more than his brothers (*ib.* xlviii. 22).

Jacob assembled his sons in order to bless them (see Jacob, Blessing of), after which, having pronounced his last will, he died, being 147 years old (*ib.* xlix.). His body was embalmed according to the Egyptian custom; a great funeral procession, which included all the servants of Pharaoh and all the elders of Egypt, accompanied it to Canaan, and there Jacob was buried in his family grave in the cave of Machpelah at Hebron (*ib.* l. 1–13). The name "Jacob" as well as that of "Israel," though to a lesser degree, was used by the Prophets to designate the whole nation of Israel (comp. Isa. ix. 7, xxvii. 6, xl. 27).

E. G. H. M. Sel.

—**In Rabbinical Literature:** Even before their birth the struggle between the two brothers Esau and Jacob commenced. Each of them wished to be born first, and it was only after Esau threatened to kill Rebekah, his mother, if he was not permitted to be born first that Jacob acceded (Midrash ha-Gadol [ed. Schechter, Cambridge, 1902] on Gen. xxv. 22; comp. Pesiḳ. R. [ed. Friedmann, Vienna, 1880], p. 48a). The respective characters of the two brothers were thus revealed before they were born. Whenever Rebekah passed a pagan house of worship Esau moved within her; and whenever she passed a synagogue or bet ha-midrash Jacob moved (Gen. R. lxiii. 6; Yalḳ., Gen. 110). There was also a conflict between them as to who should inherit this world, and who the world to come. In the conflict the angel Samael was about to kill Jacob, when Michael intervened; and the struggle between the two angels was settled by a court which God Himself convened for that purpose (Yalḳ., Gen. 110, from Midrash Abkir). All these legends are based upon the word "wa-yitroẓeẓu" (= "and they struggled"; Gen. xxv. 22).

Jacob was born circumcised (Ab. R. N. ii. 5; Gen. R. lxiii. 7). Until the age of thirteen both he and Esau attended school; but later Esau became a hunter, while Jacob continued his studies under various tutors—Abraham, Methuselah, Shem, and Eber (*ib.*; Gen. R. *l.c.*). The sale of the birthright occurred after Esau had slain Nimrod and two of his associates and fled from his pursuers. Jacob did not desire the material benefits of the birthright as much as the spiritual prerogatives attendant upon it. According to one opinion, this transaction was the final settlement of the quarrel which the brothers had had before they were born; and Esau thus sold to Jacob his portion in the world to come. Another opinion is that Jacob wished for the birthright because the first-born was the forerunner of the priest who offered the family sacrifices; and he thought that Esau was not fit to bring offerings to God (Yalḳ., Gen. 111; comp. Zeb. 112b). With the purchase of the birthright Jacob came into possession of the garments which Esau had inherited from Adam and which were the official robes of the officiating minister (Midr. Tan. 67b).

Sale of Birthright.

The Rabbis attempted to explain that Jacob did not intend to deceive his father in the words, "I am Esau thy first-born" (Gen. xxvii. 19), but meant by them: "I am the one whose children will accept the Decalogue which begins with I ("anoki"); but Esau is thy first-born" (Gen. R. lxv. 14; Yalḳ., Gen. 115). By confirming the blessing before Jacob's departure (Gen. xxviii. 1–4), Isaac established the fact that the blessing really belonged to Jacob (Gen. R. lxvii. 10).

Furthermore, it was only to please his mother that Jacob allowed himself to be disguised; and he brought the venison to Rebekah in a very distressed frame of mind and crying (Gen. R. lxv. 11). The goodly raiment which Rebekah put upon Jacob was that which Esau had taken from Nimrod when he murdered him (*ib.* 12). Rebekah accompanied Jacob to his father's door, and then said, "Thus far I was obliged to go with you, but now may thy Maker assist you." When Jacob entered and Isaac said, "Come near, I pray thee, that I may feel thee" (Gen. xxvii. 21), Jacob felt his heart melting like wax; but two angels supported him (Gen. R. lxv. 13, 15). He then came near to his father, who said unto him, "See, the smell of my son is like the smell of a field which the Lord hath blessed"; that is, according to the Rabbis, the fragrance of paradise came with him (*ib.* 18).

When Jacob left the presence of his father he, by reason of the blessing he had received, came out crowned like a bridegroom, and the dew which is to revive the dead descended upon him from heaven; his bones became stronger, and he himself was turned into a mighty man (Pirḳe R. El. xxxiii.). Jacob then fled from Esau, and went to the school of Shem and Eber, devoting himself to the study of the Torah. There he was hidden for fourteen years, and then returned to his father. He found that his brother was still purposing to kill him; whereupon he accepted the advice of his mother to go to Padan-aram (Gen. R. lxviii. 5; see also "Sefer ha-Yashar").

When Jacob arrived in Haran he bethought himself that he had passed without offering any prayer the place where his ancestors had prayed (Pes. 84a). He therefore decided to turn back to Beth-el; but to his surprise the place came to him, and he recited there the evening service (Ber. 26b). After this he wished to proceed on his journey, but God said, "This pious man came to My house: shall I permit him to depart before night?" So the sun set before its time, and Jacob remained in Beth-el overnight.

At Beth-el.

The contradiction in the text, where it says first that Jacob took "of the stones" (Gen. xxviii. 11), and then that he took "the stone" (*ib.* verse 18), is variously explained. Some think that he took twelve stones, corresponding to the number of the tribes; others, that he took three stones, corresponding to the number of the Patriarchs; others, again, that he took two stones; but all agree that the stones were later merged into one. Some of the rabbis say that he took a number of stones and placed them all round him for protection; that the stones began to quarrel, each one wishing that Jacob should lay his head upon it; and that, in order to settle the quarrel, God made all the stones into one (Gen. R. lxviii. 13; Yalḳ., Gen. 118–119; Ḥul. 91a; Sanh. 95b).

The angels that had accompanied Jacob thus far on his journey ascended the ladder, and other angels descended to accompany him farther. When the angels saw Jacob's likeness engraved on the throne of glory, they became jealous and desired to injure him; but God Himself came down and watched over him. When God promised to give him the land whereon he was lying, the whole land of Palestine folded up and placed itself under Jacob's head, so that it should be easier later for his children to conquer it. The angels ascending and descending the ladder are also interpreted to have represented the tutelary genii of the various nations to whom the Jews in later times were to be subjected. When Jacob's turn came to ascend he refused, fearing that, like the others, he, too, would have to come down. Then God said unto him, "If thou hadst had faith and hadst ascended thou wouldest not have come down; but since thou didst not believe, thy children shall be subjected to many nations.

Nevertheless this shall not be forever, for I will redeem them from all the lands of their exile."

When Jacob left his father's house he had with him much silver and gold which his father had given him. Esau, on learning of Jacob's intention to depart, summoned his thirteen-year-old son, Eliphaz, and told him to encounter Jacob on his way and to kill him. Eliphaz with a company of ten men lay in wait for Jacob by the road, but, being of a more gentle disposition (Deut. R. ii. 13), he had pity on him and did not injure him. He, however, took from Jacob all his possessions, so that when the latter came to Laban he had nothing with him ("Sefer ha-Yashar," end of "Toledot").

Leah and Rachel.

From the very first Jacob suspected that Laban would deceive him, and he therefore gave Rachel a sign by which she might cause him to recognize her; but she sacrificed her own love for the sake of her sister, and before the marriage revealed Jacob's plan to Leah. When Jacob discovered that Leah instead of Rachel had been given to him he became very angry; but Leah reminded him that he had been guilty of a similar deceit when he obtained the blessing from his father by assuming his brother's disguise (Gen. R. lxx. 17; Midr. ha-Gadol to Gen. xxix. 23; comp. B. B. 123a). In his machinations to obtain sheep from Laban's flock, Jacob was assisted by angels who brought sheep to him from Laban's herds. There are several estimates of the number of Jacob's flock, ranging from 200 to 2,207,100 (Gen. R. lxxiii. 8; comp. commentary to Gen. R.). These sheep Jacob gave to his children to watch, for he would not take any time that belonged to his employer Laban (Midr. ha-Gadol to Gen. xxx. 40).

The encounter between Jacob and the angel who subsequently injured his thigh is explained in the following manner: When Jacob had transported a part of his belongings over the Jabbok, he met an angel who appeared to him as a shepherd; and when Jacob returned to gather up the rest of his belongings the angel accused him of stealing from his flock, and the encounter ensued. Others think that it was the tutelary angel of Esau whom Jacob met; while still others identify him with the angel Michael, who came to reproach Jacob for neglecting to give a tithe of his possessions to God, as he had promised (Yalḳ., Gen. 132; Pirḳe R. El. xxxvii.; Tan., Gen. 87b). The angel, although defeated by Jacob, injured the latter's thigh; and when the sun rose he begged Jacob to let him go (comp. Hos. xii. 5), as the time for adoration had arrived, and if he, who was to begin the service, was away, the adoration of the angels could not take place. Jacob, however, eager for a blessing, would not let him go until he blessed him. The angel was compelled to submit; and in changing his name from "Jacob" to "Israel" he promised him that his children should be as righteous as he. The wound inflicted by the angel was cured when the sun appeared (Gen. R. lxxix. 5; Yalḳ., Gen. 133).

Meeting with Esau.

When Laban returned to his place (Gen. xxxii. 1) he was not reconciled to Jacob's departure. He then, with the purpose of avenging himself, sent his son Beor, aged seventeen, and Abiharof, son of Uz, son of Nahor, with an escort of ten men, to Esau, saying unto him, "Have you heard what your brother has done unto us? He who came unto me poor and forsaken, that I went to meet, and brought up, and to whom I gave my two daughters and their maids, and whom God blessed for my sake, so that he became mighty and had sons and daughters and female slaves, and sheep and oxen and camels and asses, and much gold and silver—when he saw that his fortune was great he left me, and stole my gods and ran away. Now, behold, I left him in the valley of Jabbok. If thou intendest to go to him, thou wilt find him there, where thou mayest deal with him as thy heart willeth." When Esau heard this he recalled his hatred, and his wrath kindled, and he took his sons and sixty others and gathered all the 340 male descendants of Seir. He divided these into seven parties; placing sixty men under Eliphaz, his first-born, and the other six parties under the sons of Seir. But the messengers of Laban, on leaving Esau, went to the land of Canaan to the house of Rebekah, and said, "Behold thy son Esau is preparing to attack Jacob with 400 men because he has heard that he is coming." Rebekah therefore hastened and took seventy-two men from among the servants of Isaac to meet Jacob before his arrival, because she thought that Esau would give battle on the way. When Jacob saw them he said, "This host comes unto me from God"; and he called the place "Mahanaim" ("Sefer ha-Yashar," section "Wayesheb"). According to others (Gen. R. lxxiv. 16), the host consisted of 120 myriads of angels.

When the messengers of Rebekah met Jacob they said unto him in her name, "My son, I have heard that Esau, thy brother, comes to meet thee with men from the sons of Seir. And now, my son, listen to my voice and consider what shall be done. Do not speak hard words unto him; pray for his mercy and give him from thy fortunes as much as thou canst afford; and when he shall ask thee about thy affairs, conceal from him nothing. Perhaps he will be induced to forget his great anger, so that thou and all depending upon thee will be saved; for it is thy duty to respect him, seeing that he is thy elder brother."

When the brothers again met and Esau fell on Jacob's neck, it was his intention to bite him; but Jacob's neck became hard as marble, so that Esau's teeth were injured by the contact. This explanation is derived from the fact that the word "wa-yishshaḳehu" ("and kissed him"; Gen. xxxiii. 4) has dots on the top of each letter.

Although Jacob's gifts were accepted, he still feared the anger of his brother; and during the eighteen months that he lived in Succoth he sent presents to his brother, which, however, his descendants, the nations, will return to the Messiah (comp. Ps. lxxii. 10). Jacob's fears were well grounded; for in the year that Leah died, when Jacob least expected him, and had only 200 slaves with him, Esau returned with a large and formidable army. Jacob pleaded with Esau from the wall of the fortress; but Esau would not listen. Then Judah took his bow and shot Admon the Edomite, and also hit Esau in his right loin with an arrow which later caused his death (Yalḳ., Gen. 133). Jacob entered Shechem

"perfect" ("shalem") in every respect, both spiritually and materially (Shab. 33b).

Simeon and Levi did not ask their father's advice in destroying the inhabitants of Shechem; and Jacob was very angry when he heard of the action of his children. Still, after the act was done, he girded his sword and was ready to meet the enemy (Gen. R. lxxx. 9; comp. *ib.* xcvii. 9). Although the surrounding nations were afraid to fight them at that time, they did so seven years later, when they saw that Jacob had made Shechem his home and was intent upon inheriting the land. The war lasted six days; and every day witnessed great victories for Jacob and his sons. On the sixth day all the kings of the Amorites made peace with Jacob, agreeing to pay him a certain tribute (Yalḳ., *l.c.*; "Sefer ha-Yashar," section "Wayishlaḥ"; comp. Jubilees, 34; see Amorites; Judah in Rabbinical Literature).

When Jacob was about to rest from the persecutions of Esau and from the wars with the neighboring tribes, the troubles of Joseph came upon him. The Rabbis severely censure Jacob for manifesting his love for Joseph by clothing him with a special garment (Yalḳ., Gen. 141; comp. Shab. 10b).

Favoritism Toward Joseph.

The grief of Jacob at the loss of his son was much aggravated by the idea that he would now be unable to establish the twelve tribes, since he dared not marry again because of the oath he had made to Laban that he would take no more wives. Isaac knew that Joseph was living; but he did not reveal this to Jacob, because he thought that if God wished him to know, He would reveal it Himself (Gen. R. lxxxiv. 19; Yalḳ., Gen. 143). When his children brought him the report that Joseph was still living, and that he was the ruler of all Egypt, Jacob refused to believe it, until they told him in the name of Joseph at what portion of the Law they had suspended their studies twenty-two years before. Then Jacob rejoiced in the thought that Joseph still retained his piety, and immediately prepared for his journey. Before he went to Egypt he stopped at Beer-sheba, and cut down cedars which Abraham had planted and which were later used by the Israelites in the building of the Tabernacle (Gen. R. xciv. 3, xcv. 2).

Before his death Jacob wished to reveal to his children the time of the Messiah's advent, but he could not recall it at that moment. When they were all gathered around his death-bed he said to them, "Perhaps there is in your hearts a feeling against God?" (that is to say, an inclination to idolatry). Then they all cried out, "Hear, O Israel, the Lord is our God, the Lord is One." He replied, "Blessed be the name of the glory of His kingdom forever and ever" (Gen. R. xcviii. 4; Pes. 56a).

His Death.

Jacob gave three commandments to his children before his death: (1) that they should not worship idols; (2) that they should not blaspheme the name of God; and (3) that they should not permit a pagan to touch his bearse. Three of his sons were to be stationed on each side of the coffin even as the tribes were later stationed in the wilderness. The Rabbis looked with disfavor upon Joseph's order to have his father embalmed; for to them it manifested a lack of faith in the providence of God.

When Jacob's sons reached the cave of Machpelah, they found Esau there prepared to prevent them from interring their father's body in the ancestral cave, and claiming that the place belonged to him. Jacob, however, had foreseen such a complication, and had previously bought the place from Esau; but the deed of sale was in Egypt, and there was nothing to do but to send some one back to Egypt to procure the document. Naphtali, the swift, volunteered to go, but Hushim, the son of Dan, who was hard of hearing, meanwhile inquired about the delay. When told the reason he said angrily, "Shall my grandfather's body lie and wait until the deed is obtained from Egypt?" and threw a missile at Esau so that his eyes fell out on the knees of Jacob, who opened his eyes and smiled. Then it was that Rebekah's words, "Why should I be bereft of both of you in one day?" (Gen. xxvii. 45) were fulfilled (Yalḳ., Gen. 162; "Sefer ha-Yashar," section "Wayeḥi"; comp. Soṭah 13a). Another opinion is that Jacob had not died, although the embalmers and the mourners thought that he was dead (Ta'an. 5b; Rashi and MahrShA, *ad loc.*; comp. B. B. 17a, 121b). See Esau; Joseph; Patriarchs.

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JACOB, BLESSING OF.—Biblical Data: Name given to the chapter containing the prophetic utterances of Jacob concerning the destiny of his twelve sons as the fathers and representatives of the twelve tribes (Gen. xlix. 1–27). It is called thus after verse 28: "Every one according to his blessing he blessed them"; though in reality many of the utterances contain rebukes rather than blessings. Jacob is represented as revealing to his sons that which shall befall them "in the last days." Reuben is told that he has forfeited his birthright—that is, his leadership among the tribes—on account of his incestuous conduct with reference to Bilhah (Gen. xlix. 3–4; comp. *ib.* xxxv. 22; I Chron. v. 1). Simeon and Levi are called brethren whose inborn nature (for "mekerah" or "mekurah"="kinship"; comp. Ezek. xxi. 35 [A. V. xxii. 3], xxix. 14) it is to handle weapons of violence (A. V. "instruments of cruelty"); their fate—"to be divided in Jacob and scattered in Israel," instead of forming two strong tribes—is declared to be due to their fierce anger shown at the massacre of the men of Shechem (Gen. xlix. 5–7; comp. *ib.* xxxiv. 25).

Judah, on the other hand, is addressed as the leader of the tribes, before whom his enemies shall flee and his brethren shall bow down. The rather obscure verse, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and to him shall the gathering of the peoples be," seems to refer to David as having been elected king in Shiloh (this is not in harmony with II Sam. v. 3; but the whole history of Shiloh is wrapped in mystery; see Shiloh). Judah's land, as producing wine, is especially praised (Gen. xlix. 8–12). Zebulun is told that he shall dwell on the coast of the sea and be a neighbor of the Phenician mer-

chant city of Sidon (*ib.* verse 13). Issachar with his beautiful land is rebuked for having allowed himself from love of ease to become a tribute-paying servant to the Canaanite (verses 14–15). Dan is represented as struggling hard for his existence among the tribes; he can assail his mightier foe only by waylaying him and acting like the serpent, which bites the heels of the horse so that the rider falls. The situation is that of the later time of the Judges (verses 16–18; comp. Judges i. 35, v. 17, xviii. 1–29). The tribe of Gad is depicted as being pursued by troops of the neighboring tribes of Ammon or Moab, but at last overcoming them by falling upon them in the rear (Gen. xlix. 19). Asher is praised only because of its land, which yields choice fruits for the table of kings (*ib.* verse 20). Naphtali, according to the Masoretic text, is declared to be a "hind let loose; he giveth goodly words"; but this fails to convey a clear idea, and the original reading seems to have been: "Naphtali is a stretched-out terebinth ["elah" instead of "ayyalah"], sending forth beautiful branches." It refers to the beautiful landscapes of the country (*ib.* verse 21; comp. Deut. xxxiii. 23). Signal blessing is conferred upon Joseph, who is called "a fruitful bough by the well, whose branches run over the wall." His tribe is described as being engaged in warfare but coming forth victorious, strengthened by the mighty God of Jacob and by the arms (read "mi-zero'e" instead of "mi-sham ro'eh") of the Rock of Israel. In consequence of this he possesses the hills of Ephraim, rich in blessing (Gen. xlix. 22–26). Benjamin, the warrior tribe (Judges iii. 15, xx. 16; I Chron. viii. 40, xii. 2), is likened to a wolf that devours its prey in the morning and divides the spoil at night (Gen. xlix. 27).

E. C. K.

——**Critical View:** It has been held by some authorities that the text is not intact. Verses 10, 25, 26, and probably verse 18, are regarded as interpolations. Verse 10 interrupts the continuity of thought, verse 11 taking up the thread dropped in verse 8. All these verses touch upon the possession of the land of promise; whereas verse 10 refers to the future and to the submission of the people. Verses 25 and 26 bear a suspicious resemblance to Deut. xxxiii. 13–16; and while the text of verses 22–24, corresponding to other very ancient songs, presents a knotty problem, verses 25 and 26 are comparatively intelligible (Fripp, in "Zeit. für Alttestamentliche Wissenschaft," 1891, pp. 262 *et seq.*; Holzinger, "Commentar zur Genesis," *ad loc.*). The lack of connection between verse 18 and the other verses is made clear by the form of the matter: the speech concerning Dan consists of three couplets, and verse 18 seems to hobble lamely after. Moreover, the idea expressed in verse 18 is different from that of the other verses (comp. Ball, "S. B. O. T." *ad loc.*).

Origin of the Song.

The question as to the origin of the song is independent of the age of the Pentateuchal sources; for there is no doubt that the song bears no relation to them, and that it had been composed before the time of the author who introduced it into his narrative. It is difficult to determine who that author was; yet, since Reuben's great transgression and the dispersion of Levi and Simeon, here mentioned, were likewise touched upon, in fact were more explicitly given, in the oldest source (J)—in Gen. xxxiv., xxxv. 22—it is highly probable that J was the one who wove the song into his story. Consequently the origin of this oldest source determines the latest date at which the song could have been written.

Date of Composition.

The difficulty of an exact determination is increased by doubt concerning the unity of the composition. The first to dispute its unity was E. Renan ("Histoire Générale des Langues Sémitiques," p. iii.); and the conjecture that the song consists of sayings originating in different periods gains more and more credence (J. P. N. Land, "Disputatio de Carmine Jacobi," 1857; Kuenen, Holzinger, and others). The great variety of forms in the song supports this theory: while the language of one part is smooth and clear, another part is obscure. The determination of the correctness of this theory involves an investigation of the age of each verse; and in several instances this can not be ascertained, since the verses indicate nothing concerning the time of their origin (see verses on Zubulun, Gad, Asher, and Naphtali). The verses on Issachar have reference to the period after the struggles of Deborah (Judges v.); the verses on Dan, describing his battles in the north, where in his conflicts with the surrounding nations he maintained the old Israelitish custom of making an insidious rear attack instead of offering a bold challenge, refer to the time after Judges xvii. *et seq.*; and the verses on Judah (8, 11) presuppose the kingdom of Judah. The comparison of Judah to a lion's whelp seems to characterize him as a rising power. This may apply to different periods, not necessarily to the time of David.

The verses on Joseph (22–27) allude to a defensive war, in which Joseph was successful. Since the text refers to archers, and the Arabs were excellent marksmen, Dillmann thinks that the war was with the Arabs. But his conjecture is erroneous; for the conflicts with the Arabs were confined to the portion of Manasseh east of the Jordan, and the term "Joseph" designates the portion of the tribe of Joseph dwelling west of the Jordan. Since, moreover, the reference could not have been to the Philistines, by whom the tribe was occasionally subdued, the verse clearly alludes to the Arameans of Damascus, with whom the conflicts were of long duration, often threatening the safety of the tribe of Joseph—that is, of the Northern Kingdom. Verse 24, however, bears no testimony of times following the glorious period of Jeroboam II.; consequently the passage on Joseph points to the ninth century. Probably it was in the second half of this century, at all events before the conquests of Jeroboam, and evidently in the Southern Kingdom, that the collection of these pithy descriptions of the tribes was completed. If verses 25 and 26 are interpolations, this is the only interpretation which would also explain both the esteem felt for Judah, expressed in the passage on him, and the silence concerning the Benjamite kingdom and possibly even the Northern Kingdom.

Dillmann endeavored to arrive at the same conclusion by the supposed sequence in the enumera-

tion of the minor tribes, proceeding from south to north. But this supposition is not tenable; for the very first tribe mentioned is the most northerly, and, furthermore, the sequence is broken by Gad. However, even if there were an exact geographical succession of tribes from south to north, it would prove nothing concerning the home of the collector of the passages, since the same order would have been natural for an Ephraimite (comp. Holzinger *ad loc.*).

Zimmern's attempt (in "Zeit. für Assyriologie," 1892, pp. 161 *et seq.*) to connect Jacob's blessing with the Babylonian representation of the zodiac, specifically with the Gilgamesh epic, can not be regarded as successful. Ball has given some important and well-founded arguments against this theory (Commentary on Genesis in "S. B. O. T." pp. 114 *et seq.*). Zimmern himself does not assume that the poet or collector of the song was aware of the original significance of each passage.

Historically, Jacob's blessing is of the greatest value, both because it is the only source of information for certain of the tribes in ancient times, and because it is an aid in rendering the sources (for example, Gen. xxxiv.) more intelligible.

Bibliography: See, besides the commentaries on Genesis of Dillmann, Merx, Knobel, Delitzsch, Holzinger, Ball, and Gunkel, Diestel, *Segen Jakobs*, 1853; Meier, *Gesch. der Poet. Nationalliteratur*, 1858; K. Kohler, *Der Segen Jakobs*, 1867; Offord, *The Prophecy of Jacob*, 1877.

E. C. W. N.

JACOB: 1. Tanna of the second century; probably identical with Jacob b. Ḳorshai (= "the Ḳorshaite," or "of Ḳorsha"), the contemporary of Simon b. Gamaliel II. Of his relations with this patriarch the Talmud has preserved the following incident: Nathan the Babylonian and Meïr had determined to humiliate Simon and bring about his deposition by putting to him questions on 'Uḳẓin, which he had not mastered; but Jacob prevented the patriarch's discomfiture by indirectly turning his attention to the neglected treatise (Hor. 13b). He was a grandson of Elisha ben Abuyah on his mother's side (Ḳid. 39b; Ḥul. 142a), and was a teacher of Judah I. (Yer. Shab. x. 12c).

Jacob is frequently met in halakic controversies with Akiba's later disciples (see Tosef., Zeb. x. 9, 11; *ib.* Tem. i. 17; *ib.* Ṭoh. vi. 5, 6). Sometimes he cites Meïr as an authority (Tosef., Ma'as. Sh. ii. 10; *ib.* Yeb. xii. 11). The compiler of the Mishnah cites Jacob (Tosef., 'Ab. Zarah, v. [vi.] 4), and preserves the following eschatological remarks of his: "This world is as if it were a vestibule to the future world: prepare thyself in the vestibule that thou mayest [becomingly] enter the reception-room. One hour devoted to penitence and good deeds in this life is worth more than the whole of the life hereafter [where no opportunity is given for improvement]; and one hour's happiness in the world to come is worth more than all the pleasures of this world" (Ab. iv. 16, 17).

In this spirit Jacob interprets the rewards attached to filial reverence and to sparing the dam when rifling a bird's nest: "That thy days may be prolonged, and that it may go well with thee" (Deut. v. 16, xxii. 7). An incident once came under his notice that seemed to falsify this Scriptural promise. A dutiful son, in obedience to his parent's wish, climbed a tree after some birds. He duly complied with the Scriptural requirements, and yet, in descending, he fell and was killed. Thereupon Jacob remarked, "In this world there is no reward for good deeds: the rewards promised will be awarded in the world which is all good and immeasurably long" (Ḳid. 39b). Many decades later a prominent Babylonian amora remarked, "Had Aḥer [Elisha b. Abuyah] interpreted those promises as did his daughter's son he would not have become a sinner" (*ib.*; comp. Yer. Ḥag. ii. 77b; Eccl. R. vii. 8).

Bibliography: Bacher, *Ag. Tan.* ii. 395; Brüll, *Mebo ha-Mishnah*, i. 242; Frankel, *Darke ha-Mishnah*, p. 202; Hamburger, *R. B. T.* ii.; Weiss, *Dor*, ii. 171.

2. Palestinian amora of the fourth century; contemporary of R. Jeremiah; probably identical with Jacob b. Aḥa (comp. Pes. 91b with Yer. Pes. viii. 36a, B. M. 101a with Yer. B. Ḳ. ix. 6d, and 'Ab. Zarah 13b with Yer. 'Ab. Zarah i. 39d).

S. S. S. M.

JACOB B. AARON OF KARLIN: Russian rabbi and author; died at Karlin, government of Minsk, 1855. He was a grandson of Baruch of Shklov, the mathematician and author, and was one of the earliest and most renowned graduates of the yeshibah of Volozhin. He held the office of rabbi at Karlin for about thirty years, and was considered one of the greatest rabbinical authorities of his time.

Jacob was the author of: (1) "Mishkenot Ya'aḳob" (Wilna, 1838), responsa on the four parts of the Shulḥan 'Aruk; (2) "Ḳohelet Ya'aḳob" (*ib.* 1857), novellæ on the tractates of the Talmudic orders Zera'im and Mo'ed; and (3) another collection of responsa.

Bibliography: Fuenn, *Keneset Yisrael*, p. 574.

S. S. N. T. L.

JACOB B. ABBA: 1. Babylonian scholar of the third century; junior to Rab (B. M. 41a). He was an expert dialectician, and prevailed in argument even against his famous senior (Yer. Sanh. vii. 25c).

2. Amora of the fourth century; contemporary of Abaye and Raba (b. Joseph). His patronymic is variously given as "Abba," "Abaye," "Abina," "Abuha," "Abun," and "Aibu" (comp. Yer. Sanh. x. 28b; Gen. R. xlii. 3; Ruth R., proem, 7; Tan., Aḥare Mot, 7; *ib.*, ed. Buber, 9; Num. R. ii. 26). As regards his nativity, he appears in the company of Palestinian scholars (Pesiḳ. viii. 71a; Lev. R. xxviii. 6), but also, before the leaders of the fourth amoraic generation, in Babylonia ('Er. 12a; Ḳid. 31b). The fact, however, that he was a favorite in Babylonia would make it seem more probable that he was a Babylonian by birth. Whenever Jacob returned from school his father and mother would vie with each other in waiting on him; but this Jacob did not consider consonant with the respect due from child to parent; he therefore appealed to Abaye, who told him: "Thy mother's services thou mayest receive, but not those of thy father, who is himself a scholar" (Ḳid. 31a). He doubtless visited Palestine, since he is mentioned in the company of Palestinians; but as an old man he is found in Babylonia (Zeb. 70b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

S. S. S. M.

JACOB B. ABBA MARI. See ANATOLIO (ANATOLI), JACOB BEN ABBA MARI.

JACOB BAR ABINA (ABIN; BUN): Palestinian amora of the fourth century. He is known as having transmitted the haggadot of Samuel b. Naḥman, Abbahu, and Abba b. Kahana (Eccl. R. i. 5). Jacob is reported to have had a heated controversy with R. Jeremiah on the question of the payment of taxes to the Roman government (Yer. M. Ḳ. iii. 1).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 712-713 *et passim*; Heilprin, *Seder ha-Dorot*, ii.

S. S. M. SEL.

JACOB BEN ABRAHAM FAITUSI (פייתוסי): Tunisian scholar; died at Algiers July, 1812. He settled in the later part of his life at Jerusalem, whence he was sent as a collector of alms to Italy and Algeria. He was the author of "Berit Ya'aḳob" (Leghorn, 1800), the contents of which were as follows: sermons; Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet" on Soṭah, with the editor's notes, entitled "Yagel Ya'aḳob"; glosses of the Geonim on the Talmudical treatises Nedarim and Nazir, with the editor's notes; commentaries on Nazir by Abraham ben Musa; "Sha'are Ẓedeḳ," a commentary, attributed to Levi ben Gershon, on the thirteen hermeneutic rules of R. Ishmael; novellæ on Ḥullin and Pesaḥim; and poems, entitled "Ḳonṭres Aḥaron."

Jacob wrote also "Yerek Ya'aḳob" (*ib.* 1842), sermons arranged in the order of the Sabbatical sections, with an appendix entitled "Ya'ir Kokab mi-Ya'aḳob," containing novellæ and responsa, and edited "Mizbaḥ Kapparah" of Naḥmanides; Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet" on Zebaḥim and various tosafot of Rabbi Perez, Eliezer of Touques, and others on several Talmudical treatises, with an appendix entitled "Ranenu le-Ya'aḳob" (*ib.* 1810) containing Talmudic novellæ and sermons by Jacob (republished with additions by Saul ha-Levi, Lemberg, 1861); "Sefer Mar'eh ha-Ofannim" (Leghorn, 1810), containing Asher ben Jehiel's novellæ on Soṭah, Aaron ha-Levi's "Shiṭṭah" on Beẓah, and an appendix entitled "Yagel Ya'aḳob," containing novellæ on Pesaḥim, Beẓah, Rosh ha-Shanah, Mo'ed Ḳaṭan, 'Abodah Zarah, and Makkot.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 211; Steinschneider, *Cat. Bodl.* col. 1210; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 247; Cazès, *Notes Bibliographiques*, pp. 182 *et seq.*

D. I. BR.

JACOB BAR AḤA: 1. Palestinian amora of the third generation (latter part of the third century); contemporary of R. Ze'era. He rarely gives opinions of his own, but repeats halakot and homiletic remarks in the names of earlier authorities. In Yer. Ber. 11a he communicates in the name of Rabbi Johanan a halakah relating to grace at meals. In the name of R. Eleazar (probably ben Pedat) he reports that in the words "Hide not thyself from thine own flesh" (Isa. lviii. 7) the prophet refers to a divorced wife, whom her former husband has to support (Lev. R. xxxiv. 14).

Jacob bar Aḥa associated with Assi (Yer. Meg. 74b); and it is also recorded that he once took a meal together with Ze'era, Ḥiyya bar Abba, and Ḥanina, and was invited to say grace (Yer. Ber. 11a).

2. Palestinian amora of the fourth generation; a contemporary of Hezekiah, with whom he associated (Yer. Ber. ii. 5a, iii. 6a; Ket. v. 30a).

BIBLIOGRAPHY: Zacuto, *Yuḥasin*, ed. Königsberg, 95a; Frankel, *Mebo ha-Yerushalmi*, 104b, 105a; Bacher, *Ag. Pal. Amor.* ii. 178 and Index; Heilprin, *Seder ha-Dorot*, i. 236.

S. S. I. BR.

JACOB BEN AMRAM: Polemical writer of the seventeenth century. He wrote in 1634, in Latin, a book against the religion of the Christians, with the Hebrew title "Sha'ar Emet" ("Porta Veritatis"). He borrows largely from Manasseh ben Israel, but that Manasseh himself was not the author of this book was proved by Wolf. The English bishop Richard Kidder, in his "Demonstratio Messiæ" (part iii., London, 1684, etc.), wrote a refutation of Jacob ben Amram's arguments.

BIBLIOGRAPHY: Jöcher, *Allgemeines Gelehrtenlexicon*, ii. 1806; Steinschneider, *Jewish Literature*, p. 213; Wolf, *Bibl. Hebr.* i. 686, iii. 442.

J. M. SC.

JACOB BEN ASHER (known also as **Ba'al ha-Ṭurim):** German codifier and Biblical commentator; died at Toledo, Spain, before 1340. Very little is known of Jacob's life; and the few glimpses caught here and there are full of contradictions. According to Menahem b. Zerah ("Ẓedah la-Derek," Preface), Jacob was the third son of Asher, and older than Judah. Indeed, Jacob is usually mentioned before Judah. On the other hand, Jacob himself, in his introduction to the Ṭur Oraḥ Ḥayyim, which he wrote after his father's death, at a time when Judah was more than fifty years old (comp. Judah's testament, published by S. Schechter in "Bet Talmud," iv. 340 *et seq.*), says that he himself was then a young man. What is definitely known is that, contrary to the assertions of Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," ed. Zolkiev, p. 47b) and Heilprin ("Seder ha-Dorot," p. 169), Jacob emigrated with his father to Spain, where in 1317 he and his brother Judah were appointed by their father treasurers of the money which the family had to distribute as alms, his signature to his father's testament coming before Judah's (Schechter, *l.c.* p. 375). Besides his father, who was his principal teacher, Jacob quotes very often in the Ṭurim his elder brother Jehiel; once his brother Judah (Ṭur Oraḥ Ḥayyim, § 417), and once his uncle R. Ḥayyim (*ib.* § 49).

His Life.

Jacob was very poor all his lifetime and suffered great privations (Ṭur Oraḥ Ḥayyim, § 242; comp. his epitaph in Luzzatto, "Abne Zikkaron," No. 7). His business seems to have consisted in lending money (Ṭur, *l.c.* § 539). It is also known, contrary to the statement of Zacuto ("Yuḥasin," ed. London, p. 223), that Jacob did not succeed his father in the rabbinate of Toledo, his brother Judah filling that office (Schechter, *l.c.*, Luzzatto, *l.c.* No. 5). Jacob's testament (Schechter, *l.c.* 378 *et seq.*) betrays a lofty spirit. He wandered in different countries, where he observed the varying religious customs which he quotes in his Ṭurim; but his epitaph (Luzzatto, *l.c.* No. 7) refutes the assertion of Azulai ("Shem ha-Gedolim," i.) that he died and was buried in Chios. His pupil David

Abudarham, writing in 1340, speaks of Jacob as already dead.

Jacob was one of the pillars of rabbinic learning. His name became known throughout the entire Jewish world through the following works, which he wrote probably in Spain: (1) "Sefer ha-Remazim," or "Ḳizzur Piske ha-Rosh" (Constantinople, 1575), an abridgment of his father's compendium of the Talmud, in which he condensed his father's decisions, omitting the casuistry. This work is arranged in the same order as the treatises of the Talmud, and is quoted by Jeroham b. Meshullum ("Sefer Mesharim," Preface), Simeon b. Ẓemaḥ Duran (Responsa, iii., No. 86), Elijah Mizraḥi (Responsa, No. 4), and other Talmudists. (2) The four Ṭurim, namely, (*a*) Ṭur Oraḥ Ḥayyim (separately Mantua, 1476), containing the ritual laws relating to the daily prayers, the Sabbath, and holy days; (*b*) Ṭur Yoreh De'ah (separately first third, *ib.* 1476; completed at Ferrara, 1477), containing the laws concerning things lawful and unlawful ("issur we-hetter"); (*c*) Ṭur Eben ha-'Ezer (separately Guadalajara, n.d.), containing the laws relating to marriage and divorce, legitimacy, etc.; and (*d*) Ṭur Ḥoshen ha-Mishpaṭ (edited with the other three, Piove di Sacco, 1475), containing the civil laws. The first complete edition, that of Piove di Sacco, finished July 3, 1475, is the second dated Hebrew book, and must have been begun earlier than the Rashi of Reggio of the same year. It was, after the Bible, the most popular work printed in the fifteenth century, no less than two complete editions and seven editions of parts being printed between 1475 and 1495 (Leiria). See Incunabula.

The Ṭurim.

As stated above, Jacob was a young man when he began the Ṭurim, which remained the standard code for both Sephardim and Ashkenazim up to the appearance of the Shulḥan 'Aruk. In the introduction to the Ṭur Oraḥ Ḥayyim he says he was induced to undertake such an immense work by a desire to establish a code suited to the requirements of the time. Maimonides' Yad ha-Ḥazaḳah, being a compilation of all the laws contained in the six orders of the Talmud, was too bulky for general use. Besides, with the course of time, questions arose to which no immediate solution was given in the Talmud. Jacob on the one hand simplified Maimonides' work by the omission of laws which could not be applied after the destruction of the Temple, thus reducing the whole code to four parts, and on the other he inserted an account of the customs which he had observed in various countries. In the Ṭur Oraḥ Ḥayyim Jacob shows a greater deference to Ashkenazic than to Sephardic rabbis, citing the former very often. Once (§ 35) he even bases his decision on the Cabala, and once (§ 113) he speaks of the German Ḥasidim. Just the contrary is the case in the other three Ṭurim, where Sephardic authorities predominate. But throughout the four parts he speaks of the customs of different countries as an eye-witness; and very often he points out the differences between the Ashkenazic and the Sephardic practises.

Jacob was averse to all kinds of controversy; and he recorded the laws as they had been pronounced by preceding expounders ("poseḳim"). In many cases he indicated merely that he was inclined to accept the opinion of a certain authority, without forcing his view upon the student. In many other cases he refrained from expressing his own opinion, and left the decision to the officiating rabbi. He never speaks either favorably or unfavorably of secular sciences, ignoring them altogether.

The Arba' Ṭurim soon became very popular with students; but, as is generally the case with works of this nature, they felt the necessity of writing commentaries upon it. The commentators are: Joseph Caro ("Bet Yosef"), who sometimes criticizes Jacob's text; Moses Isserles ("Darke Mosheh"); Joel Sirkes ("Bayit Ḥadash"); Joshua Falk ("Derishah u-Ferishah"); and Joseph Escapa ("Rosh Yosef"), who deals with only a part of the work. The four Ṭurim have been unduly depreciated by Grätz and A. Geiger because they were not written in the philosophical spirit of Maimonides.

Commentaries on the Ṭurim.

Jacob wrote also two commentaries on the Pentateuch: (1) "Rimze Ba'al ha-Ṭurim" (Constantinople, 1500), which is printed in all the editions of the Pentateuch accompanied by commentaries, and consists only of gematria, notariḳon, and Masoretic calculations; (2) "Perush 'al ha-Torah," less known (Zolkiev, 1806), and taken mainly from Naḥmanides, but without his cabalistic and philosophical interpretations. Jacob quotes many other commentators, among them Saadia, Rashi, Joseph Ḳara, Abraham ibn Ezra, Ḥiyya ha-Sefaradi, which last name Geiger erroneously emends to "Abraham b. Ḥiyya" ("Wiss. Zeit. Jüd. Theol." iv. 401; comp. Carmoly in "Orient, Lit." xii. 373).

Bibliography: Buchholz, in *Monatsschrift*, xiii. 253-254; Conforte, *Kore ha-Dorot*, 26a; Fürst, *Bibl. Jud.* ii. 14-16; A. Geiger, in *Jüd. Zeit.* iii. 244 *et seq.*; Grätz, *Gesch.* 3d ed., vii. 298 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 1060; Steinschneider, *Cat. Bodl.* cols. 1181-1192; Weiss, *Dor*, v. 118-123.

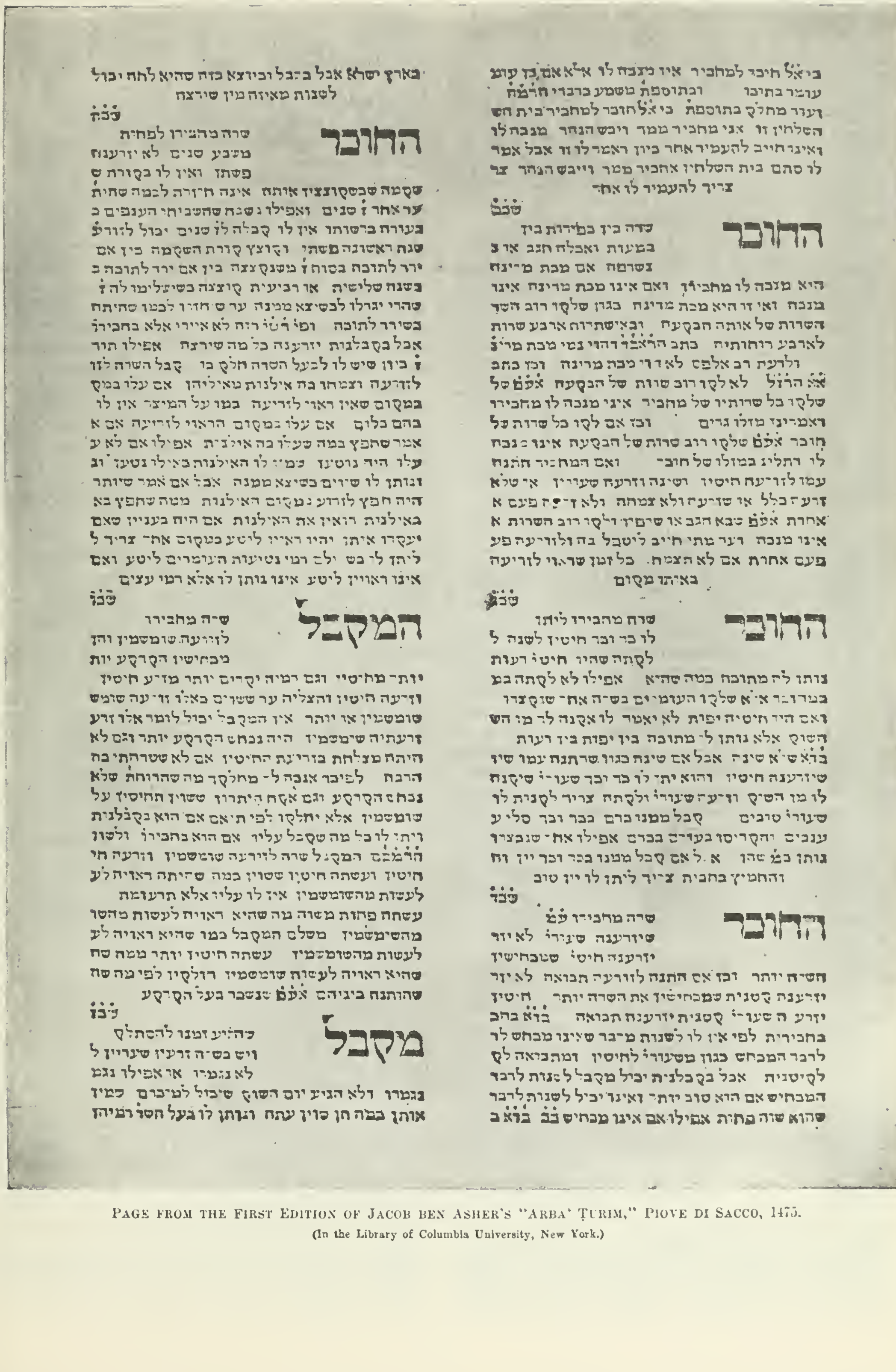
S. S. M. Sel.

JACOB (ABERLE, ABRIL) BENEDICT (BENET): Rabbi at Alt-Ofen at the beginning of the nineteenth century; son of Mordecai b. Abraham Benet (Marcus Benedict). Jacob was the author of "Toledot Mordekai Benet" (Alt-Ofen, 1832). The first part contains a biography, and the second various writings of his father: "Liḳḳuṭim," explanations of Biblical passages; homiletic explanation of "dayyenu" as it occurs fifteen times in the Pesaḥ Haggadah; sermon on Shabbat Teshubah, delivered in 1826; commentary on the song of Deborah; "Ḥiddushe Halakot." The biography is written in a pure and easy Hebrew style.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 620; Fürst, *Bibl. Jud.* i. 103; *idem*, in *Orient, Lit.* viii. 494; Steinschneider, *Cat. Bodl.* col. 1193.

G. M. Sc.

JACOB BEN BENJAMIN ZEEB SAK: Lithuanian Talmudist; born in the first half of the seventeenth century at Wilna, Russia; died at Jerusalem. Driven from his native city by the Chmielnicki persecutions, he left Russia with his father-in-law, Ephraim ben Aaron. On the way they were separated by their pursuers, and after barely escaping



בי א״ל חיכר למחביר איו מנכה לו אל״א אם כן עומ
עומד בתיבו ובתוספת משמע בדברי הרמ״ה
ועוד מחלק בתוספת כי א״ל חוכר למחביר בית הש
השלחין זו אני מחכיר ממך ויבש הנהר מנכה לו
ואינו חייב להעמיד אחר כיון דאמר לו זו אבל אמר
לו סתם בית השלחין אחכיר ממך וייבש הנהר צר
צריך להעמיד לו אחר

שכב

החוכר שדה בין בפירות בין במעות ואכלה חגב או נשדפה אם מכת מדינה
היא מנכה לו מחכירו ואם אינו מכת מדינה אינו
מנכה ואי זו היא מכת מדינה כגון שלקו רוב השד
השדות של אותה הבקעה ובא״ש תירוץ ארבע שדות
לארבע רוחותיה כתב הראב״ד דהוי נמי מכת מדי׳
ולדעת רב אלפס לא הוי מכת מדינה וכן כתב
א״א הרא״ש ז״ל לא לקו רוב שדות של הבקעה אע״פ של
שלקו כל שדותיו של מחכיר אינו מנכה לו מחכירו
דאמרינן מזלו גרים וכן אם לקו כל שדות של
חוכר אע״פ שלקו רוב שדות של הבקעה אינו מנכה
לו דתלינן במזלו של חוכר ואם המחכיר התנה
עמו לזרעה חיטין ושינה וזרעה שעורין או שלא
זרעה כלל או שזרעה ולא צמחה ולא זרעה פעם א
אחרת אע״פ שבא הגב או שדפון ולקו רוב השדות א
אינו מנכה ועד מתי חייב ליטפל בה ולזורעה פע
פעם אחרת אם לא הצמיח כל זמן שראוי לזורעה
באותו מקום

שכג

החוכר שדה מחבירו ליתן לו כור וכור חיטין לשנה ל
לקתה שהיו חיטיה רעות
נותן לו מתוכה במה שהיא אפילו לא לקתה במ
במרובה אלא שלקו העומדים בשדה אחר שנסקצרו
ואם היו חיטיה יפות לא יאמר לו אקנה לך מן הש
השוק אלא נותן לו מתוכה בין יפות בין רעות
בד״א שלא שינה אבל אם שינה כגון שהתנה עמו שיז
שיזרענה חיטין והוא יתן לו כור וכור שעורים שיקנה
לו מן השוק וזרעה שעורים ולקתה צריך לקנות לו
שעורים טובים קבל ממנו כרם בכור וכור סלי ע
ענבים והקריסו בעודם בכרם אפילו אחר שנבצרו
נותן במה שהן אבל אם קבל ממנו בכור וכור יין וח
והחמיץ בחבית צריך ליתן לו יין טוב

שכד

החוכר שדה מחבירו אע״פ שיזרענה שעורים לא יזר
יזרענה חיטים שמכחישין
הסיה יותר וכן אם התנה לזורעה תבואה לא יזר
יזרענה קטנית שמכחישין את השדה יותר חיטין
יזרע השעורים קטנית יזרענה תבואה בד״א בחכ
בחכירות לפי אין לו לשנות מדבר שאינו מכחיש לד
לדבר המכחיש כגון משעורים לחיטין ומתבואה לק
לקיטנית אבל בקבלנות יכול מקבל לשנות לדבר
המכחיש אם הוא טוב יותר ואינו יכול לשנות לדבר
שהוא שוה פחות אפילו אם אינו מכחיש כב׳ בד״א ב

באר׳ ישרא׳ אבל בבבל וכיוצא בזה שהיא לחה יכול
לשנות מאיזה מין שירצה

שכה

החוכר שדה מחבירו לפחות משבע שנים לא יזרענה
פשתן ואין לו בקורת ש
שקמה שבשקונציו אותה אינה חוזרת לכמה שהית
עד אחר ז׳ שנים ואפילו בשנה שהשביחו הענפים כ
בעורת ברשותו אין לו קבלה לז׳ שנים יכול לזורע
שנה ראשונה משתי וקוצץ קורת השקמה בין אם
ירד לתוכה בסוף ז׳ משנקצצה בין אם ירד לתוכה ב
בשנה שלישית או רביעית קוצצה כשישלימו לה ז׳
שהרי יגדלו לכשיצא ממנה עד שחזרו לכמו שהיתה
כשירד לתוכה ופי׳ רש״י רזה לא איירי אלא בחכירו׳
אבל בקבלנות יזרענה כל מה שירצה אפילו תור
ז׳ כיון שיש לו לבעל השדה חלק בו קבל השדה לזו
לזורעה וצמחו בה אילנות מאליהן אם עלו במק
במקום שאין ראוי לזריעה כמו על המיצר אין לו
בהם כלום אם עלו במקום הראוי לזריעה אם א
אמר שחפץ במה שעלו בה אילנות אפילו אם לא ע
עלו היה נוטען כמי לו האילנות כאילו נטען וב
ונותן לו שיעור כשיצא ממנה אבל אם אמר שיותר
היה חפץ לזרוע מקום האילנות מטה שחפץ בא
באילנות רואין את האילנות אם היה בעניין שאם
יעקרו אותן יהיו ראויין ליטע במקום אחר צריך ל
ליתן לו כשיעור דמי נטיעות העומדים ליטע ואם
אינו ראויין ליטע אינו נותן לו אלא דמי עצים

שכו

המקבל שדה מחבירו לזורעה שומשמין והן מכחישין הקרקע יות
יותר מחיטין וגם דמיה יקרים יותר מזרע חיטין
וזרעה חיטין והצליח עד ששוים כאלו זרעה שומש
שומשמין או יותר אין המקבל יכול לומר אלו זרע
זרעתיה שומשמין היה נכחש הקרקע יותר וגם לא
היתה מצלחת בזריעת החיטין אם לא שטרחתי בה
הרבה לפיכך אנכה לך מחלקך מה שהרווחת שלא
נכחש הקרקע וגם אקח היתרון ששוין החיטין על
שומשמין אלא יחלקו לפי תנאם אם הוא בקבלנות
ויתן לו כל מה שקבל עליו אם הוא בחכירו׳ ולשון
הרמב״ם המקבל שדה לזורעה שומשמין וזרעה חי
חיטין ועשתה חיטין ששוין במה שהיתה ראויה לע
לעשות מהשומשמין אין לו עליו אלא תרעומת
עשתה פחות משוה מה שהיא ראויה לעשות מהשו
מהשומשמין משלם המקבל כמו שהיא ראויה לע
לעשות מהשומשמין עשתה חיטין יותר ממה שה
שהיא ראויה לעשות שומשמין דולקין לפי מה שה
שהותנה ביניהם אע״פ שנשבר בעל הקרקע

שכז

מקבל שהגיע זמנו להסתלק
ויש בשדה זרעין שעריין ל
לא נגמרו או אפילו נגמ
נגמרו ולא הגיע יום השוק שיכול למכרם כמו
אותן במה הן שוין עתה ונותן לו בעל השדה דמיהן

PAGE FROM THE FIRST EDITION OF JACOB BEN ASHER'S "ARBA' ṬURIM," PIOVE DI SACCO, 1475.

(In the Library of Columbia University, New York.)

death Jacob wandered about for several months, finally arriving at Trebitsch, Moravia, where he found his father-in-law.

About 1665 Jacob was appointed rabbi of Trebitsch, later of Ungarisch-Brod, and after the death of Ephraim he officiated in Ofen. There also fate was against him; for the city was captured in 1686 by the imperial troops, and Jacob was carried captive to Berlin. Ransomed by the Jews of that city, he lived for some years with his son Ẓebi Ashkenazi in Altona, and then went to Jerusalem, where he died at the age of seventy-three.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 85.

S. S. A. Pe.

JACOB, BENNO: German rabbi and Biblical scholar; born at Breslau Sept. 8, 1862; educated at the gymnasium, the university, and the theological seminary of his native town (Ph.D. 1889). Since 1891 Jacob has been rabbi at Göttingen.

Among his writings may be especially mentioned: "Das Buch Esther bei den LXX." Giessen, 1890; "Unsere Bibel in Wissenschaft und Unterricht," Berlin, 1898. He also edited "Predigten, Betrachtungen und Gebete von Dr. Benjamin Rippner," *ib.* 1901; and has made many contributions to Stade's "Zeitschrift."

S. F. T. H.

JACOB BERAH DE-BAT SAMUEL. See Mari b. Rachel b. Samuel.

JACOB BAR BERATEH DE-ELISHA AḤER. See Jacob, 1.

JACOB ÇADIQUE (ẒADDIḲ): Spanish physician and writer; born at Ucles in the second third of the fourteenth century. He devoted himself to the study of medicine, and became body-physician to D. Lorenzo Suarez de Figueroa, Maestre de Santiago, from whom he received a commission to translate from the Limousinian into the Castilian dialect a moral-philosophical work containing proverbs and sayings from the Old and New Testaments and from the works of Aristotle, Seneca, Cicero, and others. This work, entitled "Libro de Dichos de Sabios é Filosofos," and consisting of seven parts, was finished in Velez July 8, 1402, and is still extant in manuscript in the Escurial. Whether Jacob Çadique was baptized, as Amador de los Rios states, is not certain.

Bibliography: Rios, *Estudios*, pp. 443 *et seq.*; Steinschneider, *Jewish Literature*, p. 103; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 110.

G. M. K.

JACOB OF CHINON: French tosafist; lived about 1190–1260. He was a pupil of Isaac ben Abraham of Dampierre and a teacher of Perez of Corbeil. His two brothers were Nathanael, "the Holy," and Eliezer ben Joseph, "the Martyr," both Talmudical scholars. Jacob wrote: (1) "Shiṭṭah," probably on Sanhedrin, quoted by Mordecai (iii., Nos. 690, 691, on Sanh.; see Benjacob, "Oẓar ha-Sefarim," p. 573); (2) commentary on Giṭṭin; (3) tosafot, some of which are quoted in Ber. 12a and Nazir 53a, and in Mordecai (Shab. x. 377; 'Er. viii. 527; B. M. ii.; comp. "Monatsschrift," 1878, p. 82).

In the "Semaḳ" on Giṭṭin (No. 81), a passage somewhat doubtful as regards its genuineness, some tosafot of "R. Tam de Chinon" are quoted, while in a corresponding passage in Kol Bo (No. 88) the name of the author is given as "Jacob de Chinon." "R. Tam of Chinon" occurs also in the Halberstam MSS. (No. 345), which makes it appear likely that Jacob of Chinon was known also by that name.

Bibliography: Gross, *Gallia Judaica*, pp. 566, 579; Renan-Neubauer, *Les Rabbins Français*, pp. 445–743; idem, *Les Ecrivains Juifs Français*, p. 469; Zunz, *Z. G.* p. 39.

S. S. M. Sc.

JACOB OF CORBEIL (called "the Saint"): French tosafist of the twelfth century. He was the brother of Judah of Corbeil, author of tosafot to various treatises of the Talmud. He is sometimes confounded with Jacob ha-Levi, "the Pious," of Marvège or Marvéjols (Lozère, France). Aaron ben Ḥayyim ha-Kohen, in his commentary on the Maḥzor, praises him highly. He is mentioned by Isaac ha-Levi ben Judah in his "Pa'aneaḥ Raza" as well as in Judah ben Eliezer's "Minḥat Yehudah."

Jacob of Corbeil wrote tosafot to several Talmudical treatises, and he is frequently mentioned in the Tosafot, *e.g.*, to Ket. 12b; Ḥul. 122b; Beẓah 6b; Shab. 27a, 61a; Pes. 22. The "Memorbuch" of Mayence names Jacob among the martyrs of Corbeil.

Bibliography: Zunz, *Z. G.* pp. 50, 77; Renan-Neubauer, *Les Rabbins Français*, pp. 438, 441; *Rev. Etudes Juives*, iv. 24; Gross, *Gallia Judaica*, p. 562.

L. G. S. K.

JACOB OF COUCY: French tosafist of the thirteenth century; mentioned in tosafot to Ḳiddushin (43b, 67a), by Mordecai, and in Joseph Colon's "She'elot u-Teshubot" (No. 47, Venice, 1579).

Bibliography: Gross, *Gallia Judaica*, p. 556; Renan-Neubauer, *Les Rabbins Français*, p. 446; Zunz, *Z. G.* p. 50.

S. S. M. Sc.

JACOB BEN DAVID PROVENÇAL (פרוינצאל or פרוינצל): French Talmudist of the fifteenth century; not to be confounded with the astronomer Jacob ben David ben Yom-Ṭob Po'el, called "Sen Bonet Bongoron (or Bonjorn) of Perpignan" (14th cent.). Jacob lived at Marseilles, where he was engaged in maritime commerce. Subsequently he retired to Naples, and thence addressed a letter (1490) to David ben Judah Messer Leon of Mantua on the utility of secular studies, and especially of medicine. Jacob was a learned Talmudist, and wrote a letter of approbation for Jacob Landau's casuistic work "Sefer Agur." He wrote also a commentary on Canticles.

Bibliography: Carmoly, *Hist. des Médecins Juifs*, p. 125; Gross, *Gallia Judaica*, p. 383.

G. S. K.

JACOB B. ELEAZAR: Spanish grammarian of the first third of the thirteenth century. The assumption that he lived in the first third of the twelfth century (Geiger's "Jüd. Zeit." xi. 235; Grätz, "Gesch." 3d ed., vi. 110; Winter and Wünsche, "Jüdische Litteratur," ii. 183) is erroneous. He was probably a native of Toledo, where he had access to the famous Bible Codex Hilleli (David Ḳimḥi, "Miklol," ed. Fürst, p. 78b); subsequently he went to southern France, where he wrote "Gan Te'udot" (see below) at the request of Samuel and Ezra, the sons of Judah, who, according to Steinschneider (in "Z. D. M. G." xxvii. 558), are

identical with Judah b. Nathanael's sons of the same names, mentioned by Al-Ḥarizi.

Jacob ben Eleazar's chief work, the "Kitab al-Kamil" (Hebr. "Sefer ha-Shalem"), written in Arabic, has long since been lost. Tanḥum Yerushalmi, who quotes it in his lexicon (see Bacher, "Aus dem Wörterbuche Tanchum Jerushalmi's," 1903, p. 42), says in the introduction to his Bible commentary that the book was in reality, and not merely metaphorically, complete, as its name indicated ("R. E. J." xl. 141). Tanḥum's contemporary Abraham Maimonides also cites the work in his Pentateuch commentary ("Zeit. für Hebr. Bibl." ii. 155).

The "Kitab al-Kamil," which probably included a grammar and a lexicon, is cited frequently by David Ḳimḥi; in about twenty articles of his "Sefer ha-Shorashim" he quotes opinions of Jacob's, some of which are most original and remarkable (see ed. Lebrecht and Biesenthal, p. xxviii.). Many citations are found also in an anonymous Hebrew-Arabic lexicon (Steinschneider, "Die Arabische Literatur der Juden," p. 290). As late as the fourteenth century the work was freely quoted by Isaac Israeli of Toledo in his commentary on Job (Neubauer, "Cat. Bodl. Hebr. MSS." No. 383; "Oẓar Neḥmad," iii. 151). A Hebrew author of Damascus (date unknown) says that complete copies of the "Kitab al-Kamil" had been found in Egypt ("Zeit. für Hebr. Bibl." ii. 154). It may be assumed that, the work being very large, only a limited number of copies existed. If Israelson's assumption (really originating with Poznanski in "Zeit. für Hebr. Bibl." ii. 156) is justified, long portions of the grammatical part of the "Kitab al-Kamil" are still extant; namely, the fragments found in a St. Petersburg manuscript and elsewhere, which have been ascribed to the earlier grammarian Isaac ibn Yashush. This fragmentary grammatical work also quotes the Codex Hilleli.

Certain Hebrew works bearing the name of Jacob b. Eleazar have been assigned, and probably correctly, to the author of the "Kitab al-Kamil"; and they are probably among the twelve works by him dealing with different subjects which Tanḥum Yerushalmi mentions (see "R. E. J." xl. 141, note 5).

The following three works of Jacob b. Eleazar are still extant: (1) "Gan Te'udot," a parenetic work on the human soul, written in mosaic style (formerly Halberstam MS., now in the Montefiore collection at Ramsgate; see "R. E. J." xv. 158). Copies of this work, under a different title, seem to be also in the libraries of the Vatican and the Escurial (see Steinschneider in "Z. D. M. G." xxvii. 555 *et seq.*). (2) "Meshalim," parables in "maḳamah" form, written in 1233 at the instance of friends, in order to show that Hebrew was as good a language as Arabic (Munich MS. No. 207). (3) "Sefer Kalilah wa-Dimnah," a Hebrew version of the famous book of fables, in rimed prose, written for a certain Benveniste. Only the beginning of this translation has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 384); this has been edited by Joseph Derenbourg ("Deux Versions Hébraïques du Livre de Kalilah et Dimnah," pp. 311–388, Paris, 1881; see Kalilah wa-Dimnah). Two liturgical poems by Jacob b. Eleazar are enumerated in Zunz, "Literaturgesch." p. 201.

Bibliography: Steinschneider, *Die Arabische Literatur der Juden*, pp. 158 *et seq.*; idem, *Hebr. Uebers.* p. 878; Geiger's *Jud. Zeit.* xi. 232 *et seq.*; idem, *Oẓar Neḥmad*, ii. 159 *et seq.*

T. W. B.

JACOB B. ELIEZER. See Temerles, Jacob.

JACOB BEN EPHRAIM: Syrian Talmudist of the tenth century. From Salmon b. Jeroham's commentary to Psalms (cxl. 6) it appears that Jacob b. Ephraim wrote a commentary to the Jerusalem Talmud. He is especially mentioned by the Karaite Joseph al-Ḳirḳisani in his "Ha-Ma'or ha-Gadol," where he recounts a dispute with Jacob ben Ephraim al-Shami in regard to the permissibility of marriage with a niece. Al-Ḳirḳisani states further that he asked Jacob b. Ephraim why they (the Rabbinites) intermarried with the 'Isawite sectaries, and that the latter answered, "They have not seceded from us in regard to the calendar." Pinsker erroneously conjectured that Jacob ben Ephraim was to be identified with the Karaite Ben Ephraim, who was so violently attacked by Abraham ibn Ezra ("Liḳḳuṭe Ḳadmoniyyot," p. 24), while Schorr, ignoring the evidence, denied the existence of Jacob ben Ephraim ("He-Ḥaluẓ," vi. 70).

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 24 (Supplement, p. 14); Poznanski, in *Steinschneider Festschrift*, p. 201; *idem*, in *J. Q. R.* x. 159.

S. S. M. Sel.

JACOB BEN EPHRAIM OF LUBLIN: Polish rabbi; died in Lublin 1648. At first he occupied the post of rabbi and instructor at the yeshibah of that city, whence he was called to officiate as rabbi in Brest. There he entertained in 1631 R. Yom-Ṭob Lipman Heller, who speaks of him with great respect, and mentions his officiating as rabbi in the two cities cited ("Megillat Ebah," p. 28). From Brest he returned to Lublin as rabbi, and remained there till his death.

Jacob was known as "the Gaon Rabbi Jacob of Lublin"; for he was the teacher of the most eminent Polish rabbis of his time, who studied in his yeshibah and profited by his extensive knowledge of Halakah. Only a few of his responsa have been preserved: these are to be found among the responsa of the Geone Batra'e. Some novellæ by him and by his son R. Höschel, on Yoreh De'ah, Eben ha-'Ezer, and Ḥoshen Mishpaṭ, are still in manuscript.

Bibliography: Fuenn, *Keneset Yisrael*, p. 535; *Oẓerot Ḥayyim*, p. 252; Carmoly, *Ha-'Orebim u-Bene Yonah*, pp. 32, 33.

S. S. N. T. L.

JACOB OF FULDA. See Jacob ben Mordecai.

JACOB THE GALILEAN: Son of the Judah who caused an uprising against the Romans at the time of the taxation under Quirinius. Jacob followed his father's example, and together with his brother Simeon also rebelled against the Romans. The procurator Alexander Tiberius had the two brothers nailed to the cross about the year 46 (Josephus, "Ant." xx. 5, § 2).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 364; Schürer, *Gesch.* 3d ed., i. 487, note 139, and p. 568.

G. S. Kr.

JACOB GEBULAAH (GEBULAYA): Palestinian scholar of the third century; disciple of Johanan (Yer. Yeb. viii. 9b). He seems also to have sat at the feet of Ḥanina b. Ḥama, for he reports the

latter's halakot and haggadot, and this even in the presence of Johanan, who on one occasion expressed himself as opposed to an opinion of Ḥanina's quoted by Jacob (Yer. Ḥal. iii. 59a). Jacob transmitted the halakot and haggadot of others also (Yer. Yeb. viii. 9b). Thus, he cites Ḥanina's eschatological interpretation of the passage "A generation passeth away, and a generation cometh" (Eccl. i. 4, Hebr.). Adducing the Biblical "I [the Lord] kill, and I make alive; I wound, and I heal" (Deut. xxxii. 39), Jacob argues that there was no need for the latter clause, since he who can revive the dead is surely able to heal the wounded; the Bible means that as the generation passeth away so the generation will come back; those who were lame at death will return lame, and the blind at death will return blind, all doubt of the identity of the dead and the resurrected being thus precluded. Then, after having revived the dead, the Lord will free them from their infirmities (Eccl. R. i. 4).

S. S. S. M.

JACOB B. GERSHOM HA-GOZER (= "the Mohel"): German Talmudist of the twelfth century. He was a nephew of Ephraim b. Jacob of Bonn, with whom he carried on a scientific correspondence; he had also personal relations with Eliezer b. Joel ha-Levi. As far as is known, Jacob was the first to write a monograph on circumcision. The work published by Glassberg in his collection "Zikron Berit ha-Rishonim" (Berlin, 1892), after a manuscript in the Hamburg Library, under the title "Kelale ha-Milah le-Rabbi Ya'aḳob ha-Gozer," was not composed by Jacob himself, but by one of his pupils, of whom nothing further is known except that he was also a pupil of Eliezer b. Joel ha-Levi.

The "Kelale" opens with a homily on circumcision, very characteristic of the German preaching of that time; this is followed by a brief but very clear exposition of the processes "milah," "peri'ah," and "meẓiẓah," and by a detailed account of the regulations concerning circumcision on the Sabbath, leading the writer to comment also on the cases when the milah does not take place on the eighth day after birth. The work contains valuable material for the history of the liturgy and the religious customs of the German Jews. Doubtless it is incomplete in its present shape; how much of it can be ascribed to Jacob and how much to the anonymous compiler is unknown. Aside from the Geonim, only German halakists and some authorities of northern France, as Rashi and Jacob Tam, are quoted in the book.

Bibliography: Brüll's *Jahrb.* ix. 12; Müller, in the introduction to *Zikron Berit ha-Rishonim.*

S. S. L. G.

JACOB THE GNOSTIC. See James (the Just).

JACOB BEN HANANEEL SEKILI (= "of Sicily"): Bible commentator and cabalist; lived in the fourteenth century. He was the author of "Minḥat ha-Bikkurim," the first part of which, "Torat ha-Minḥah," is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 984–986). It contains homilies on Genesis, Exodus, and Leviticus, delivered on Sabbath afternoons. The author knew Arabic, quotes Maimonides, and refers to his own large commentary on the Pentateuch, entitled "Talmud Torah." Each section is brought into connection with some verses from the Prophets, and cabalistic explanations are frequent. He wrote also a work on Palestine, treating of localities and of the tombs of prominent men.

Bibliography: *Yuḥasin*, ed. London, p. 228; Azulai, *Shem ha-Gedolim*, ii. 153; Steinschneider, *Jewish Literature*, p. 104; Fuenn, *Keneset Yisrael*, p. 570; Gross, *Gallia Judaica*, p. 434.

K. I. Br.

JACOB BEN ḤAYYIM BEN ISAAC IBN ADONIJAH: Masorite and printer; born about 1470 at Tunis (hence sometimes called **Tunisi**); died before 1538. He left his native country in consequence of the persecutions that broke out there at the beginning of the sixteenth century. After residing at Rome and Florence he settled at Venice, where he was engaged as corrector of the Hebrew press of Daniel Bomberg. Late in life he embraced Christianity. Jacob's name is known chiefly in connection with his edition of the Rabbinical Bible (1524–25), which he supplied with Masoretic notes and an introduction which treats of the Masorah, of "ḳere" and "ketib," and of the discrepancies between the Talmudists and the Masorah. The value of his activity as a Masorite was recognized even by Elijah Levita, who, however, often finds fault with his selections (second introduction to "Massoret ha-Massoret," ed. Ginsburg).

Jacob's introduction to the Rabbinical Bible was translated into Latin by Claude Capellus ("De Mari Rabbinico Infido," vol. ii., ch. 4, Paris, 1667), and into English by Christian D. Ginsburg (Longham, 1865). Jacob also wrote a dissertation on the Targum, prefixed to the 1527 and 1543–44 editions of the Pentateuch, and published extracts from Moses ha-Naḳdan's "Darke ha-Niḳḳud weha-Neginot," a work on the accents. He revised the "editio princeps" of the Jerusalem Talmud (1523), of Maimonides' "Yad," and of many other works from Bomberg's press.

Bibliography: De Rossi, *Dizionario*, p. 322; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 197; Christian D. Ginsburg, *Massoret ha-Massoret*, pp. 33–34, London, 1867; *Oẓar Neḥmad*, iii. 112; Steinschneider, *Cat. Bodl.* col. 1205; Fürst, *Bibl. Jud.* iii. 451.

J. I. Br.

JACOB B. IMMANUEL PROVENÇAL. See Bonet de Lates.

JACOB, ISRAEL: German banker and philanthropist; born April 14, 1729, at Halberstadt; died Nov. 25, 1803. He was widely respected for his philanthropy, which he did not confine to his own coreligionists. He was court agent to the Duke of Brunswick and the Margrave of Baden. Owing to his efforts the Jews' body-tax was repealed in the state of Baden. He also took a prominent part in the conferences held in Berlin and Spandau relating to the apportioning of the Jews' tax among the Prussian communities.

Bibliography: Karl Witte, *Israel oder der Edle Jude*, Magdeburg and Leipsic, 1804; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, 1866, pp. 137 *et seq.*; E. Philippson, *Israel Jacob*, in *Jahresbericht der Jacobsonschule*, 1903; A. Lewinsky, in *Allg. Zeit. des Jud.* 1903, pp. 557 *et seq.*

S. R. H. K.

JACOB BEN ISRAEL HA-LEVI: Rabbi of Zante; died on that island in 1634. He was a native of Morea, Greece, and passed the earlier part of his life at Salonica, where he studied under the direction of Aaron Ḥasun. Later he was called to the rabbinate of Zante, a position which he held until his death.

Jacob combined great Talmudical learning with extensive secular knowledge, and was highly esteemed by his contemporaries. He was the author of the following works: "She'elot u-Teshubot Rabbi Ya'aḳob le-Bet Lewi" (2 vols., Venice, 1614; with additions, 1632), responsa; "Derushim," sermons arranged in the order of the Sabbatical sections, no longer extant; a translation of the Koran from the Latin into Hebrew, with an essay on the history of Mohammed and his religion. This translation is still in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2207). A funeral oration on Jacob pronounced by Azariah Figo is inserted in "Binah le-'Ittim" (No. 73).

Bibliography: Conforte, *Kore ha-Dorot*, p. 47a; Azulai, *Shem ha-Gedolim*, s.v.; Michael, in *Orient, Lit.* ii. 606; Steinschneider, *Cat. Bodl.* col. 1221; Fuenn, *Keneset Yisrael*, p. 552.

S. S. I. Br.

JACOB B. JACOB HA-KOHEN: Spanish cabalist of the end of the thirteenth century; born at Soria; buried at Segovia; also called **Gikatilla,** according to Jellinek ("Beiträge zur Gesch. der Kabbala," ii. 49). The cabalist Isaac ha-Kohen of Béziers was his elder brother, and outlived him. Nothing definite is known regarding Jacob's life. Of his works only "Tefillat R. Ya'aḳob mi-Seguba," a cabalistic prayer, has been printed (in Gabriel Warschauer's "Liḳḳuṭim me-Rab Hai Gaon"). His most important work is "Perush Zurot ha-Otiyyot," on the form of the letters of the Hebrew alphabet.

Bibliography: Steinschneider, *Hebr. Bibl.* 1877, xvii. 36.

K. P. B.

JACOB BEN JACOB MOSES OF LISSA: German Talmudist; died in Stryj, Galicia, May 25, 1832. He was a great-grandson of Zebi Ashkenazi and a pupil of Meshullam Eger. Jacob was ab bet din in Kalisz and afterward in Lissa, and is usually quoted as Jacob of Lissa or Jacob Lisser. Later he returned to Kalisz and lived there for ten years. Jacob wrote: "Ta'alumot Ḥokmah," commentary on Ecclesiastes (Lemberg, 1804; Dyhernfurth, 1819); "Ẓeror ha-Mor" and "Palge Mayim," commentaries on Canticles and Lamentations, under the general title "Imre Yosher" (*ib.* 1815 and 1819); the character of all three is homiletic-haggadic. Jacob had intended to write commentaries on the Five Megillot also under this title.

Jacob's importance, however, rests upon the following halakic writings, all of which contain ḥiddushim and bi'urim: (1) "Sefer Ḥawwot Da'at," commentary on Shulḥan 'Aruk, Yoreh De'ah, 69–201; the earlier sections of Yoreh De'ah (1–68) are very briefly dealt with in the form of an introduction to the work (Lemberg, 1799; Dyhernfurth, 1810, and often since in editions of the Yoreh De'ah, as the Wilna [1894] ed.). In it the works of earlier commentators are discussed and somewhat pilpulistically developed. (2) "Sefer Meḳor Ḥayyim," commentary on Shulḥan 'Aruk, Oraḥ Ḥayyim, 429 and following, with notes on the commentaries "Ṭure Zahab" and "Magen Abraham"; the second part contains ḥiddushim on Keritot (Zolkiev, 1807; Frankfort-on-the-Oder, 1813; Warsaw, 1825; Dyhernfurth, 1827). (3) "Sefer Netibot ha-Mishpaṭ," commentary on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, in two parts (Dyhernfurth, Lemberg; Zolkiev, 1809, 1816; Sudilkov, 1830; and often since in Lemberg editions of Shulḥan 'Aruk, Ḥoshen Mishpaṭ). (4) "Sefer Torat Giṭṭin," commentary on Shulḥan 'Aruk, Eben ha-'Ezer," 119–155, and ḥiddushim on the Talmudic treatise Giṭṭin (Frankfort-on-the-Oder, 1813; Warsaw, 1815). (5) "Sefer Bet Ya'aḳob," commentary on Shulḥan 'Aruk, Eben ha-'Ezer, 66–118, and on the Talmudic treatise Ketubot (Grubeschow, 1823). (6) "Sefer Ḳehillat Ya'aḳob," a collection of discussions and notes on several legal points in the Eben ha-'Ezer and Oraḥ Ḥayyim (Lemberg, 1831).

Toward the end of his life Jacob composed a short compendium of dinim, under the title "Derek ha-Ḥayyim" (Zolkiev, 1828; Altona, 1831). This compendium is very popular and was frequently reprinted in the larger Hebrew prayer-books. These dinim are taken either from later exponents of the Law as contained in the works "Ṭure Zahab," "Magen Abraham," "Peri Megadim," etc., or from his own decisions. The sources from which he borrowed are usually indicated.

Jacob wrote also a commentary on the Pesaḥ Haggadah under the title "Ma'aseh Nissim," with the text and a short compendium of the Passover ritual ("Kiẓẓur Dinim"; Zolkiev, 1807, 1835; Minsk, 1816; Dyhernfurth, 1817, and later). After Jacob's death his grandson Naphtali Z. N. Chachamowicz published his "Naḥalat Ya'aḳob" (Breslau, 1849), containing sermons on the Pentateuch, halakic ḥiddushim, responsa, and his last will.

Bibliography: Benjacob, *Ozar ha-Sefarim*; A. B. Flohm, *Ebel Yahid*, Warsaw, 1833; Fuenn, *Keneset Yisrael*, i. 554; Fürst, *Bibl. Jud.* ii. 21 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1229; Walden, *Shem ha-Gedolim he-Ḥadash*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 304.

S. S. M. Sc.

JACOB BEN JEKUTHIEL: French Talmudic scholar; born at Rouen; died at Arras in 1023. Jacob became known by the fact that he was the bearer of a petition to Pope John XVII. praying him to stop the persecution of the Jews in Lorraine (1007). These persecutions, organized by King Robert of France, are described in a Hebrew pamphlet published in Berliner's "Magazin" (iii. 46–48, Hebrew part, reproducing Parma [De Rossi] MS. No. 563, 23; see also Jew. Encyc. v. 447, *s.v.* France). They were so terrible that many women, in order to escape the fury of the mob, jumped into the river and were drowned. Jacob undertook the journey to Rome, but was imprisoned with his wife and four sons by Duke Richard (doubtless Richard the Fearless of Normandy), and escaped death only by a miracle. He left his eldest son, Judah, as a hostage with Richard while he with his wife and three remaining sons went to Rome. He made a present of seven gold marks and two hundred pounds to the pope, who thereupon sent a special envoy to King Robert ordering him to stop the persecutions.

Jacob stayed in Rome till the return of the envoy, a space of four years, during which time he made the acquaintance of the three members of the Roman rabbinate, Moses Nasi, Abraham, and Shabbethai. He then went to Lorraine and remained there twelve years. In 1023, being invited by Count Baldwin of Flanders to settle in his territory, he went with thirty of his friends to Arras with the intention of so doing. Jacob, however, died three months after his arrival; and, as there was no Jewish cemetery in the place, he was buried at Reims.

Bibliography: Besides the Hebrew text mentioned above, Gross, *Gallia Judaica*, pp. 71 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 212.

S. S. M. Sel.

JACOB BEN JEREMIAH MATTITHIAH HA-LEVI: German translator of the seventeenth century. He translated into Judæo-German Abraham Jagel's "Leḳaḥ Ṭob" (Amsterdam, 1675; Wilmersdorf, 1714; Jesnitz, 1719) and the "Sefer ha-Yashar" (under the title "Tam we-Yashar"; Frankfort-on-the Main, 1674; frequently reprinted). The latter work contains Biblical history from Adam to the period of the Judges, with haggadic elaboration (see Zunz, "G. V." p. 163). After every paragraph a short résumé of the content and the moral application of the story of the section are given. The early editions contain also extracts from Abraham Zacuto's "Sefer Yuḥasin" and from Eleazar Askari's "Sefer Ḥaredim," together with various prayers (in German).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 233; Fürst, *Bibl. Jud.* ii. 20; Steinschneider, *Cat. Bodl.* col. 1222; idem, *Jewish Literature*, p. 223.

D. M. Sc.

JACOB BEN JOEL: Russian rabbi in Brest-Litovsk in the seventeenth and eighteenth centuries. He wrote: "She'erit Ya'aḳob," containing ḥiddushim on the Pentateuch, on the Five Megillot, and on some Talmudic haggadot (Altona, 1727). See Brest-Litovsk.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 562; Feinstein, *'Ir Tehillah*, pp. 32, 37, Warsaw, 1886; Fürst, *Bibl. Jud.* ii. 19; Steinschneider, *Cat. Bodl.* col. 1223.

H. R. M. Sc.

JACOB BEN JOSEPH ISRAEL (known also as **Joseph Israel**): French scholar; lived at Pont-Audemer in the twelfth century; pupil of Jacob Tam, with whom he carried on a correspondence ("Sefer ha-Yashar," pp. 77–78; Tos. to Ket. 98b), and of Samuel b. Meïr ("Teshubot Rabbane Ẓarfat," No. 3). Gross supposes that Jacob is identical with Jacob of Pont-Audemer, known as a Biblical commentator.

Bibliography: Gross, *Gallia Judaica*, p. 441.

G. I. Br.

JACOB JOSHUA BEN ẒEBI HIRSCH: Polish rabbi; born at Cracow in 1680; died at Offenbach Jan. 16, 1756. On his mother's side he was a grandson of Joshua of Cracow, the author of "Maginne Shelomoh." While a youth Jacob became examiner of the Hebrew teachers of Lemberg. In 1702 his wife, his child, and his mother were killed through an explosion of gunpowder that wrecked the house in which they lived. Jacob himself narrowly escaped death. He was then called to the rabbinate of Tarli and Lisko, small Galician towns. In 1717 he replaced Ḥakam Ẓebi in the chief rabbinate of Lemberg; and thence he was called to Berlin in 1731. Having displeased Veitel-Heine Ephraim, one of the most influential leaders of the community, by rendering a judgment against him, he was compelled at the expiration of his term of office (1734) to resign. After having been for seven years rabbi of Metz he became chief rabbi of Frankfort-on-the-Main; but the unfavorable attitude of the local authorities toward the Jews, and the fact that the community was divided by controversies, made his position there very precarious. Soon afterward the quarrel between Jacob Emden and Jonathan Eybeschütz broke out. The chief rabbi, because of his opposition to Eybeschütz, was ultimately compelled to leave the city (1750). He wandered from town to town till he came to Worms, where he remained for some years. He was then called back to Frankfort; but his enemies prevented him from preaching in the synagogue, and he left the city a second time.

Jacob was one of the greatest Talmudists of his time. He wrote "Pene Yehoshua'," novellæ on the Talmud, in four parts. Two of them were published at Frankfort-on-the-Main (1752); the third, with his "Pesaḳ bet-Din Ḥadash," at Fürth (1766); the fourth, which, in addition to Talmudic novellæ, contains novellæ on the Ṭur Ḥoshen Mishpaṭ and "Liḳḳuṭim," also at Fürth (1780). He wrote also a commentary on the Pentateuch, which is mentioned by the author himself, but has not appeared in print.

Bibliography: Grätz, *Gesch.* 3d ed., x. 353, 362, 366; Buber, *Anshe Shem*, pp. 104–109; Landshuth, *Toledot Anshe Shem*, pp. 27–30; Fuenn, *Keneset Yisrael*, pp. 567–569.

S. S. M. Sel.

JACOB JUDAH ARYEH LEON. See Leon.

JACOB BEN JUDAH ḤAZZAN OF LONDON: English codifier of the thirteenth century. His grandfather was one Jacob he-Aruk (possibly Jacob le Long). In 1287 Jacob wrote "'Eẓ Ḥayyim," a ritual code in two parts, containing sixty and forty-six sections respectively, dealing with the whole sphere of Halakah, and following in large measure Maimonides in the Mishneh Torah, though Jacob utilized also the "Halakot Gedolot," the "Siddur" of R. Amram, and the works of Moses of Coucy, Alfasi, and the tosafists. He quotes, furthermore, Isaac ben Abraham, Moses of London, and Berechiah of Nicole (Lincoln). Some verses by him are also extant ("J. Q. R." v. 359). The "'Eẓ Ḥayyim" still exists in a manuscript which formerly belonged to Wagenseil and is now in the Raths-bibliothek at Leipsic.

The work is of interest as the chief literary production of an English Jew before the Expulsion, and gives an account of the ritual followed by the Jews of England at that date, a full analysis of which is given by D. Kaufmann in "J. Q. R." iv. 20–64, 550–561. The only part of the work that has been published is the section edited by H. Adler in the "Steinschneider Festschrift" (Hebr. section, pp. 156–208).

Bibliography: H. Adler, in *Papers of the Anglo-Jewish Historical Exhibition*, p. 276, London, 1888; *idem*, in *Steinschneider Festschrift*, pp. 241–242; D. Kaufmann, as above and in *J. Q. R.* v. 353–374.

J.

JACOB BEN JUDAH LÖB: Polish rabbi; lived in the second half of the eighteenth century. Educated as a Talmudist, he became rabbi of Krasnopolie, government of Suwalki. He wrote "Peduyot Ya'aḳob," an index to the halakot and subjects of the Shulḥan 'Aruk, in the reverse order of the alphabet ("tashrak"). This was published in Frankfort-on-the-Oder with the approbation of the rabbi of that city, Naphtali Hirz, in 1800. In the preface the author describes his sufferings at the hands of his enemies; how through them he was confined in prison for seven weeks; and how when he was liberated he wrote his work according to a vow that he had made while in prison.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 210.

S. S. N. T. L.

JACOB, JULIUS: German landscape- and portrait-painter; born in Berlin April 25, 1811; died there Oct. 20, 1882. He studied under Wach at the Düsseldorf Kunstakademie, and under Delaroche in Paris. Having completed his studies at the latter place he traveled through Europe, North Africa, and Asia Minor, returning with more than a thousand landscape-studies and over three hundred copies of portrait-paintings from foreign art-galleries. From 1844 to 1855 Jacob lived in London; he then visited Vienna, where he painted the portraits of several prominent men, among whom may be mentioned the princes Metternich, Schwarzenberg, Liechtenstein, and Lobkowitz, and Count Kinsky.

Among Jacob's most important paintings are the following: "Steinfeld von Sorrent" and "Aus der Mark" (exhibited in Berlin, 1876); "Verstossung aus dem Paradies"; "Scene aus der Frithjofssage"; "Künstlerleben"; and "Scenen aus der Geschichte St. Ludwigs." Jacob was awarded gold medals by the academies of arts in Paris, Lyons, and Rouen, and became an honorary member of several academies throughout Europe.

Bibliography: Müller, *Allgemeines Künstler-Lexicon*; Clement and Hutton, *Artists of the Nineteenth Century and Their Works*.

S. F. C.

JACOB OF KEFAR HANAN (ḤANIN): Palestinian amora of the third generation (3d and 4th cent.). Jacob is especially known as a haggadist (Pesiḳ. iv. 30b; Gen. R. xxxii. 5; Yer. Ber. v. 2; Yer. Ta'an. i. 1), but most of his haggadic sayings have been transmitted only by his pupils and successors. Once (Pesiḳ. R. 33 [ed. Friedmann, p. 153b]) his name occurs as "Jacob of Kefar Hananiah."

Bibliography: Bacher, *Agada der Palästinensischen Amoräer*, iii. 569–571.

S. S. M. Sel.

JACOB OF KEFAR ḤIṬṬAYA (חיטיא): Palestinian scholar of the second century; contemporary of Judah I. Jacob is said to have been in the habit of visiting his teacher every day (Ḥag. 5b). Heilprin ("Seder ha-Dorot," ii.) concluded that he was a pupil of Akiba and teacher of Judah I.; this, however, is not certain.

S. S. M. Sel.

JACOB OF KEFAR NEBURAYA: Judæo-Christian of the fourth century. Neburaya is probably identical with Nabratain, a place to the north of Safed, where, according to Schwarz ("Tebu'at ha-Areẓ," p. 103a), is the tomb of Jacob as well as that of Eleazar of Modi'im. Jacob was well known as a haggadist before he embraced Christianity; and in two instances his haggadot met with the approval of the Rabbis. One of these may be quoted: in the school of Cæsarea he interpreted Hab. ii. 19 as being a rebuke of simony. On the same occasion he indicated Isaac b. Eleazar as a worthy candidate for the rabbinate (Yer. Bik. iii. 3; Midr. Shemu'el vii.).

Jacob was also consulted at Tyre on halakic matters; but his decisions were not accepted. He decided (1) that the rules of shehiṭah should be applied to fish, and (2) that a son born of a Gentile woman may be circumcised on the Sabbath. On account of these decisions Jacob incurred reprimands from R. Haggai, who ordered him to be flogged. Jacob, after presenting some arguments against this punishment, finally acknowledged that he deserved it (Pesiḳ. R. 14 [ed. Friedmann, p. 61a]; Pesiḳ. iv. 35b–36a; Yer. Yeb. ii. 6 and parallels). His heresy was not generally known.

Only Jacob's contemporary Isi of Cæsarea counts him among the Judæo-Christians, applying to him the Biblical word "sinner" (Eccl. R. vii. 47). The appellation "Jacob Mina'ah" (= "Jacob the Heretic"), met with in the Midrashim, may refer to the subject of this article.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 709–711 *et passim*; Heilprin, *Seder ha-Dorot*, ii.; Levy, in *Ha-Maggid*, xiv. 245; Neubauer, *G. T.* p. 270.

S. S. M. Sel.

JACOB OF KEFAR SEKANYA (SIMAÏ): Judæo-Christian of the first century; mentioned on two occasions, in both Talmuds and in the Midrash. Meeting R. Eliezer in the upper market-place of Sepphoris, he asked him for an opinion on a curious ritualistic question bearing upon Deut. xxiii. 18. As R. Eliezer declined to give an opinion, Jacob acquainted him with the interpretation of Jesus derived from Micah i. 7. R. Eliezer was pleased with the interpretation and was consequently suspected of Christian leanings by the governor ('Ab. Zarah 17a; Eccl. R. i. 24; Tosef., Ḥul. ii. 24). On another occasion R. Eleazar ben Dama, nephew of R. Ishmael, having been bitten by a serpent, Jacob went to heal him in the name of Jesus. R. Ishmael objecting, Jacob proved from the Torah that one may seek healing from any source whatever. But in the meantime R. Eleazar died, and R. Ishmael rejoiced that his nephew had not been defiled by the treatment of a Christian (Yer. Shab. iv., end, where "Kefar Simaï" is given; 'Ab. Zarah 23b; Eccl. R. *l.c.*).

Bibliography: Bacher, *Ag. Tan.* i. 113; Grätz, *Gesch.* 3d ed., iv. 44; Neubauer, *G. T.* p. 234.

G. M. Sel.

JACOB B. KORSHAI. See Jacob, 1.

JACOB HA-LEVI HE-ḤASID: French rabbi and cabalist; lived in the thirteenth century, at Marvège. It was said that by prayers and invocations he was able to obtain from heaven decisions in religious matters, which were communicated to him in dreams. His decisions are collected in his "She'elot u-Teshubot min ha-Shamayim," published

by Judah Zerahiah Azulai in part five of David ibn Zimra's responsa (Leghorn, 1818). Some of his responsa are found also in Zedekiah ben Abraham's "Shibbole ha-Leḳeṭ" and in Jehiel's "Tanya," an epitome of the latter.

Bibliography: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*, p. 556; Gross, *Gallia Judaica*, p. 364; Güdemann, *Gesch.* i. 81, Vienna, 1880; Michael, *Or ha-Ḥayyim*, No. 1066.

S. S. S. Man.

JACOB LOANZ B. JEHIEL. See Loanz b. Jehiel, Jacob.

JACOB OF LONDON: First known presbyter of the Jews of England; appointed to that position by King John in 1199, who also gave him a safe-conduct. He appears to have died in 1217, when Josce is mentioned as his successor. He is possibly identical with the rabbi Jacob of London who translated the whole Haggadah into the vernacular so that women and children could understand it (Isserles, "Darke Mosheh," to Ṭur Oraḥ Ḥayyim, 473).

Bibliography: Prynne, *Short Demurrer*, ii. 3-5; H. Adler, in *Papers of the Anglo-Jewish Historical Exhibition*, pp. 262-263.

J.

JACOB OF LUNEL. See Jacob Nazir.

JACOB BEN MEÏR TAM (known also as **Rabbenu Tam**): Most prominent of French tosafists; born at Ramerupt, on the Seine, in 1100; died at Troyes June 9, 1171. His mother, Jochebed, was a daughter of Rashi. Rabbenu Tam received his education from his father, from Joseph Ṭob 'Elem (Bonfils) II., and from his eldest brother, Samuel ben Meïr (RaSHBaM). After his father's death Jacob conducted a Talmudic academy in Ramerupt. On May 8, 1147, on the second day of the Feast of Weeks, French crusaders broke into his home, robbed him of everything except his books, dragged him into a field, insulted him on account of his religion, and decided to kill him. They inflicted five wounds upon his head, in order, as they said, to take revenge upon the most prominent man in Israel for the five blows which the Jews had dealt to Jesus. At that moment a prince of high rank happened to pass, and Jacob called upon him for protection, promising him a horse worth five marks in return. The prince thereupon bade the crusaders give the rabbi into his keeping, promising that he would either persuade him to be baptized or place him in their power again on the following day (Ephraim bar Jacob, in Neubauer and Stern, "Hebr. Berichte über die Judenverfolgungen Während der Kreuzzüge," p. 64).

Shortly afterward, Jacob went to Troyes, not far away. It was probably there that the first French assembly of rabbis took place in 1160, in the deliberations of which Jacob (R. Tam) and his brother took a prominent part. Among other things, it was decreed in this assembly under penalty of excommunication that disputes between Jews must be settled in a Jewish and not in a Christian court (Neubauer, in "R. E. J." xvii. 66 *et seq.*; Jacobs, "The Jews of Angevin England," p. 47). A second synod in Troyes, held after RaSHBaM's death, renewed an old law of Narbonne which decreed that if a woman died childless within the first year after her marriage her husband, after deducting the equivalent of what she had used during the year, was to return her dowry and valuables to her parents or guardians (see "Sefer ha-Yashar," § 579; "R. E. J." xvii. 71–72). This regulation and that of the first synod (see Kol Bo, § 117) are by some authorities (Meïr Rothenburg, Responsa, No. 934, ed. Prague; No. 159, ed. Cremona; Harleian MSS., London, No. 5686) designated "ordinances ["taḳḳanot"] of R. Tam." A third synod, presided over by R. Tam and Moses of Pontoise, threatened with excommunication any person who should question the legality of a deed of divorce on the ground that the document had not been written in the prescribed way. Other ordinances, doubtless passed at similar synods (see Synods, Rabbinical) by R. Tam in conjunction with other French rabbis, were cited in the name of R. Tam alone, and correctly, in so far as they were due to his suggestion. Among them was the repetition of the ban uttered by R. Gershom against polygamy, and the regulation that men must not divorce or desert their wives except for sufficient cause; according to Halberstam MS. No. 45, p. 256 (now in Montefiore Library, No. 130, comp. H. Hirschfeld in "J. Q. R." xiv. 195), in which this second regulation is cited in the name of R. Tam, only the exigencies of business or study are sufficient to justify a man in leaving his wife at any time.

His Taḳḳanot.

It is said that R. Tam was very wealthy, and had official relations with the King of France ("Sefer ha-Yashar," § 595), who favored him (Abraham ben Solomon, in Neubauer, "M. J. C." i. 102; Harkavy, "Ḥadashim gam Yeshanim," supplement to the Hebrew edition of Graetz, "Hist." vi. 6, note 10; Heilprin, "Seder ha-Dorot," i. 208a). So far as is known, Jacob had two sons, Joseph and Solomon, and one daughter, who married in Ramerupt. The "Isaac ben Meïr" mentioned in the "Sefer ha-Yashar" (§§ 99, 252, 604) was his brother. When the news of the heroic death of the martyrs at Blois reached Jacob, he appointed Siwan 20 (in the year 1171 it was May 26) a day of fasting for the inhabitants of France, England, and of the Rhine provinces.

R. Tam's chief work is his "Sefer ha-Yashar," a very poor edition of which was published in Vienna in 1811, from a manuscript; the second part, according to an Epstein manuscript, with the notes of Ephraim Solomon Margoliouth and his own, was reissued by F. Rosenthal, among the publications of the Meḳize Nirdamim Society (Berlin, 1898). The first part (§§ 1–582) contains principally R. Tam's explanations ("bi'urim") and novellæ ("ḥiddushim")—usually called "tosafot"—to thirty Talmudic treatises; the second part contains principally his responsa. A very clear critical analysis of the "Sefer ha-Yashar" was made by I. H. Weiss in 1883; according to him the book in its present form was written by a pupil and relative of R. Tam, a grandson of R. Yom-Ṭob ben Judah. The original "Sefer ha-Yashar," written by R. Tam himself, and corresponding approximately to the first part of the present work, as the subscription at the end of § 540 shows, has doubtless been lost. The compiler, however, worked with great literary precision and faithfulness, and such expressions as

The "Sefer ha-Yashar."

"I found no more in this connection in R. Jacob's work," or, "so concludes R. Jacob," expressions which occur repeatedly throughout the book, leave no doubt as to the identity of the various sources. In the tosafot also are various passages from the "Sefer ha-Yashar," which are cited in the name of R. Tam (*e.g.*, comp. § 26 with Tos. to Ber. 34a; § 41 with Tos. to Ket. 27a; etc.). The compiler of the "Sefer ha-Yashar" had before him both redactions of the original work of R. Tam (see §§ 271, 353, 367, and Tos. to 'Er. 74b). The tosafot contained therein are not arranged in the order of the Gemara, but just as the last compiler chanced upon them, as he himself says.

The present "Sefer ha-Yashar" contains neither all the tosafot of R. Tam, nor only his. He himself had incorporated into his book the explanations of other commentators, as R. Gershom, Rashi, Eliezer of Mayence (RABeN), and RaSHBaM; and the later compiler added further tosafot of R. Tam's pupils. The original object of the book is plainly stated in the introduction, which unfortunately has been preserved only in a very incomplete form: "I called it 'Sefer ha-Yashar,'" says the author, "because in it I wish to reconcile the old [divergent] traditions concerning the text of the Talmud with the original form of the text" (comp. David of Estella's "Ḳiryat Sefer" in "M. J. C." ii. 231). In these words is proclaimed a campaign against the conjectural criticism which was prevalent among Talmud exegetes of Jacob's day. Rashi had often allowed himself to indicate in his commentary the necessity for different readings based on evidence supplied by the context. His pupils, however, and especially Samuel ben Meïr, went still further and corrected the Talmud text itself according to these corrections and their own. Against such violent treatment of ancient texts ("Sefer ha-Yashar," p. 48b) R. Tam vigorously protested. "Where my grandfather made one correction, Samuel made twenty, and erased [the old readings] from the manuscripts [replacing them with new ones]." Although R. Tam well knew that the Talmud was not free from textual corruptions, he desired to restrain incompetent commentators who were in the habit of altering the established readings. Only old manuscripts and well-authenticated readings, which Jacob zealously collected and examined, would he recognize as the norm. He also made corrections in the Talmud on the basis of the Talmud text of R. Hananeel, but he exercised the greatest caution in making such emendations (§ 361), and hoped that later generations might understand what had seemed unintelligible in his age. Thus a large part of his tosafot is devoted to a rectification of the readings of the text.

Object and Method.

Since R. Tam objected so strongly to textual emendations, except in extreme cases, he was forced to adopt a system of casuistic interpretation, and to invent distinctions which did not exist in the plain reading of the text and which had to be interpreted into it. He boasts of his skill in reconciling contradictory decisions found in the Talmud ("Sefer ha-Yashar," p. 78b). He would, however, have energetically opposed the designation of his method as "pilpulistic." He emphatically asserts that his explanations follow the simple meaning of the text ("peshaṭ"), and argues against those persons "who, by their pilpulistic methods, distort the explanations of our teachers, and whose interpretations render the Halakot wholly meaningless"; and he accuses them of inventing difficulties solely with the purpose of meeting them (*ib.* p. 79c). The pupils of R. Tam took his warning against textual changes to heart, and in so far as they were thereby induced to preserve comparatively unaltered the Talmud text as it existed in their time, his influence can only be commended. On the other hand, however, it can not be denied that he is in some degree responsible for the pilpulistic methods followed by his successors.

Treatment of Contradictory Passages.

R. Tam is generally regarded as the head of the French school of tosafists ("ba'al ha-Tosafot"; Joseph ibn Ẓaddiḳ, in "M. J. C." i. 94). The closer association of the French and German Jews with their Christian fellow citizens created new conditions of life, and necessitated religious regulations and decisions other than those contained in the Talmud. To derive such laws directly or by inference from the Talmud, and to formulate them, was the task of the tosafists; and it was above all R. Tam who held that all new enactments must represent a continuous development of the Talmud, as regards both its halakah and its method of discussion. He is not content in his tosafot merely to give halakic decisions, but in each case attempts their justification. He uses two methods of demonstration—the analogical or inductive method, and the logical method; the second method consists of a series of Socratic questions, by which all possible opinions or decisions except his own are excluded as logically impossible. The questions are thus the single steps in the demonstration.

As Tosafist.

R. Tam was well aware that he had created this method of indirect demonstration. He wrote to his pupil Joseph of Orleans ("Sefer ha-Yashar," p. 78b; comp. also § 282): "Thou knowest my method of postulating questions in order to reach the correct halakic view ["shemu'ah"]. I give no forced answers; my questions are their own answers." If the tosafists are really the continuators or epigones of the Amoraim, and differ from them only in respect to language, it was chiefly R. Tam who gave them the impulse in that direction.

A large part of the tosafot given in the "Sefer ha-Yashar" have been reprinted in abbreviated form among the Talmudic Tosafot. The observation has been made that the decisions in the "Sefer ha Yashar" and those in the Tosafot frequently contradict each other (comp *e.g.*, on שבועת היסת, "Sefer ha-Yashar," § 482, with Tos. to Shebu. 41a, *s.v.* ולמאן). These contradictions can be partially explained by the fact of the existence of various manuscripts of R. Tam's tosafot (see p. 78a), into which textual divergences, variations, additions, and mistakes crept at a very early period. Afterward the mere content of his practical decisions was regarded as sufficient, and these were transmitted in the shortest form possible—often, in-

Relation to Tosafot of Talmud.

deed, in too brief a form; so that when the laws came in later times to be analyzed and amplified again, motives, methods of reasoning, and arguments which were in reality wholly foreign to R. Tam were attributed to him. Weiss suggests that if people had studied the "Sefer ha-Yashar" itself, which has always been neglected, and had learned to know the writer through his book, the Halakah would perhaps have had in many respects a wholly different development.

His Teshubot.

Even during his lifetime R. Tam was considered the greatest Talmudic authority in France and Germany, and questions from those two countries, occasionally also from Spain (Mordecai, Ḥul., No. 666), England (Meïr Rothenburg, Responsa, No. 240), and Italy (Mordecai, Ket., No. 146), were addressed to him. His elder contemporaries willingly recognized his superiority, and were not offended at his authoritative and rather overbearing tone. His responsa are scattered through many halakic works; the greater part (103) of them is contained in his "Sefer ha-Yashar" (2d part); in "Halakot Pesuḳot min ha-Geonim" (ed. Müller, Nos. 7–9); in "Kerem Ḥemed" (vii. 47 *et seq.*); and in the "Teshubot Ḥakme Ẓarfat we-Lotar" (ed. Joel Müller, pp. ix. *et seq.*, Vienna, 1881); others are found in the Maḥzor Vitry, which contains also his rules for writing the Torah scroll (ed. Hurwitz, pp. 651 *et seq.*, Berlin, 1893), and in a manuscript in the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." No. 641, 9). No. 2343, 2 of the Bodleian collection contains his rules for the drawing up of contracts, especially deeds of divorce (comp. "Sefer ha-Yashar," §§ 68–69; Maḥzor Vitry, ed. Hurwitz, p. 782; comp. *ib.* p. 786 for the ḥaliẓah formula; see also Z. Frankel, "Entwurf einer Gesch. der Literatur der Nachtalmudischen Responsen," pp. 32 *et seq.*).

As Liturgical Poet.

In the field of Hebrew poetry, also, the importance of R. Tam is not slight. He was influenced by the poetry of the Spaniards, and is the chief representative of the transition period, in Christian lands, from the old "payyeṭanic" mode of expression to the more graceful forms of the Spanish school. According to Zunz ("Literaturgesch." pp. 265 *et seq.*) he composed the following pieces for the synagogue: (1) several poems for the evening prayer of Sukkot and of Shemini 'Aẓeret; (2) a hymn for the close of Sabbath on which a wedding is celebrated; (3) a hymn for the replacing of the Torah rolls in the Ark on Simḥat Torah; (4) an "ofan" in four metric strophes (see Luzzatto in "Kerem Ḥemed," vii. 35); (5) four Aramaic "reshut"; (6) two "seliḥot" (the second is reproduced by Zunz in "S. P." p. 248, in German verse; see also "Naḥalat SHeDaL" in Berliner's "Magazin" ["Oẓar Ṭob"], 1880, p. 36). It must, however, be remarked that there was a synagogal poet by the name of Jacob ben Meïr (Levi) who might easily have been confounded with the subject of this article, and therefore Tam's authorship of all of these poems is not above doubt (see Landshuth, "'Ammude ha-'Abodah," p. 106; comp. also Harkavy, "Ḥadashim gam Yeshanim," supplement to the Hebrew edition of Graetz, "Hist." v. 39; Brody, "Ḳunṭras ha-Piyyuṭim," p. 72). The short poems which sometimes precede his responsa also show great poetic talent and a pure Hebrew style (see Bacher in "Monatsschrift," xliv. 56 *et seq.*). When Abraham ibn Ezra was traveling through France R. Tam greeted him in verse, whereupon Ibn Ezra exclaimed in astonishment, "Who has admitted the French into the temple of poetry?" ("Kerem Ḥemed," vii. 35). Another work of his in metric form is his poem on the accents, which contains forty-five strophes riming in תים; it is found in various libraries (Padua, Hamburg, Parma), and is entitled "Maḥberet." Luzzatto has given the first four strophes in "Kerem Ḥemed" (vii. 38), and Halberstam has printed the whole poem in Kobak's "Jeschurun" (v. 123).

As Grammarian.

In the field of grammatical exegesis R. Tam towered high above his northern French contemporaries. He wrote his "Sefer ha-Hakra'ot" with the avowed intention of "harmonizing" the statements of the two grammarians Menahem ben Saruḳ and Dunash ben Labraṭ, but as a matter of fact he usually agrees with Menahem and defends him against his opponent. In this work R. Tam divides the verbs into twelve classes, according to their roots, and it is a noteworthy fact that he arrives at the triliteral theory quite independently of Judah ben David Ḥayyuj. The work has been published by Filipowski in "Maḥberet Menaḥem" (London, 1855). Joseph Ḳimḥi afterward wrote the "Sefer ha-Galui" in opposition to this work of R. Tam.

Characterization.

The cabalists claimed R. Tam as one of themselves, ascribing to him a cabalistic prayer beginning בבקשה מכם מיכאל. It is reproduced in Nathan ben Meïr Krumenau's "Ḥayye 'Olam ha-Ba" (Cracow, 1643; see Steinschneider, "Cat. Bodl." col. 1258). R. Tam probably wrote marginal notes to a Maḥzor (see Zunz, "Ritus," p. 26), to "Seder Ḳodashim," and to the "Halakot Gedolot" (see Tos. to Ber. 37a and 'Er. 40a; Meïr Rothenburg, Responsa, ed. Prague, No. 74; "Sefer ha-Terumah," No. 13).

R. Tam, in spite of absorbing scholarly activity, looked upon life and its changing conditions with a clear eye, and wherever the Talmud would permit welcomed a less severe ritualistic practise (comp. "Sefer ha-Yashar," p. 74a); in many cases he was "the apologist for existing customs and usages" (Löw, "Lebensalter," p. 170). He was especially lenient in regard to permitted and forbidden foods ("issur we-hetter"; see Tos. to Ḥul. 104b; Tos. to 'Ab. Zarah 35b), to the collection of taxes from Jews and Jewish proselytes ("Sefer ha-Yashar," § 73b), to the wine-trade (יין נסך; *ib.* § 618), and to many other practical questions (comp. *ib.* p. 75b, on unleavened bread at the Passover Feast), too numerous to be indicated here. For example, he allowed women to wear rings on the Sabbath, and under certain conditions permitted marriages to be performed on that day; for the formation of a quorum of ten ("minyan") he was willing to recognize a boy who was a minor ("ḳaṭon") as being of age (Tos. to Ber. 47b; see also Oppenheim in "Monatsschrift," 1869,

p. 92, on the "Bernickelgans"). In his decisions he is everywhere independent of standard authorities, even of his grandfather Rashi ("Sefer ha-Yashar," § 586); in this respect he served as a model for later teachers (Asher ben Jehiel, Responsa, No. 53).

R. Tam had a large number of disciples, who had come to him from France, Germany, Bohemia, and Russia; the following are the most prominent: Ḥayyim ben Hananeel ha-Kohen (see his saying in Tos. to Ket. 103b); Isaac ben Samuel (RI the Elder), son of R. Tam's sister, and who afterward took his place in Ramerupt; Peter, who was killed in Carinthia (see Wiener, "'Emek ha-Bakah," p. 165, note 107; Gross, "Gallia Judaica," p. 434) in 1147; Joseph of Orleans; Eliezer ben Samuel of Metz; Joseph Bekor Shor. In after-times, R. Tam, like Rashi, was paid almost unbounded respect. People hardly dared to contradict him (see Meïr Rothenburg, Responsa, ed. Cremona, No. 144) or to decide between grandfather and grandson, "those two high mountains" (*ib.* No. 159; Joseph Colon, Responsa, No. 161).

As a matter of fact both have exercised an unusually deep and a universal influence on the halakic development of European Judaism down to the present day. Fables have been woven around the history of R. Tam, and it is said that on one occasion, when certain rabbis were discussing whether the knots in the tefillin should be tied anew every day (Tos. to Men. 35b), he descended from heaven "like a lion" and discussed the question with Moses in the house of Menahem Vardimas until Moses acknowledged himself defeated, and told the rabbis that R. Tam was worthy to be followed (see D. Kaufmann in "R. E. J." v. 273 *et seq.*). So high an authority as Asher ben Jehiel placed R. Tam's knowledge even above that of Maimonides (see "Yam shel Shelomoh" on B. Ḳ., Preface).

BIBLIOGRAPHY: Berliner, in *Jahrbuch der Jüd. Literar. Gesellschaft*, Frankfort-on-the-Main, 1903; Azulai, *Shem ha-Gedolim*, i.; Fuenn, *Keneset Yisrael*, i. 578 *et seq.*; Grätz, *Gesch.* vi. 142, 144, 153, 176, 178 *et seq.*, 185; Geiger, *Parschandatha*, pp. 24 *et seq.*; Gross, *Gallia Judaica*, pp. 230, 542, 636; Güdemann, *Gesch.* i. 43, 48, 152, 236, 255 *et seq.*; Neubauer, *M. J. C.* i. 78, 84, 94, 102; ii. 229, 231, 235, 243; Loewinsohn, *Eleh Toledot Rabbenu Ya'akob Tam*, in *Ha-Shahar*, vol. i., No. 5, pp. 17 *et seq.*; Michael, *Or ha-Hayyim*, No. 1067; Weiss (whom the author of the present article chiefly followed), *Toledot Gedole Yisrael*, No. 3, Vienna, 1883 (first appeared in *Bet Talmud*, vol. iii.); idem, *Dor*, iv. 66, 245, 261, 286, 337; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 181, 184, 185, 196, 279, 465, 468; iii. 6, 71, 321; Zunz, *Z. G.* Index; Löw, *Lebensalter*, passim; Neubauer and Stern, *Hebr. Berichte über die Judenverfolgungen Während der Kreuzzüge*, pp. 31, 63, 64, 68; Ersch and Gruber, *Encyc.* section ii., part 13, p. 191; Schechter, in *J. Q. R.* iv. 94; Zacuto, *Sefer Yuḥasin*, p. 218; Bacher, in *Monatsschrift*, xliv. 56 *et seq.*

S. S. M. Sc.

JACOB BEN MORDECAI: German scholar; flourished in the seventeenth and eighteenth centuries. A native of Fulda, he was generally called "Jacob of Fulda"; but he was banished from that town and settled at Schwerin. He wrote: (1) "Tikḳun Sheloshah Mishmarot" (Frankfort-on-the-Oder, 1691), prayers to be recited in the three divisions of the night, for which the Zohar was his main source. This work was translated into Judæo-German by the author's wife, Laza, who added a preface (Frankfort-on-the-Main, 1692). Benjacob ("Oẓar ha-Sefarim," p. 669), following Wolf ("Bibl. Hebr." iii., Nos. 1338 *et seq.*), attributes the authorship to Laza. (2) "Shoshannat Ya'aḳob" (Amsterdam, 1706; Leghorn, 1792), a treatise on chiromancy, physiognomy, and astrology.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 462, 1239; Fürst, *Bibl. Jud.* i. 305, where he is mentioned under *Fuld.*

S. S. M. Sel.

JACOB BEN MORDECAI HA-KOHEN: Gaon of Sura from 801 to 815; succeeded Hilai ben Mari. He officiated fourteen years, according to a text of Sherira ("M. J. C." i. 39); according to other authorities (*l.c.* i. 65, 188), eighteen years. In his decisions Jacob ben Mordecai leaned as much as possible toward the milder interpretation of the Law, for which Zadok (appointed gaon in 823) and his contemporaries blamed him ("Ḥemdah Genuzah," ed. Jerusalem, No. 8; "Sefer ha-Eshkol," i. 91). A long responsum of his is preserved in "Or Zarua'" (i., No. 411; comp. also Rosh to Ḥul. iii., No. 14). His decisions are given in comparatively pure Hebrew.

BIBLIOGRAPHY: Halevy, *Dorot ha-Rishonim*, iii. 121a *et seq.*; Müller, *Mafteah li-Teshubot ha-Ge'onim*, pp. 73 *et seq.*; Weiss, *Dor*, iv. 41, 44–45.

G. M. Sc.

JACOB BEN MOSES BEN ABUN (called **ha-Nabi** = "the prophet"): Head of the yeshibah of Narbonne, France. As Abraham b. David in his "Sefer ha-Ḳabbalah" (MS. quoted by Abraham Zacuto in his "Yuḥasin," ed. London, p. 84) mentions that Moses ha-Darshan was the son of Jacob b. Moses, it may be concluded that Jacob lived in the eleventh century. He is mentioned by Abraham b. Isaac or Abraham, ab bet din of Narbonne ("Ha-Eshkol," ed. Auerbach, iii. 152), as the author of a responsum. The title "ha-Nabi" is honorific, and was applied to other persons besides Jacob.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 410; *R. E. J.* xvi, 227.

S. S. M. Sel.

JACOB BEN MOSES OF BAGNOLS: Provençal theologian of the second half of the fourteenth century; lived successively at Salon, Avignon, and Argon. He was the author of a casuistic and philosophical work, still extant in manuscript ("British Museum Cat." MS. No. 2705). It is divided into three parts, each with a different title: (1) "Pesaḳim," on things permitted and prohibited ("issur we-hetter"); (2) "'Ezrat Nashim," on marriage, levirate, and divorce laws; (3) "Sod ha-Hashgaḥah," containing essays on ethics, philosophy, and mysticism.

BIBLIOGRAPHY: Neubauer, in *R. E. J.* ix. 51–58; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 311 *et seq.*; Gross, *Gallia Judaica*, p. 657.

G. I. Br.

JACOB B. MOSES MÖLLN. See Möllin, Jacob ben Moses.

JACOB IBN NA'IM or **NAYYAM**: Rabbi of Smyrna toward the end of the seventeenth century. He corresponded with Ḥayyim Benveniste, author of "Keneset ha-Gedolah," whom Jacob seems to have succeeded in the rabbinate of Smyrna. Jacob was the author of "Mishkenot Ya'aḳob" (Salonica, 1721), homilies on the Pentateuch and other subjects, followed by a pamphlet entitled "Ẓenif Melukah," on the obligations of subjects to their king; a responsa collection entitled "Zera' Ya'aḳob," fol-

lowed by a collection of sermons bearing the title "Yeshu'ot Ya'aḳob," Leghorn, 1784. Zedner ("Cat. Hebr. Books Brit. Mus." p. 2) attributes the last two works to a different author, whom he calls Jacob Ḥayyim ibn Na'im; but Benjacob attributes them to Joseph ibn Na'im.

Bibliography: Azulai, *Shem ha-Gedolim*, i., s.v.; Fürst, *Bibl. Jud.* iii. 16.

S. S. M. Sel.

JACOB BEN NAPHTALI: Talmudist of Gnesen; flourished about 1650. His father was clerk of the Jewry in Great Poland (סופר מדינה), and died in 1646. Jacob lost his fortune and books in a fire, and had to wander aimlessly about. In 1652 he published in Amsterdam "Naḥalat Ya'aḳob: Meliẓot," a book of poems, containing a dialogue between the body and the soul, hymns for the dedication of a scroll of the Law, and elegies on the Cossack massacre of 1648. Jacob superintended as corrector the printing of Nathan Hanover's work "Yewen Meẓulah" (Venice, 1653). In 1654, when Jacob intended to go to Rome in order to procure from the pope a letter of protection against the blood accusation and the excesses committed by the students of Jesuit colleges in Great Poland, he was highly recommended to the Italian communities by Moses Zacuto.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1242; Kaufmann, in *Monatsschrift*, 1894, p. 89.

D. P. B.

JACOB BEN NAPHTALI HA-KOHEN: Italian printer; born in Gazolo; lived in the sixteenth century. For some time prior to 1556 he was the manager of Tobiah Foa's printing establishment at Sabbionetta, which issued Abravanel's "Merkebet ha-Mishneh" (1551). In 1556 Jacob removed to Mantua, where he superintended the printing of a great number of works in Rufellini's printing-house, first alone, afterward in association with Meïr b. Ephraim Sofer, then from 1560 to 1563 again alone. The first work printed by Jacob at Mantua was Elijah Levita's "Sefer ha-Baḥur"; the last, "Midrash Yelammedenu."

Bibliography: Fürst, *Bibl. Jud.* ii. 24, 25; Zunz, *Z. G.* pp. 252 *et seq.*; Steinschneider, *Cat. Bodl.* col. 2930.

J. M. Sel.

JACOB BEN NATHANAEL IBN AL-FAYYUMI (the name is given in this form in "Maẓref la-Ḥokmah," fol. 93a; in Neubauer, "M. J. C." [Sambari] i. 122, 24; and in Nahum's Hebrew version of Maimonides' "Letter" cited below): Rosh yeshibah of the Yemen Jews in the second half of the twelfth century. All that is known of him is that at the suggestion of Solomon ha-Kohen, a pupil of Maimonides, he wrote to the latter asking his advice in regard to a pseudo-Messiah who was leading the Jews of southern Arabia astray. From a passage in Maimonides' "Letter to the Wise Men of the Congregation of Marseilles," the date of Jacob's letter is fixed as 1172 (Halub, in his ed. of "Iggeret Teman," p. 51, note). In answer, Maimonides sent his "Iggeret Teman," or, as it is also called, "Petaḥ Tiḳwah." Harkavy supposes that Jacob had cognizance of Saadia's "Sefer ha-Galui" ("Studien und Mittheil." v. 154; comp. "Monatsschrift," xliv. 508). Jacob's father was known as a philosophical writer (see Jew. Encyc. v. 354).

G.

JACOB BAR NAṬRONAI: Gaon of Sura (911–924). After the death of his predecessor, Shalom bar Mishael, the Academy of Sura became impoverished and was abandoned by most of the students (Sherira, in "M. J. C." i. 39, 189). Jacob bar Naṭronai was then made gaon, and he retained the position for thirteen years. Halevy has shown that he is not to be identified with Amram ben Solomon, as Grätz holds.

Bibliography: Grätz, *Gesch.* vi. 246; *idem*, in *Monatsschrift*, vi. 343; Halevy, *Dorot ha-Rishonim*, iii. 128, 132, 142; Jew. Encyc. v. 571, s.v. Gaon, and the chronological list there given.

S. S. M. Sc.

JACOB NAZIR: French exegete; flourished in the second half of the twelfth century; one of the five sons of Meshullam ben Jacob of Lunel. "Jacob of Lunel" would accordingly be only another designation for "Jacob Nazir." Jacob Nazir wrote certain Biblical commentaries, including commentaries on Genesis (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1646, 2) and Job (see Zunz, "Z. G." p. 74). An explanation by him of a prayer in the ritual, given to a certain Moses ben Isaiah, is also extant (Maḥzor Vitry, ed. Hurwitz, p. 368). Isaac ben Samuel of Acre (*c.* 1300) is said to have described him as one of the most prominent cabalists, and Abraham ben David is said to have been one of his pupils. It is, however, very doubtful whether Jacob Nazir had anything to do with Cabala.

Bibliography: Grätz, *Gesch.* vi. 203; Gross, in *Monatsschrift*, xxiii. 172 *et seq.*; idem, *Gallia Judaica*, p. 279; Steinschneider, *Jewish Literature*, pp. 144, 167, 306; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 257; Zunz, *Ritus*, p. 197.

G. S. K.

JACOB BEN NISSIM IBN SHAHIN: Philosopher; lived at Kairwan in the tenth century; younger contemporary of Saadia. At Jacob's request Sherira Gaon wrote a treatise entitled "Iggeret," on the redaction of the Mishnah. Jacob is credited with the authorship of an Arabic commentary on the "Sefer Yeẓirah" (translated into Hebrew by Moses ben Joseph). He asserts in the introduction that Saadia, while living in Egypt, used to address very insignificant questions to Isaac ben Solomon of Kairwan, and that, on receiving Saadia's commentary, he found that the text had not been understood by the commentator. Jacob therefore decided to write another commentary. In the same introduction Jacob speaks of Galen, repeating the story that that celebrated physician was a Jew named "Gamaliel." The Hebrew translation of Jacob's commentary is still extant in manuscript (Munich MSS., No. 92, 20; De Rossi MSS., No. 769); excerpts from it have been given by Landauer and Dukes.

Bibliography: Landauer, in *Orient*, vii. 121; Fürst, *ib.* vi. 562; Dukes, *Kontres ha-Masoret*; Munk, *Notice sur Aboulwalid*, p. 47; Steinschneider, *Cat. Bodl.* col. 1243; idem, *Hebr. Uebers.* p. 396; idem, *Die Arabische Literatur der Juden*, § 58.

K. I. Br.

JACOB BEN OBADIAH SFORNO: Italian scholar; lived at Venice in the sixteenth and seventeenth centuries. He was the author of a work entitled "Iggeret ha-Ṭe'amim," on the Hebrew accents (Venice, 1600). Steinschneider, however, believes

the work to be identical with the "Iggeret ha-Te'amim" of Aaron Abraham ben Baruch.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 716, 1255; Mortara, *Indice*, p. 61; Benjacob, *Ozar ha-Sefarim*, p. 11.

G. I. Br.

JACOB OF ORLEANS: French tosafist; died as a martyr in London Sept. 3, 1189. He was one of the most distinguished pupils of Rabbenu Tam, being often called by his teacher's name. According to "'Emek ha-Baka" (ed. Cracow, p. 52), Jacob was still at Orleans in 1171, and went to London later, probably in response to a call as teacher from the community. He was killed during the anti-Jewish riots in London at the coronation of Richard I.

Jacob was a prominent tosafist, his tosafot being often quoted; *e.g.*, in 'Ab. Zarah 34a; Giṭ. 8b; Ket. 47a; Men. 10b; Naz. 54b; Pes. 5b; Sanh. 35b; Zeb. 14b, 39a; Yeb. 4a; also in the old tosafot to Yoma 34a, 88a; in Judah of Paris' tosafot to Ber. 21b, etc. He also wrote glosses to the Pentateuch, which are included in Isaac ben Judah ha-Levi's "Pa'neaḥ Raza," and are mentioned even more frequently in Judah ben Eliezer's "Minḥat Yehudah." Jacob introduces a large number of gematriot into these glosses.

According to Gross, Jacob is also the author of the tosafot to Rashi's Pentateuch commentary which were written under the name of Rabbenu Tam, and which are mentioned by Geiger ("Parschandatha," p. 36).

Bibliography: *'Emek ha-Baka*, ed. Vienna, pp. 39, 45; ed. Cracow, pp. 52, 58; *R. E. J.* iv. 211; *Or Zarua'*, ii. 112a; Zunz, *Z. G.* pp. 51, 75, 91, 93; Gross, *Gallia Judaica*, p. 36; Jacobs, *Jews of Angevin England*, pp. 108, 419.

J. A. Pe.

JACOB OF PONT SAINT-MAXENCE: French tax-farmer of the fourteenth century. With Manecier of Vesoul and his brother Vivant he was appointed (1360) by Charles V., King of France, to collect the taxes imposed upon the Jews, retaining two florins out of the fourteen which each Jew had to pay upon entering France. In 1365 a dispute arose between Jacob and Manecier, in consequence of which the former brought suit against his opponent before the parliament of Paris, and Manecier was fined. The two functionaries became reconciled in 1370, and their position with the king, although weakened, was still sufficiently important to enable them at the approach of Passover in 1372 to obtain the loan of the Hebrew books deposited in the Sainte Chapelle, Paris.

Bibliography: Isidore Loeb, *Les Expulsions*, pp. 16-18; Léon Kahn, *Les Juifs à Paris*, p. 28; *Revue Historique*, 1878, vii. 368.

G. S. K.

JACOB B. REUBEN: Karaite Bible exegete of the eleventh century. He wrote a brief Hebrew commentary on the entire Bible, which he entitled "Sefer ha-'Osher," because, as he says in the introduction, the reader will find therein sufficient information, and will not need to have recourse to the many voluminous commentaries which the author himself had consulted. The book is, in fact, merely a compilation; the author's explanation of any given passage is frequently introduced by the abbreviations "מע or "י (*i.e.*, Arabic "ma'nahu" or "ya'ni" = "that is to say"); and divergent explanations of other commentators are added one after the other and preceded by the vague phrase ר"א ("another says"). It is, in fact, chiefly an extract of Jefet b. 'Ali's work, from whom Jacob borrowed most of his explanations as well as the quotations from various authors, chiefly on the Pentateuch. But Jacob also drew upon later Karaite authors, the last of whom is Jeshua b. Judah, who, so far as is known, flourished about 1054 (see Harkavy, "Hadashim gam Yeshanim," vii. 17). This date points to the second half of the eleventh century as the date of composition of the "Sefer ha-'Osher."

The "Sefer ha-'Osher."

Among Rabbinitic authors Jacob quotes Abu al-Walid; but his quotations have apparently been intentionally suppressed by Firkovich in his edition (see Harkavy, "Altjüdische Denkmäler aus der Krim," p. 211, note 1), though they are found in the manuscripts, and one of them has been given in the edition (on Jer. iv. 37; fol. 2b, line 1). If Jacob read Abu al-Walid not in the Arabic original but in the Hebrew translation, he must have compiled his book in the second half of the twelfth century. Firkovich believes Jacob to have lived at Kertch, in southern Russia, said to have been called ספרד in Hebrew; and he asserts that the הספרדי quoted several times in the commentary to the Pentateuch is identical with Abraham b. Simḥah of Kertch (*c.* 986), a personage invented by him. Both of these assumptions are of course impossible. Jacob was probably a native of Constantinople, as his commentary contains Greek glosses; and he was doubtless influenced by Byzantine authors.

The "Sefer ha-'Osher" is found in manuscript at St. Petersburg, Paris, and Leyden. The library of the last-named city is reported to contain two copies of the commentary to the Earlier Prophets and to the twelve Minor Prophets ("Cat. Leyden," 8, 12; see Steinschneider, "Hebr. Uebers." p. 941). Another portion, from Jeremiah to Chronicles (except Psalms), was printed, under the general title "Mibḥar Yesharim," together with Aaron b. Joseph's "Mibḥar" to the Earlier Prophets and Isaiah (Koslov, 1835). Steinschneider has edited the introduction ("Cat. Leyden," p. 384); Pinsker has printed passages to the Pentateuch ("Likḳuṭe Ḳadmoniyyot," ii. 83 *et seq.*); and Dukes, passages to the Psalms ("Arch. Isr." 1847; "Orient, Lit." 1850, p. 12). The "Sefer ha-'Osher" is of no especial importance for Karaitic Bible exegesis, nor, so far as is known, is it mentioned by earlier Karaite authors. But it may have been used by a Hebrew translator or editor of Jefet's commentary to the Minor Prophets. Of the latter work the beginning to Hosea has been edited by Töttermann ("Die Weissagung Hoseas," pp. 90 *et seq.*, Leipsic, s.a. [1880]; see Steinschneider, "Hebr. Uebers." *l.c.*).

Jacob b. Reuben has been wrongly identified with the Rabbinite translator of the "Liber Lapidum" (by the English bishop Marbod, d. 1123) from the Latin into Hebrew, the translation also bearing the title "Sefer ha-'Osher" (Steinschneider, *l.c.* p. 957; Kohut Memorial Volume, p. 56). Further, Jacob must not be confounded with the Rabbinite polemical writer Jacob b. Reuben, author of the anti-Christian work "Milḥamot Adonai."

BIBLIOGRAPHY: Dukes, *Beiträge*, ii. 42; *idem*, preface to *Proverbs* (in Cahen's French Bible), p. 33; Jost, *Gesch. des Judenthums*, ii. 354; Steinschneider, *Cat. Leyden*, p. 24; Pinsker, *Likḳute Ḳadmoniyyot*, i. 216, ii. 80; Fürst, *Gesch. des Karäert.* ii. 157; Gottlober, *Bikḳoret*, p. 180; Grätz, *Gesch.* 3d ed., vi. 56.

G. S. P.

JACOB BEN REUBEN IBN ẒUR: Talmudist and rabbi of Fez; born in the latter part of the seventeenth century; died after 1750. That his reputation as a Talmudist stood high is apparent in the responsa ("Kerem Ḥemed," Leghorn, 1871) of Abraham Ankava, where he is quoted as an authority recognized by all Moroccan Jewish communities. Jacob was the author of the following works, still extant in manuscript: "Ḥiddushim u-Derushim," casuistic and homiletic notes ("Cat. Munich," MS. No. 261); "Leshon Limmudim," collection of epistles signed יבץ (= J[acob] b[en] Ẓ[ur]; Steinschneider, "Cat. Berlin," MS. No. 54). Jacob was also a liturgical poet, and wrote many dirges on the destruction of the Temple which were incorporated in the "Ḳinot" for the 9th of Ab in use among the Moroccan Jews; and his name occurs in the approbations to various Talmudical works, the last of which is dated 1750.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 96; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214; Steinschneider, *Heb. Bibl.* xvi. 33; Kaufmann, in *Z. D. M. G.* l. 234.

G. I. Br.

JACOB ROMAN IBN PAḲUDA. See Roman, Jacob.

JACOB BEN SAMSON (sometimes called **Jacob ben Simeon**): French tosafist and liturgist; flourished at Paris or at Falaise in the first third of the twelfth century. He is mentioned by Moses Taku in his "Ketab Tamim" (see "Oẓar Neḥmad," iii. 59) as having been the pupil of Rashi and the teacher of Jacob Tam. The former statement is confirmed by the fact that in his commentary on Abot, Jacob frequently quotes Rashi, speaking of him as his master. There exists also a decision of his (Paris MS. No. 326, fol. 80) which he seems to have written at the dictation of Rashi. Zunz, however ("Literaturgesch." p. 458), doubts the statement of Taku that Jacob was the master of R. Tam.

Jacob is called by Meïr of Rothenburg (Responsa, No. 655) "Jacob b. Samson of Paris," but in the corresponding passage in Mordecai on Beẓah (No. 672) he is called "Jacob b. Simeon of Falaise." He is also mentioned in the tosafot to Ḥul. 54b (as "Jacob b. Simeon"); 'Ar. 28b; Men. 64b; Mordecai on Yoma (No. 727); and "Likḳute Pardes," ed. Amsterdam, 12b (where also he is called "Jacob b. Simeon").

Jacob's literary activity was both extensive and varied. Of his works the following are extant: (1) "Sefer ha-Elḳoshi" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 692, 7), a calendar beginning with the year 1123. (2) Commentary on Abot (Neubauer, *l.c.* Nos. 376, 379), which, owing to its being anonymous, was ascribed by some scholars to Rashi, by others to R. Isaiah, Rashbam, and R. Ephraim (comp. Samuel of Uceda, preface to his "Midrash Shemu'el"). The author, however, introduces the fourth chapter with an acrostic giving the name Jacob b. Samson (see S. D. Luzzatto in "Kerem Ḥemed," iv. 201 *et seq.*, and S. Schechter, introduction to his edition of Ab. R. N. ch. ii.).

Jacob borrows freely from the Abot or Mishnah or Baraita of R. Nathan, commonly designated by him "Baraita." The authorities quoted by him are Rashi, Mishnah of R. Gershom, R. Ephraim, ר"ת (probably R. Tam), Meshullam b. Kalonymus, Nathan ha-Babli, "Haggadat Hashkem," "Dibre ha-Yamim shel Mosheh," and "Midrash shel R. Shim'on Ḳara." (3) Commentary on the Seder 'Olam Rabbah, or perhaps a treatise so entitled and quoted by Judah Sir Leon in his tosafot to Berakot (ed. Warsaw, p. 57b, or "Berakah Meshulleshet," 42d), a fragment of which is to be found in Neubauer (*l.c.* No. 692, 12). (4) "Piske shel Beẓim," halakic novellæ on Beẓah (Neubauer, *l.c.* No. 1101, 2). It may also be concluded from his being quoted by Shemaiah in his commentary on Tamid that Jacob wrote a commentary on this treatise. (5) Commentary on the Baraita of R. Samuel and on the "Sefer Yeẓirah." (6) Notes to Samson b. Jonah's halakot concerning the Passover feast ("Or Zarua'," ii. 116b). (7) A poem in Aramaic on the tenth commandment and a commentary on it, as well as on three Aramaic poems written by other liturgists on the Decalogue (Parma [De Rossi] MS. No. 159). In his commentaries Jacob sometimes follows the system of the mystics, explaining the words according to gematria and notariḳon, but he does so in a less degree than the later commentators.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 514-515; Zunz, *Literaturgesch.* p. 458; A. Epstein, in *R. E. J.* xxxv. 240 *et seq.*; Schechter, *Ab. R. N.* ch. ix.; Taylor, *Sayings of the Jewish Fathers*, Appendix, No. 20.

S. S. M. Sel.

JACOB B. SAMUEL SIRKES. See Sirkes, Jacob b. Samuel.

JACOB BEN SHESHET GERONDI: Spanish cabalist of Gerona (whence his surname "Gerondi") in the thirteenth century. He was the author of "Sha'ar ha-Shamayim," a cabalistic essay published by M. Mortara in "Oẓar Neḥmad" (iii. 153 *et seq.*), and of "Meshib Debarim Nekoḥim," an apologetic work in defense of the Cabala, in thirty chapters, still in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1585, 1586). According to the preface, he composed this apology against a certain work full of heterodoxy. He refers to another work that he had written, and quotes Ibn Ezra, Maimonides, Ezra (Azriel), R. Joseph bar Samuel, and Samuel ibn Tibbon's "Yiḳḳawu ha-Mayim."

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., vii. 302; Fuenn, *Keneset Yisrael*, s.v.

K. I. Br.

JACOB BEN SOLOMON (called also **Jacob of Courson**): French tosafist; born at Courson, department of the Yonne; flourished between 1180 and 1250. He was a pupil of Samson of Sens and, apparently, teacher of Meïr of Rothenburg (Meïr of Rothenburg, Responsa, ed. Cremona, No. 144). His tosafot are quoted in "Shiṭṭah Meḳubbeẓet" to B. Ḳ. (ed. Venice, 1262) 43a, b, under the name "Jacob of Courson," and 79a under the erroneous designation "Jacob of Kurso." According to "Haggahot Maimuniyyot" on "Ma'akalot Asurot," No. 13, Jacob wrote a work entitled "Nimuḳim," containing comments on the Talmud. He may also have been the author of another work entitled "Maṭbea'," containing Talmudic decisions (comp. "Haggahot Maimu-

niyyot," *l.c.*, and responsa of Samuel of Medina on Yoreh De'ah, No. 193.

Jacob corresponded with the liturgical poet Judah b. Shencor, or Judah the Elder, as he is also called.

Bibliography: Zunz, *Z. G.* p. 42; idem, *Literaturgesch.* p. 474; Gross, *Gallia Judaica*, p. 574.

S. S. A. Pe.

JACOB BEN SOSA: Idumean leader. In the great war against Rome, 67–70, when Simon bar Giora went on a raid through Idumæa to take provisions, the Idumeans gathered together to defend their country, and then 20,000 of them went to Jerusalem. One of their four leaders was Jacob ben Sosa (Josephus, "B. J." iv. 4, § 2), who succeeded in betraying the Jews to Simon (*ib.* 9, § 6). The Zealots called the Idumeans to Jerusalem as a protection against the aristocrats, who were suspected of favoring the Romans. Some 5,000 of these Idumeans, whose chief leaders were Jacob b. Sosa and Simon ben Kathla, joined the party of Simon bar Giora (*ib.* v. 6, § 1). The Romans were repulsed in an attack on the citadel of Antonia, one of the most prominent in the defense being Jacob b. Sosa (*ib.* vi. 1, § 8). He was equally conspicuous when the Romans tried to storm the Temple (*ib.* 2, § 6).

The Idumeans finally grew tired of the unequal conflict, and secretly opened negotiations with Titus for surrender. When Simon bar Giora heard of this he had their leaders seized and imprisoned, among them Jacob b. Sosa (*ib.* 8, § 2).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 508, 512, 536.

G. S. Kr.

JACOB TEMERLS. See Temerls, Jacob.

JACOB TUS (TAWUS). See Tawus.

JACOB UZZIEL. See Uzziel, Jacob.

JACOB OF VIENNA: Austrian rabbi and Biblical commentator of the fourteenth century. The Munich MSS. (Hebrew) contain a commentary on the Pentateuch written by "Jacob of Vienna" (No. 27, 2) and mention a certain "Jacob of Austria" (No. 402). Zunz ("Z. G." p. 103) identifies him with the R. Jekel who was a pupil of Meïr b. Baruch ha-Levi and who was consulted by Jacob Mölin (MaHRIL) as "the great luminary R. Jekel of Austria" (Jacob Mölin, Responsa, No. 101); Judah Minz (Responsa, No. 15) also mentions a "R. Jekel of Vienna," probably the same person.

Bibliography: Güdemann, *Gesch.* iii. 27.

G. M. Sel.

JACOB (B. JUDAH) WEIL. See Weil, Jacob.

JACOB BEN WOLF KRANZ OF DUBNO (DUBNER MAGGID): Russian preacher; born at Zietil, government of Wilna, about 1740; died at Zamosc Dec. 18, 1804. At the age of eighteen he went to Meseritz (Mezhirechye), where he occupied the position of preacher. He stayed there for two years, and then became preacher successively at Zolkiev, Dubno, Wlodawa (government of Lublin), Kalisch, and Zamosc. He remained at Dubno eighteen years, his stipend being at first six Polish gulden per week with lodging, this amount being afterward augmented by two gulden. He left Dubno for Wilna at the request of Elijah Wilna, who, having recently recovered from a sickness and being unable to study, sought diversion in his conversation.

Jacob was an unrivaled preacher. Possessed of great eloquence, he illustrated both his sermons and his homiletic commentaries with parables taken from human life. By such parables he explained the most difficult passages, and cleared up many perplexing questions in rabbinical law. He was also an eminent rabbinical scholar, and on many occasions was consulted as an authority.

All of Jacob's works were published after his death by his son Isaac Kranz and his pupil Abraham Bär Plahm. These are: "Ohel Ya'aḳob," a homiletic commentary on the Pentateuch abounding with graphic parables (i., Jozefow, 1830; ii., Zolkiev, 1837; iii., Vienna, 1863; iv., 1861; v., Vienna, 1859); "Ḳol Ya'aḳob" (Warsaw, 1819), a similar commentary on the Five Scrolls; "Kokab mi-Ya'aḳob," a commentary on the "haftarot"; "Emet le-Ya'aḳob" (Zolkiev, 1836), a commentary on the Passover Haggadah; "Sefer ha-Middot" (n.p., 1862), ethics arranged in eight "gates" or sections, each section being divided into several chapters. This work resembles very much the "Ḥobot ha-Lebabot" of Baḥya. As the author himself had given no name to it, Abraham Bär Plahm, its editor, at first intended to call it "Ḥobot ha-Lebabot he-Ḥadash" (= "The New 'Ḥobot ha-Lebabot'"); but out of respect for Baḥya he changed his mind. The editor also revised the work, and added to it a preface containing a sketch of the author's life, and glosses of his own under the title "Shiyyure ha-Middot." Moses Nussbaum of Przemysl extracted from the author's "Ohel Ya'aḳob" all the parables, and published them in one book entitled "Mishle Ya'aḳob" (Cracow, 1886).

Bibliography: *Sefer ha-Middot*, Preface; Fuenn, *Keneset Yisrael*, p. 543; H. Margaliot, in *Ha-Zefirah*, 1902, No. 8.

H. R. M. Sel.

JACOB B. YAḲAR: German Talmudist; flourished in the first half of the eleventh century. He was a pupil of Gershom b. Judah in Mayence, and is especially known as the teacher of Rashi, who characterizes him as "mori ha-zaḳen."

Jacob was one of the leading Talmudic authorities of his time, although Rashi sometimes criticizes the opinions of his teacher. It appears that Jacob had already written commentaries on portions of the Talmud before Rashi (*e.g.*, comp. Rashi on Bek. 41a); at any rate, much in Rashi's commentary on the Talmud is derived from oral communications of Jacob, who, in fact, is meant when Rashi says simply "my teacher" without naming any one. It appears also, from a remark of Rashi (commentary to Job xxii. 30), that Jacob was engaged in interpreting the Bible and in the study of Hebrew. Besides Rashi, the German Talmudists Eliakim b. Meshullam ha-Levi and Solomon b. Samson were pupils of Jacob.

Bibliography: Gross, *Gallia Judaica*, pp. 300, 506; Zunz, *Biography of Rashi*, Hebrew transl., pp. 7b, 26a, b.

S. S. L. G.

JACOB BEN ZABDA: Palestinian amora of the fourth generation (4th cent.); junior contemporary, and probably pupil, of Abbahu, in whose name he repeats several halakic decisions and homiletic

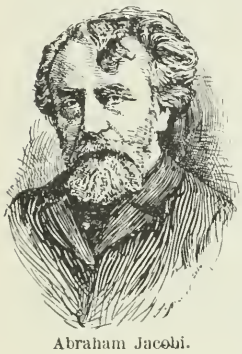
remarks (Yer. Dem. 23c; Pes. 29d; Pesiḳ. 75b; Sheb. iv. 35a; Niddah ii. 6a). He also repeats halakot in the names of Jeremiah and Jose II. (Kelim i. 1).

Jacob was a firm believer in the powers of magic. Bread or other eatables found on the road must not be touched, according to him, because such food may have been laid there for magical purposes (Lev. R. xxxvii.). From the words "And the people spake against God, and against Moses" (Num. xxi. 5) Jacob infers that he who speaks against his teacher is as though he insulted the majesty of God (Midr. Teh. xxx.).

Bibliography: Zacuto, *Yuḥasin*, ed. Königsberg, 64b; Heilprin, *Seder ha-Dorot*, i. 236; Bacher, *Ag. Pal. Amor.* ii., *passim*; Frankel, *Mebo ha-Yerushalmi*, p. 105.

S. S. I. Br.

JACOBI, ABRAHAM: American physician; born at Hartum, near Minden, Westphalia, May 6, 1830; educated at the universities of Greifswald, Göttingen, and Bonn (M.D., 1851). Identified with the revolutionary movement in Germany, he was imprisoned at Berlin and Cologne, under the charge of high treason, from 1851 to 1853; when liberated he emigrated to America, settled in New York city, and soon became one of its leading practitioners. He became professor of diseases of children at the New York Medical College (1861–64), at the University of the City of New York (1865–70), and at the College of Physicians and Surgeons, Columbia University (1870–92), from the last of which institutions he received the degree of LL.D.



Abraham Jacobi.

Jacobi was connected also with many of the hospitals of New York city, and was president of the New York Academy of Medicine (1885–89) and chairman of the American Commission to the Fourteenth International Medical Congress at Madrid (1903).

Jacobi contributed articles on diphtheria, dysentery, etc., to Gerhardt's "Handbuch der Kinderkrankheiten." Among his works are: "Dentition and Its Derangement," New York, 1862; "The Raising and Education of Abandoned Children in Europe," *ib.* 1870; "Infant Diet," *ib.* 1874; "Diphtheria," *ib.* 1876; "Therapeutics of Infancy and Childhood," Philadelphia, 1878; "Intestinal Diseases," New York, 1880.

Bibliography: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*

A. F. T. H.

JACOBI, HEINRICH OTTO: German philologist; born at Tütz, West Prussia, 1815; died in Berlin 1864. He studied at Berlin University, and received the honorary degree of Ph.D. from the University of Königsberg in 1854 for his profound knowledge of the Greek language. He was engaged as teacher at the Joachimsthal Gymnasium, Berlin, from 1854 till 1858, and then became teacher at the Friedrich Wilhelm Gymnasium at Posen, where in 1860 he received the title of professor. He became a Protestant.

Jacobi is the compiler of the most valuable "Index Græcitatis" to Meineke's edition of "Græcorum Comicorum Fragmenta," Berlin, 1847. Of his other works may be mentioned "In Comicos Græcos Adnotationum Corollarium," *ib.* 1866.

Bibliography: De le Roi, *Juden-Mission*, i. 218; *Allg. Deutsche Biographie.*

S. F. T. H.

JACOBI, KARL GUSTAV JAKOB: German mathematician; born Dec. 10, 1804, at Potsdam; died at Berlin Feb. 18, 1851; brother of Moritz Hermann Jacobi. He studied mathematics, philosophy, and philology at the University of Berlin, and in 1824 (having embraced the Christian faith) became privat-docent in mathematics at his alma mater. In 1825 he acted in the same capacity at Königsberg, where he was appointed assistant professor in 1827 and professor in 1829. At that period he, together with Abel, made his epoch-making discoveries in the field of elliptic functions. To benefit his health he went in 1843 to Italy. On his return to Germany he established himself as professor of mathematics at the University of Berlin.

Most of Jacobi's papers were published in Crelle's "Journal für die Reine und Angewandte Mathematik" and in the "Monatsberichte" of the Berlin Academy of Sciences, of which he became a member in 1836. Of his independent works may be mentioned: "Fundamenta Novæ Theoriæ Functionum Ellipticarum," Königsberg, 1829, and "Canon Arithmeticus," Berlin, 1839. Jacobi's lectures on dynamics were published in Berlin in 1866 (2d ed., 1884). The Berlin Academy of Sciences published his "Gesammelte Werke" (8 vols., including supplement; *ib.* 1881–91).

Bibliography: *Brockhaus Konversations-Lexikon*; Lejeune-Dirichlet, in *Abhandlungen* of the Berlin Academy of Sciences (1852); De le Roi, *Juden-Mission*, p. 204; Gerhardt, *Gesch. der Mathematik in Deutschland*, pp. 247–257.

S.

JACOBI, MORITZ HERMANN: German physicist; born Sept. 21, 1801, at Potsdam; died March 10, 1874, at St. Petersburg. He was established as architect at Königsberg when, in 1835, he was appointed professor of architecture in the University of Dorpat. Called in 1837 to St. Petersburg, he became in 1842 an extraordinary member, and in 1847 full member, of the Russian Academy of Sciences, and later he received the title of "state councilor." His greatest merit was the discovery of galvanoplasty (1838). Besides his "Die Galvanoplastik" (St. Petersburg, 1840) and "Mémoire sur l'Application de l'Electromagnétisme au Mouvement des Machines" (*ib.* 1835), Jacobi published a large number of papers in the "Mémoires" of the Academy of St. Petersburg.

Bibliography: *Brockhaus Konversations-Lexikon*; Wild, *Zum Gedächtnis an Moritz Hermann Jacobi*, 1876.

S.

JACOBI, SAMUEL: Danish physician; born in Yaroslav, Galicia, 1764; died in Copenhagen 1811. He studied the Talmud for some years, but later devoted himself to medical studies, which he pursued at the universities of Breslau, Leipsic, and Halle, obtaining his diploma from the last-named.

In 1792 he settled in Copenhagen, and in 1796 obtained permission to practise medicine in Denmark. In 1798 a royal patent assured him that his faith should prove no hindrance to his promotion.

Jacobi was a very active worker in the interests of his coreligionists. He acted as physician to the Jewish poor, and assisted in founding a free school for Jewish boys, as administrator of which he officiated until his death. During the last year of his life Jacobi was vice-president of the Danish Medical Society.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*.

S. F. C.

JACOBS, GEORGE: American rabbi of English Sephardic descent; born in Kingston, Jamaica, Sept. 24, 1834; died in Philadelphia July 14, 1884. He went to the United States in 1854 and settled in Richmond, Va., frequently officiating for the Congregation Beth Shalome, studying meanwhile for the ministry; in 1857 he was elected to the rabbinate. In 1869 he succeeded Isaac Leeser as rabbi of the Congregation Beth El Emeth in Philadelphia. He was connected with many Jewish and other lodges, and was one of the founders of the Young Men's Hebrew Association of Philadelphia, of the Board of Jewish Ministers of Philadelphia, and of the American Jewish Publication Society. He was a contributor to the Philadelphia Jewish press, published several catechisms, and aided in the revision of the English of the Szold-Jastrow Prayer-Book.

Bibliography: *Jewish Record* (Philadelphia), July 18 and 25, and Oct. 24, 1884.

A.

JACOBS, HENRY S.: American rabbi; born in Kingston, Jamaica, March 22, 1827; died in New York Sept. 12, 1893. He studied for the Jewish ministry under the Rev. N. Nathan, at Kingston, holding at the same time the position of head master in the Jewish Free School. At the age of twenty he accepted a call from the congregation in Spanish Town, but later returned to Kingston as rabbi of the English and German synagogue there. In 1854 he went to the United States as rabbi of the Congregation Beth Shalome in Richmond, Va. His subsequent rabbinates were at Charleston (1858–1862), at New Orleans (1866–73), and at New York (Shearith Israel, 1873–74; B'nai Jeshurun, 1874–93). The honorary degree of D.D. was conferred upon him in 1900. He was president of the Board of Jewish Ministers of New York from its organization until his death, and was vice-president of the New York branch of the Alliance Israélite Universelle.

A.

JACOBS, JOSEPH: Critic, folklorist, historian, statistician, communal worker; born Aug. 29, 1854, at Sydney, N. S. W.; educated at Sydney Grammar School, Sydney and London universities, and St. John's College, Cambridge (senior moralist, 1876). After taking his B.A. degree at Cambridge he went to Berlin (1877), where he studied under Steinschneider and Lazarus. From 1878 to 1884 he was secretary of the Society of Hebrew Literature. In the London "Times" of Jan. 11 and 13, 1882, appeared articles by Jacobs on the persecution of the Jews in Russia which drew the attention of Europe to the "pogrom" of 1881 and led to the Mansion House Meeting of Feb. 1, 1882, and to the formation of the Mansion House Fund and Committee, of which Jacobs was secretary (1882–1900). From his connection with the Mansion House (later Russo-Jewish) Committee he was led to investigate the general "Jewish question," as a result of which he published a bibliography (1885) and social and other statistics of the Jews of Europe in a series of papers contributed to the "Jewish Chronicle" and to the "Journal of the Anthropological Institute" (1882 to 1889; afterward republished as "Studies in Jewish Statistics," 1890); they were among the first attempts to apply the principles of statistical science to modern Jewish problems.

Meanwhile his attention had been drawn to Jewish history by the Anglo-Jewish Historical Exhibition of 1887, to the literature and art committee of which he was honorary secretary, in that capacity compiling, with Lucien Wolf, the catalogue of the exhibition. He was associated with Wolf in the compilation also of a bibliography of Anglo-Jewish history as one of the publications of the exhibition. This bibliography has been the inspiration of all subsequent research in that field. In 1888 he undertook a literary journey to Spain to investigate the Jewish manuscript sources of that country; the results of his journey were published in 1893 under the title "Sources of Spanish-Jewish History." In 1891 he wrote, in connection with the Guildhall Meeting, a further account of Russian persecutions, with an appendix on anti-Jewish legislation in Russia (reprinted by the Jewish Publication Society of America).

From his researches in connection with the Anglo-Jewish Historical Exhibition Jacobs was led to study the early history of the Jews in England, on which he published his "Jews of Angevin England" (1893). In 1896 he collected a number of his essays on Jewish philosophy and history under the title "Jewish Ideals"; in the same year appeared the first issue of his "Jewish Year-Book." One of the chief critics of the "Athenæum," he wrote necrologies on George Eliot, Matthew Arnold, Newman, Stevenson, and others, later assembled under the title "Literary Essays" (1894). He has published also a volume on "Tennyson and 'In Memoriam'" (1892). Jacobs has issued many editions of English classics, including Howell's "Familiar Letters" and Painter's "Palace of Pleasure," and has written introductions to Jane Austen's "Emma," Thackeray's "Esmond," and other masterpieces. Toward the end of 1896 he visited the United States, lecturing at Gratz College in Philadelphia and before the Council of Jewish Women at New York, Philadelphia, and Chicago, on the "Philosophy of Jewish History." Jacobs was one of the founders of the Jewish Historical Society of England, of which he was president (1898–99), and also of the Maccabeans. He was for many years on the executive committee of the Anglo-Jewish Association and on the conjoint committee of that body with the Board of Deputies. In 1900 he went to New York to act as revising editor of the Jewish Encyclopedia, in which capacity he is still engaged (1904). He was connected for a time with the "Jewish Chronicle" of London and

the "Jewish World" (New York), and is one of the editors of "Jewish Charity."

Jacobs is one of the chief English authorities on folk-lore, and was editor of "Folk-Lore," honorary secretary of the International Folk-Lore Council, and chairman of the literary committee of the Folk-Lore Congress in London, 1881. He has published many works in this field, notably a reprint (1889) of Caxton's "Esope" with a volume of prolegomena on the history of the Æsop fable, as well as several volumes of English and other folk-tales. From his studies in folk-lore he was, in his "Studies in Biblical Archeology" (1894), led to apply to the Bible the method of comparative institutional archeology. Jacobs has also written an imaginative life of Jesus from a Jewish standpoint ("As Others Saw Him," 1895; 3d ed. 1903).

Bibliography: *Men and Women of the Time*, 1894; *Who's Who in England*; *Who's Who in America*; *Dictionnaire International des Folkloristes*, 1889; *Nat. Dict. of Am. Biog.*; *Encyc. of Am. Biog.* 1903; *Critic* (New York), Jan. 23, 1897; *Brit. Mus. Cat.* Supplement, 1903, *s.v.*

A. I. A.

JACOBS, JOSEPH (known as **Jacobs the Wizard**): English conjurer; born at Canterbury 1813; died Oct. 13, 1870. He first appeared in London at Horn's Tavern, Kennington, in 1835, when he introduced the Chinese ring trick. At the Strand Theatre in 1841 he achieved a great success by the aid of expensive apparatus. Jacobs in 1850 invented the trick of producing from under a shawl bowls of water containing goldfish; he appeared at the Adelaide Gallery in 1853, in America in 1854, and in Australia and New Zealand in 1860. In the last-cited year he opened the Polygraphic Hall in London.

Bibliography: *Jewish Record*, Nov. 18, 1870; Frost, *Lives of the Conjurers*, pp. 214–220, London, 1876; Boase, *Modern British Biography*.

J. G. L.

JACOBS, SIMEON: Judge in the Supreme Court of the Cape of Good Hope; born in 1830; died in London June 15, 1883. He became a barrister of the Inner Temple in Nov., 1852. In 1860, in search of health, he emigrated to the Cape of Good Hope, and in 1861 was appointed attorney-general of British Kaffraria, which office he held till 1866, when he became solicitor-general at the Cape of Good Hope. He acted as attorney-general from 1874 to 1882, in which year he was promoted puisne judge and made a member of the executive council. In the course of a few months he retired from active life, and was created C.M.G. in Nov., 1882.

Bibliography: *Jew. Chron.* and *Jew. World*, June 22, 1883; *Times* (London), June 20, 1883; *Zingari*, March 14, 1873; *Cape Argus*, July, 1883; Boase, *Modern British Biography*.

J. G. L.

JACOBSOHN, PAUL: German physician and hygienist; born in Berlin Sept. 30, 1868; educated at the gymnasium in Berlin and the universities of Berlin and Freiburg (M.D. 1891). He settled in his native city, and from 1892 to 1894 was assistant physician at the Jewish hospital there. From 1894 to 1897 he was assistant at the dispensary of Martin Mendelsohn; and since 1898 he has been coeditor with E. Dietrich of the "Deutsche Krankenpflege-Zeitung," of which he was the founder.

Jacobsohn's specialty is the improvement of nursing and the training of nurses. He founded the Deutsche Krankenpflegerbund (society of German nurses) in 1899. Jacobsohn has invented a special stretcher for the conveyance of patients, and a scale for weighing. Among his works may be mentioned: "Handbuch der Krankenversorgung und Krankenpflege" (with G. Liebe and G. Meyer), Berlin, 1898–1902.

S. F. T. H.

JACOBSON: Danish family of engravers, of whom the first important member was **Aaron Jacobson** (1717–75), who, in the middle of the eighteenth century, left Hamburg and settled in Copenhagen, where (1745) he became engraver of the royal seals. He had two sons: **David Aaron Jacobson** (born in Copenhagen 1753; succeeded his father as royal engraver) and **Solomon Aaron Jacobson** (born in Copenhagen 1754; died there June 28, 1830). Solomon Jacobson was a skilful engraver, and in 1788 went to Stockholm to make miniature reproductions in precious stones of some antique statuary belonging to Gustavus III. of Sweden. He was a member of the Academy of Arts of Stockholm, and was admitted (1796) to membership in the Danish Academy of Fine Arts, to which he had submitted an onyx engraving of Apollo. He engraved also several medals, among them being the "Ole Borch Medal" and a medal in commemoration of Queen Marie Sofie Frederikke. **Albert Jacobson**, son of Solomon Jacobson, also became a noted medalist and a member of the Danish and Swedish academies of arts. He carved (1826) in topaz a portrait of King Frederick VI. of Denmark, and (1827) in carnelian a portrait of Emperor Nicholas I.

Bibliography: *Salmonsen's Store Illustrerede Konversations-Lexicon*.

S. F. C.

JACOBSON, EDUARD: German dramatist; born at Gross Strelitz, Silesia, Nov. 10, 1833 (M.D. Berlin, 1859); died in Berlin Jan. 29, 1897. He established himself as a physician in Berlin. While a student he wrote the farce "Faust und Gretchen" (1856); and from this time on he wrote—either alone or in collaboration with O. F. Berg, O. Girndt, G. v. Moser, Julius Rosen, and others—burlesques which became stock pieces in almost all German theaters. The following may be specially mentioned: "Meine Tante—Deine Tante!" (Berlin, 1858); "Lady Beefsteak" (1860); "Wer Zuletzt Lacht" (1861); "Backfische, oder ein Mädchenpensionat" (1864); "Seine Bessere Hälfte" (1864); "Humor Verloren—Alles Verloren!" (1867); "1,733 Thaler 22½ Silbergroschen" (1870); "500,000 Teufel" (played 300 times successively in Berlin); "Der Nachbar zur Linken" (1887); "Das Lachende Berlin" (1888); "Salontirolerin" (1888); and "Goldfuchs" (1890).

Bibliography: *Meyers Konversations-Lexikon*, 1897.

S.

JACOBSON, HEINRICH: German physician; born Oct. 27, 1826, at Königsberg, East Prussia; died Dec. 10, 1890, at Berlin; educated at the gymnasium of his native town and at the universities of Heidelberg, Berlin, Prague, and Halle, he graduated from the last-named as doctor of medicine in 1847. Settling as a physician in Königsberg, he became privat-docent, and in 1872 assistant professor, at the

university of that town. Being elected chief physician at the Jewish Hospital (Jüdisches Krankenhaus: Innere Station) in Berlin in 1872, he removed to the German capital, where he resided for the remainder of his life.

Jacobson was a great clinicist, and wrote many essays and books, especially on experimental pathology. Among them are: "Beiträge zur Hämodynamik" (in Reichert-Du Bois's "Archiv," 1860–62); "Zur Einleitung in die Hämodynamik" (*ib.* 1861); "Ueber die Blutbewegung in den Venen" (in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin"), 1866, 1867; "Ueber Normale und Pathologische Localtemperatur," Berlin, 1870; "Ueber die Herzgeräusche," "Ueber den Blutdruck in Comprimitirter Luft."

BIBLIOGRAPHY: *Jew. Chron.* Dec. 19, 1890; Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

JACOBSON, HEINRICH FRIEDRICH: German jurist and writer on ecclesiastical law; born at Marienwerder June 8, 1804; died at Königsberg March 19, 1868. He studied in the latter city, and at Göttingen and Berlin; became privat-docent at the University of Königsberg; assistant professor in 1831; and professor of law in 1836. Early in life Jacobson embraced Christianity. He wrote: "Kirchenrechtliche Versuche" (2 vols., Königsberg, 1831–1833); "Gesch. der Quellen des Kirchenrechts des Preussischen Staats" (3 vols., *ib.* 1837–44); "Der Preussische Staat" (Leipsic, 1854); "Ueber das Oesterreichische Konkordat" (*ib.* 1856); and "Das Evangelische Kirchenrecht des Preussischen Staats und Seiner Provinzen" (2 parts, Halle, 1864–66), which was his principal work. Jacobson took a very active part in the ecclesiastical movement of his time and became a partizan of the Free Evangelical Church. In this capacity he wrote on mixed marriages (1838), and on the genuflection of Protestants in Bavaria (1844), etc.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, 1897.

S.

JACOBSON, ISRAEL: German philanthropist and reformer; born in Halberstadt Oct. 17, 1768; died in Hanover Sept. 14, 1828. Originally his father's name was Jacob. His parents were in humble circumstances. Owing to the very low level of efficiency of the Halberstadt public schools, Israel attended mainly the Jewish religious school, in his leisure hours studying on his own account. At the age of nineteen, after having accumulated a small fortune, he became engaged to the granddaughter of Philip Samson, founder of the Samson-Schule at Wolfenbüttel, at which Zunz and Jost were educated. Jacobson took up his residence in Brunswick, and, possessing great financial ability, rapidly increased his fortune. He established (1801) in Seesen, near the Harz Mountains, a school in which forty Jewish and twenty Christian children were to be educated together, receiving free board and lodging. This close association of children of different creeds was a favorite idea of his. The Jacobson school soon obtained wide reputation, and hundreds of pupils from neighboring places were educated there. During the hundred years of its existence it has stood foremost in every line of educational work.

Jacobson very soon perceived the necessity of imbuing the young as early as possible with proper religious impressions. In 1810 he built a beautiful temple within the school-grounds and showed his Reform sympathies by supplying it with an organ, the first instance of the placing of an organ in a Jewish house of worship. Hymns in German were sung by the boys; and prayers in German were added to those in Hebrew. The liberality of his views was further shown by his strong advocacy of the introduction of confirmation. It was Jacobson himself who, in 1811, confirmed, in the Seesen Synagogue, the first five Jewish boys. When, under Napoleon's rule, the kingdom of Westphalia was created, and Jerome, the emperor's brother, was placed at its head, Jacobson, who had removed to Cassel, the residence of the king, was appointed president of the Jewish consistory. In this capacity, assisted by a board of officers, he did his best to exercise a reforming influence upon the various congregations of the country. He opened a house of prayer in Cassel, with a ritual similar to that introduced in Seesen; he also advocated a seminary for the training of Jewish teachers.

Israel Jacobson.

After Napoleon's fall (1815) Jacobson removed to Berlin, where also he attempted to introduce reforms in divine service. For this purpose he opened in his own house a hall for worship in which eloquent sermons were delivered by Zunz, Kley, and Auerbach; but the Prussian government, remembering the French sympathies of Jacobson, and receiving, moreover, continued complaints from the Orthodox party, ordered the services discontinued. It was through Jacobson's influence and persuasion that the so-called "Leibzoll" (poll-tax) was abolished. Throughout his life Jacobson seized every opportunity to promote a cordial understanding between Jews and Christians, and his great wealth enabled him to support many poor of both faiths.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, xiii. 619; Fürst, *Bibl. Jud.* ii. 6.

S. H. Ba.

JACOBSON, LUDWIG LEWIN: Danish surgeon; born in Copenhagen Jan. 10, 1783; died there Aug. 29, 1843. He received his early education at the German Lyceum in Stockholm, Sweden, but on deciding to pursue the study of medicine removed to Copenhagen, where he entered the surgical academy. He was graduated as C.B. and M.D. in 1804, and was appointed at his alma mater assistant surgeon in 1806 and lecturer on chemistry in 1807. From 1807 to 1810 he was engaged as tutor at Den Kongelige Veterinær og Landbohöjskole (the Royal Veterinary and Agricultural High School) in Copenhagen.

During the bombardment of Copenhagen by the British (1807), Jacobson served as a military surgeon at the lazaretto of the freemasons' academical lodge, and after the capitulation he showed his zeal for scientific research by requesting and obtaining permission to inspect the British field-hospitals, of which he later (1809) published an interesting account in the "Bibliothek for Læger." It was, however, in the field of comparative anatomy that Jacobson won his reputation. This science, which at that time constituted the main basis for the study of biology, was being zealously cultivated by the most distinguished savants. In 1809 Jacobson announced to the Danske Videnskabernes Selskab his discovery of and researches concerning a hitherto unknown absorptive organ in the human nose (later named after him "the Jacobsonian organ"). Of this discovery G. Cuvier published an account, "Description Anatomique d'un Organe Observé dans les Mammifères," in "Annales du Muséum d'Histoire Naturelle" (Paris, 1811). This discovery at once placed Jacobson in the front rank of the biologists of his age. The Danish society of sciences awarded him a silver medal of honor; he was given military rank as a regimental surgeon, and was granted a royal stipend to enable him to travel through Germany and France.

The Jacobsonian Organ.

During his sojourn in Paris Jacobson devoted a great deal of time to the study of practical medicine and surgery, and was so successful that the Danish government, on his return in 1813, obtained for him admission into the French army in order that he might study the medical system employed therein. In 1814 he served in a field-hospital near Leipsic, and became dangerously ill with fever when the lazaretto was attacked and pillaged by Cossacks. He returned to Denmark the same year (1814) and received from the University of Kiel an honorary diploma as doctor of medicine and surgery. In 1816 the same university conferred upon him the title of professor.

Jacobson invented several appliances which proved of great benefit to the surgical profession. Of these may be mentioned his apparatus for the arrest of arterial hemorrhage and his lithoclast for the crushing of stones in the bladder. The latter instrument, which replaced the French lithotrites then in use, was later somewhat modified by the eminent French surgeon Dupuytren.

His Surgical Instruments.

In 1833 the Académie des Sciences awarded Jacobson one of the Monthyon prizes (4,000 francs), having previously awarded him a gold medal for his important researches into the venal system of the kidneys in birds and reptiles. On the death of the English anatomist Sir Everard Homes, Jacobson became his successor as a corresponding member of the Académie des Sciences. In 1836 he was elected an honorary member of the Kongelige Medicinske Selskab, the Royal Medical Society (of Denmark).

Jacobson was created a knight of the Danebroge in 1829, and he received the silver cross of the same order in 1836. He was also honored with decorations from several foreign potentates. In spite, however, of all the flattering recognition that he received, Jacobson felt depressed because he as a Jew was barred from the University of Copenhagen. A professorship had been offered him on the condition that he embrace Christianity, but he refused to abandon the faith of his fathers. His religious belief prevented also his accepting a special invitation to attend the first meeting of natural scientists to be held in Christiania (1822), because at that time the edict forbidding Jews to stay in Norway was still in force.

Of Jacobson's many writings the following may be mentioned: "Undersögelser over den Steensen'ske Næsekirtel hos Pattedyr og Fugle," Copenhagen, 1813; "Nyreportaaresystemet hos Fisk, Padder, og Krybdyr," *ib.* 1813, 2d ed. 1821; "Primordialnyrerne," *ib.* 1830; "Primordialkraniet," *ib.* 1842.

Bibliography: Salmonsen, *Store Illustrerede Konversations-Lexicon*; C. F. Bricka, *Dansk Biografisk Lexicon*; Erslew, *Forfatter-Lexicon*.

S. F. C.

JACOBSON, NATHAN: American surgeon; born in Syracuse, N. Y., June 25, 1857. He was graduated from Syracuse University, and took a postgraduate course at the University of Vienna. He is professor of clinical surgery in the College of Medicine of Syracuse University, visiting physician to St. Joseph's Hospital at Syracuse, and consulting surgeon to the Syracuse Hospital for Women and Children. Jacobson has for more than twenty years been a member of the executive board of the Jewish Orphan Asylum of western New York. He has published numerous papers on surgical subjects.

A.

JACOBSTHAL, JOHANN EDUARD: German architect; born at Stargard, Pomerania, Sept. 17, 1839. He studied at the architectural academy in Berlin, and, after long travels through Greece and Asia Minor, became in 1874 professor in that institution. At present (1904) he is teacher in the technical high school at Berlin. His architectural abilities were especially displayed in the construction of railroad stations in Alsace-Lorraine (Metz, 1874–78; Strasburg, 1877–84), of the Alexanderplatz station of the Berlin surface railroad, and of the gates of the railway bridges of Dirschau and Marienburg. He has published: "Grammatik der Ornamente," 2d ed., Berlin, 1880; "Süditalienische Fliesenornamente," *ib.* 1887; and "Araceenformen in der Flora des Ornaments," 2d ed., 1889.

Bibliography: *Meyers Konversations-Lexikon*, 1897.

S.

JACOBY, JOHANN: German physician and statesman; born at Königsberg, Prussia, May 1, 1805; died there March 6, 1877. The son of a well-to-do merchant, after attending the Königsberg Collegium Fredericianum, in 1823 he entered the university in that city, devoting himself to philosophy and medicine. After completing his course (1827) he journeyed through Germany and Poland, and established himself in Königsberg as a physician in 1830, soon acquiring an extensive practise.

In 1831 an article by him entitled "Einige Worte Gegen die Unentbehrlichkeit der Medicinisch-Chirurgischen Pepinière zu Berlin" and consisting of an attack upon the administration of the medical schools,

appeared in the "Zeitschrift für Staatsarzneikunde." The same year witnessed the great cholera epidemic. The disease was then almost unknown in Europe, and Jacoby hastened to the Warsaw cholera hospital, where he battled energetically to stem its progress. On his return he was invited to lay the results of his researches before the Königsberg Medical Society, the outcome being improved government regulations for the prevention and treatment of the disease.

Political Activity.

But Jacoby's principal field of activity was to be the political, which he entered with a pamphlet entitled "Ueber das Verhältniss des Königlich-Preussischen Oberregierungsraths Streckfuss zu der Emancipation der Juden" (Hamburg, 1833), being a reply to the pamphlet of Streckfuss, "Ueber das Verhältniss der Juden zum Christlichen Staate." Jacoby points out that the edict of March 11, 1812, did not break the fetters of the Jews in Prussia but only loosened them, inveighs against the plea of Streckfuss that the Jews should be satisfied for thirty or forty years with the rights that had been granted to them, and insists upon the principle that Jews should be invested with equality as a matter of right instead of having privileges doled out to them as favors.

Johann Jacoby.

In his pamphlet "Der Streit der Pädagogen und Aerzte" (Königsberg, 1836) Jacoby advocated a concurrent mental and physical training for the young. An answer by Director Gotthold elicited Jacoby's "Die Apologie des Director Gotthold," in the same year. In July, 1838, he brought out his "Beiträge zu einer Künftigen Gesch. der Censur in Preussen." Jacoby identified himself with the Liberal party, and won national recognition by his "Vier Fragen, Beantwortet von einem Ostpreussen," which appeared in Feb., 1841, on the eve of the meeting of the provincial parliament, to whose members it was addressed. This was at the beginning of the reign of Frederick William IV., when constitutional agitation was rife throughout the kingdom, and Jacoby's anonymous pamphlet, claiming a constitution as a matter of right, created much excitement. The author sent a copy to the king, together with a letter complaining that the pamphlet had been confiscated by the police of Leipsic, and appealing for royal protection. The response came in the form of arrest for lese-majesty and subversive criticism of the law. On April 20, 1842, Jacoby was found guilty and sentenced to two and a half years' imprisonment, but was acquitted on appeal. Meanwhile the pamphlet was republished in Strasburg and Paris. Three years later his two pamphlets entitled "Preussen im Jahre 1845" and "Das Königliche Wort Friedrich Wilhelms III." again moved the authorities to proceed against him.

After such experiences it was natural that on the outbreak of the agitation of 1848 Jacoby should be recognized as one of the leaders of the democratic movement. He took a prominent part in the deliberations of the preliminary parliament convened at Frankfort-on-the-Main March 31, 1848, and composed of unauthorized delegates chosen by a committee for the purpose of creating a popular constitution, and was chosen one of the committee of fifty to carry out the provisions of the resolutions adopted by it. On May 22, 1848, the opening day of the Preussische Nationalversammlung, he issued an appeal entitled "Deutschland und Preussen," maintaining that it was the duty of the Prussian deputies not to pursue a selfish Prussian policy but to labor to make Germany a free and united country. A few weeks later he left Frankfort and went to Berlin, where he was elected a member of the Prussian National Assembly. He was appointed a member of the deputation which waited upon the king in vain remonstrance against the Brandenburg-Manteuffel ministry. When, after the address had been read, the king refused a hearing, he exclaimed, "That is the misfortune of kings; they do not wish to hear the truth." Jacoby continued to take part in the proceedings of the National Assembly after its removal to Stuttgart in 1849 and until its dissolution. When he returned to Königsberg in October he was arrested for treason on the charge of having taken part in the "Stuttgart Rumpfparlament," was acquitted Dec. 8 following, and returned to his medical practise. But Jacoby could not long remain out of the turmoil of political life. At the assembly of the electors of Königsberg Nov. 10 and 11, 1858, he delivered a speech on the principles of the Prussian democracy. On May 17 following he was elected to the Prussian Abgeordnetenhaus (Chamber of Deputies), and affiliated with the extreme opposition. On Dec. 13, 1863, he delivered a speech to the electors of Berlin denouncing militarism and the Junkers, for which he was sentenced to six months' imprisonment. Details of his trial are given in "Ein Urtheil des Berliner Kriminalgerichts, Beleuchtet von Jacoby" (Leipsic, 1864) and "Dr. Jacoby vor dem Kriminalsenate des Kammergerichts" (*ib.* 1865).

Member of Prussian National Assembly.

In his "Heinrich Simon, ein Gedenkbuch für das Deutsche Volk" (Berlin, 1865) Jacoby paid a tribute to his former colleague. In 1866 appeared his pamphlet "Der Freie Mensch, Rück- und Vorschau Eines Staatsgefangenen." Other contributions to literature were "Gotthold Ephraim Lessing, der Philosoph," embodied in the biography of Lessing by Adolf Stahr (Berlin, 1861) and afterward printed separately, and "Kant und Lessing, eine Parallele" (Königsberg, 1867).

Jacoby gradually lost popularity during these later years, and at last stood alone in the chamber. He violently opposed Bismarck, the Austrian war, the reorganization of the army, and the North-German Bund. Estranged from the Fortschrittspartei, he sought to reorganize the Volkspartei, and on

Jan. 30, 1868, in a speech at Berlin on "Das Ziel der Deutschen Volkspartei," claimed that the working classes must have a greater participation in the government; the speech was published at Königsberg in the following year. In Sept., 1868, the Stuttgart Congress adopted his program. On Jan. 20, 1870, Jacoby spoke at Berlin on "Das Ziel der Arbeiterbewegung" (Berlin, 1870), expounding the principles of Lassalle. His opposition to the annexation of Alsace-Lorraine led to his arrest at a public meeting on Sept. 20, 1870, and he was confined for five weeks in the citadel of Lötzen. In 1874 Jacoby definitely adopted the Social-Democratic program; he was elected to the Reichstag in the same year, but declined to serve. A complete edition of Jacoby's writings and addresses was published at Hamburg (1872, 2 vols.; Supplement, 1877). His "Geist der Griechischen Geschichte" was published after his death by F. Rühl (1884).

Reorganizer of the Volkspartei.

BIBLIOGRAPHY: Julian Schmidt, in *National-Zeitung*, 1877, No. 147; 1. Moller, *Rede Gehalten bei der Gedächtnisfeier*, etc., Königsberg, 1877; *Allg. Deutsche Biographie*; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*.

S. M. Co.

JACOBY, LOUIS: German engraver; born June 7, 1828, at Havelberg, Brandenburg, Germany; pupil of the engraver Mandel of Berlin, in which city he settled. The year 1855 he spent in Paris; 1856 in Spain; and the years 1860-63 in Italy, especially in Rome. In 1863 he was appointed professor of engraving at the Vienna Academy, and in 1882 was called to Berlin as adviser on art to the imperial printing-office.

Jacoby's first engraving, Tiarini's "St. John," appeared in 1850. His most important engravings are: Kaulbach's "The Battle of the Huns"; Raphael's "School of Athens" (of which he had made a copy during his stay at Rome); Soddoma's "The Wedding of Alexander and Roxana"; Winterhalter's "The Austrian Emperor Francis Joseph and the Empress Elizabeth"; as well as the portraits of many important scientists and members of society in the Austrian and German capitals, *e.g.*, Rokitansky, Olfers, Ritter, Cornelius, Guhl, Mommsen, Henzen, Grillparzer, Brücke, De la Motte-Fouqué, and York von Wartenburg.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*.

S. F. T. H.

JACOPO (JACOMO) SANSECONDO: Italian musician of the fifteenth and sixteenth centuries; born about 1468. Jacopo was an eminent violinist; his reputation is shown by the fact that in 1502 he played at the wedding of Lucrezia Borgia (Castiglioni, "Il Cortegiano," ii.). He held a prominent position at the court of Pope Leo X. Jacopo was also known as a handsome man, and is said to have been the original of Raphael's "Apollo on Parnassus" (Galleria Sciara, Rome).

BIBLIOGRAPHY: Burckhardt, *Die Cultur der Renaissance*, p. 388, Basel, 1868; Vogelstein and Rieger, *Juden in Rom*, ii. 35, 119, 120-121.

D. M. SEL.

JACQUES, HEINRICH: Austrian deputy; born in Vienna Feb. 24, 1831; shot himself Jan. 25, 1894. He studied philosophy and history at Heidelberg, and afterward jurisprudence at Vienna (Dr. Juris, 1856). After having been for five years manager of the Vienna banking firm of Hermann von Wertheimstein Söhne, he severed his connection with the house in 1859, and settled in Vienna as an attorney.

In 1879 Jacques was delegated from the first district of Vienna to the Reichsrath, where he joined the constitutional party ("Verfassungspartei"), and where he secured the passage of a law providing that a certain amount of property, the minimum sufficient for subsistence, should be exempt from taxation. He also endeavored, by repeated motions, to arrange that the full right to pension—especially for railway and postal employees — should commence after thirty-five years' service.

Jacques was director of the following enterprises: the Theissbahn, the Süd-Norddeutsche Verbindungsbahn, the Südbahn, the Creditanstalt, and the Wiener Handelsakademie; in the interests of the last-named institution he labored for twenty years, first as its founder, and afterward as its vice-president. In 1870 he superintended the collection for the wounded in the Franco-Prussian war, and in 1872 was decorated with the Prussian Order of the Crown.

His best-known works are: "Theorie und Praxis im Civilrecht," Vienna, 1857; "Denkschrift über die Stellung der Juden in Oesterreich," 4th ed., 1859; "Unterrichtsrath und Unterrichtswesen in Oesterreich," 1863; "Revolution und Reaction in Oesterreich 1848-49," 1867; "Die Wuchergesetzgebung und das Civil- und Strafrecht," 1867; "Die Legislative Organisation der Freien Advocatur," 1868; "Grundlagen der Pressgesetzgebung," 1874; "Abhandlungen zur Reform der Gesetzgebung," Leipsic, 1874; "Alexis de Tocqueville," Vienna, 1876; "Eisenbahnpolitik und Eisenbahnrecht in Oesterreich," 1878; "Oesterreich's Gegenwart und Nächste Zukunft," 1888. Of a greater work, "Revision des Deutschen und Oesterreichischen Strafrechtes," which he had planned, only the first volume was completed.

S. L. Y.

JACQUES PASHA (Jacques Nissim Pasha): Turkish army surgeon; born in 1850 at Salonica; died there Aug. 25, 1903. The son of a physician, he was sent at an early age to the school of medicine at Constantinople, from which he was graduated in 1874. In the following year he was attached, with the rank of captain, to the hospital Haidar Pasha at Constantinople, and in the same year he accompanied, as adjutant-major, a Turkish detachment to Bosnia and Herzegovina. He later became director of the Central Hospital of Salonica, which position he occupied until his death. He was also appointed medical inspector of the Third Army Corps at Salonica and inspector of public and private hygiene for the vilayet of Salonica. He died from gangrene contracted while dressing the wound of a soldier who had been disabled in a skirmish with the Macedonians. He was decorated with the orders of Nishan-i-Medjidie and Nishan-i-Osmanie, the medal of Iftikhar, and a number of foreign decorations. He was president of the Bikḳur Ḥolim of Salonica.

BIBLIOGRAPHY: *El Avenir*, Salonica, Aug. 26, 1903; *Moniteur Oriental*, Sept. 1, 1903; *Jew. Chron.* Sept. 4, 1903.

S. M. FR.

JADASSOHN, JOSEF: German physician; born at Liegnitz Sept. 10, 1863. He was educated at the universities of Göttingen, Breslau, Heidelberg, and Leipsic (M.D. Breslau, 1886). From 1887 to 1892 he was assistant physician at the dermatological hospital and dispensary of the University of Breslau, and from 1892 to 1896 physician-in-chief of the dermatological department of the Allerheiligen Hospital. In 1896 he was appointed assistant professor, and director of the dermatological clinic, at the University of Bern; in 1904, professor. He has contributed various essays on syphilis and dermatology to the medical journals, and is the author of "Venerische Krankheiten," in Ebstein-Schwalbe's "Handbuch der Praktischen Medizin."

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

JADASSOHN, SOLOMON: German composer and music teacher; born at Breslau, Prussia, Aug. 13, 1831; pupil at the Breslau gymnasium and of Hesse (pianoforte), Lüstner (violin), and Brosig (harmony). In 1848 he entered the Leipsic Conservatorium, which, however, he left after a year in order to study with Liszt at Weimar. Here he advanced rapidly, and eventually became a virtuoso of no mean ability.

After a private course in composition under Hauptmann, Jadassohn in 1852 settled in Leipsic as a teacher of music. In 1866 he became conductor of the Psalterion Choral Society, and from 1867 to 1869 was director of the Euterpe concerts. Since 1871 he has been professor of harmony, composition, and instrumentation at the Conservatorium; and his treatises on these subjects are considered among the best.

Jadassohn's most noteworthy theoretical works are: "Harmonielehre" (Leipsic, 1883, and four later editions; English ed., New York, 1893; 2d revised ed., 1894; also translated into French and Italian); "Kontrapunkt" (1884); "Die Formen in den Werken der Tonkunst" (1889; 2d ed., 1894); "Lehrbuch der Instrumentation" (1889). In addition to these works, most of which have been translated into English, Jadassohn has published more than 130 compositions.

Bibliography: Mendel, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*; *Famous Composers and Their Works*, p. 595, Boston, 1900; Riemann, *Musik-Lexikon*, s.v., 1900.

S. J. So.

JADDUA: High priest at the time of the Second Temple. According to Neh. xii. 11, his father's name was Jonathan, but according to verse 22 of the same chapter, it was Johanan. If both of these names are correct, and if Johanan was the son of Jonathan, or vice versa, Jaddua belonged to the sixth generation after Jeshua, the first high priest who returned from the Exile; but if "Jonathan" and "Johanan" refer to one person, then Jaddua was of the fifth generation. A certain Jaddus, son of Joannes, whose brother Manasseh married Sanballat's daughter, officiated at the time of Alexander the Great (Josephus, "Ant." xi. 7, § 2); and between this date and the return from the Exile there are six, rather than five, generations. Indeed, even six seem to be too few. The hypothesis that Johanan and Jonathan were father and son is therefore the more probable, since the Jaddua mentioned by Nehemiah seems to be identical with the Jaddus mentioned by Josephus; but it must be noted that the Septuagint has once Ἰωδαέ and once Ἰδουα, which do not correspond well with Ἰαδδοῦς, found in Josephus. The high priest whom Alexander the Great greeted respectfully before the gates of Jerusalem was Jaddus, according to Josephus ("Ant." xi. 8, § 4); while in Talmudic accounts the same story is told of Simon the Just. But as Jaddua's son was the same Onias ("Ant." xi. 8, § 7) who was, according to another source (I Macc. xii. 7, 8, 20), a contemporary of King Areus of Sparta (309–265 B.C.), and as the often-mentioned Simon the Just was Onias' son ("Ant." xii. 2, § 5), there is an insolvable discrepancy between Josephus and the Talmud. Josephus must be given the preference here, as it is well known that the Talmud was inclined to group all the legends of that period around the person of Simon; and the act of Alexander the Great seems to be merely a legend.

The Christian chroniclers, as Eusebius, the "Chronicon Paschale," and Syncellus, of course follow Josephus; while the Jewish chroniclers of the Middle Ages tried to solve the difference in a naive way which excited the ridicule of Azariah dei Rossi ("Me'or 'Enayim," § 37). The Jewish sources write the name in the form עדו or עדוא; *e.g.*, Simon Duran in "Magen Abot," p. 4d (Leipsic, 1855). A more detailed account of the person of Jaddua would have to deal with the question how the lists of high priests in Nehemiah and in Josephus are to be interpreted.

Bibliography: Herzfeld, *Gesch. des Volkes Israel*, ii. 368; Grätz, *Gesch.* 2d ed., ii. 221; Schürer, *Gesch.* 3d ed., i. 182; Skreinka, *Beiträge zur Entwickelungsgesch. der Jüdischen Dogmen*, pp. 140-153, Vienna, 1861; Krauss, in *J. Q. R.* x. 361.

G. S. Kr.

JAEL, THE KENITE WOMAN: Wife of Heber, the Kenite (Judges iv. 17). Jabin, the king of Canaan, "that reigned in Hazor," had tyrannized over Israel for twenty years. Deborah and Barak aroused the northern tribes and assembled them at Mount Tabor, to throw off, if possible, the yoke of their oppressor. Jabin's general, Sisera, took the field at the head of a great Canaanitish army, but was defeated by Israel. In his flight Sisera, who was on foot, came to the tent of Jael, whose husband had been on good terms with King Jabin. She invited him into her tent: "Turn in, my lord, turn in to me; fear not." He accepted the proffered refuge and hospitality. She gave him nourishment in the form of curds, and concealed him in her tent. He asked her to protect him against any one who should be seeking him. As soon as he had fallen asleep she stealthily crept up to him and drove a tent-pin into his temples; and when she saw Barak in pursuit she invited him in to see his enemy prostrate in death.

The poetic account (Judges v.), while it does not give all the details of the prose record, by no means conflicts; it is complementary. Jael's act, praised in Judges v. 24, is contrary to modern ideas of right and to the obligations of hospitality as recognized in the East to-day. But she was a Kenite, akin to Israel; and history contains many precedents to justify a breach of faith under such circumstances. Though barbarous to modern sentiment, her act was not below the morality of her times.

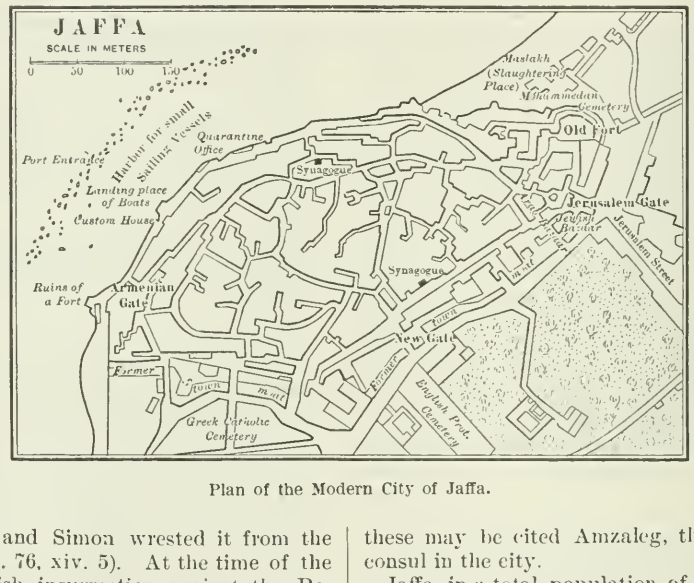
E. G. H. I. M P.

JAEN: Capital of the province of Jaen in Andalusia, Spain. It possessed a flourishing Jewish community as early as the thirteenth century. In 1391 many of its members were either killed or forced to accept baptism. A still heavier blow fell upon the Jews of Cordova and the Maranos of Jaen in March, 1473. The Connetabe Miguele Lucas de Iranzo, who tried to protect the Maranos, had to seek refuge, and was speared to death in a church by the infuriated populace, who then fell upon the Maranos and Jews, plundering and killing them. The massacre at Jaen was even more terrible than that at Cordova

Bibliography: Rios, *Hist.* ii. 362, iii. 159 *et seq.*

G. M. K.

JAFFA (Hebr. **Yafo**; A. V. **Joppa**; Greek, **Joppe**; Arabic, **Yaffa**): City of Palestine and Mediterranean port, 35 miles northwest of Jerusalem. In ancient times it was Palestine's only point of communication with the Mediterranean. The cedars of Lebanon, destined for use in the construction of Solomon's Temple, were disembarked at Jaffa (II Chron. ii. 15 [A. V. 16]; Ezra iii. 7). The prophet Jonah embarked there for Tarshish (Jonah i. 3). There is no further mention of the city in the Old Testament.



Plan of the Modern City of Jaffa.

At a later date the Maccabean princes Jonathan and Simon wrested it from the Syrians (I Macc. x. 76, xiv. 5). At the time of the Jewish insurrection against the Romans the town was taken by assault and burned by Cestius, 8,000 inhabitants being massacred by the Roman soldiers. Some time afterward the Jews rebuilt the city walls. Pirates, putting out from the port of Jaffa, troubled the coasts of Phenicia and Syria, which brought down the Romans upon the city anew. Vespasian took it by a night attack, razed it to the ground, and erected in its place a citadel in which he placed a Roman garrison.

Historical Data.

There is no record of any Jews in Jaffa under the Byzantine domination, but there are mentioned in Babli a Rab Adda and a R. Aḥa of Yafo (Ta'an. 16b; Meg. 16b). Under the Arabs there were no Jews in Jaffa.

During the period of the Crusades Benjamin of Tudela (1170) sojourned at Jaffa, and found there one Jew only, a dyer. At the end of the sixteenth century Jaffa, according to the traveler Cotwyk, was only a heap of ruins.

In 1780 the grand rabbinate of Constantinople officially requested a Christian official, one Hanna Domia, to protect Jews passing through Jaffa on their way to Jerusalem. In 1820 Isaiah Agimann, who acted as banker of the Janizaries at Constantinople, shocked by the humiliation to which Jews were exposed at Jaffa, purchased there a piece of real estate which he legally transferred to the Sephardic community of Jerusalem. One part of this served as a free hotel for Jewish travelers, in which was fitted up a prayer-room. Little by little the Jews established themselves in Jaffa.

A sailing vessel from the north of Africa, with a large number of Jewish passengers, foundered before Haifa; and those who escaped from the wreck settled at Jaffa. In 1839 a body of Ashkenazim, coming from Europe, established themselves at Jaffa. The community was, however, too poor to buy a cemetery, and continued to bury its dead at Jerusalem.

In 1841 the chief rabbi of Jerusalem, Abraham Ḥayyim Gagin, assigned to Jaffa Judah Halevy as rabbi. Thenceforth the old "herem" of the Jerusalem rabbis against the settlement of Jews in Jaffa, the object of which was to attract all immigrants to Jerusalem, ceased to be binding. Jews even from Jerusalem went to Jaffa and established themselves there for commercial purposes. Among these may be cited Amzaleg, the present English consul in the city.

Jaffa, in a total population of 17,713 inhabitants, including 11,630 Moslems and 3,113 Christians, besides Armenians, Greeks, Latins, Maronites, and Copts, possesses 2,970 Jews, of whom 1,210 are Sephardim and 1,760 Ashkenazim. The Jews occupy three city districts, bearing the respective names "Neweh Ẓedeḳ," "Neweh Shalom," and "Neweh Yafeh," and each comprising a block of houses. The Jewish market, consisting of shops and workrooms, is partly on the quay and partly on the main street traversing the city. Although of recent foundation, the community possesses a number of institutions, *e.g.*:

Present Statistics.

The Hospital Sha'ar Ẓiyyon, founded in 1891, and sustained by the gifts of the Jewish philanthropists of Europe; a public library, founded in 1885, and containing several thousands of books in different languages; two schools, founded in 1894, sustained by the Alliance Israélite and by Zionist societies of Russia and Vienna, and educating 118 boys and 241 girls; two Talmud Torahs: one, Or Torah, Sephardic, founded (1838) through the munificence of Baron Menascé of Alexandria and educating 180 boys; the other, Sha'are Torah, Ashkenazic, dating from 1884 and accommodating 130 boys; three Ashkenazic synagogues,

one Sephardic; and some private midrashim. Jaffa possesses also five Jewish benevolent societies, among them a B'nai B'rith lodge.

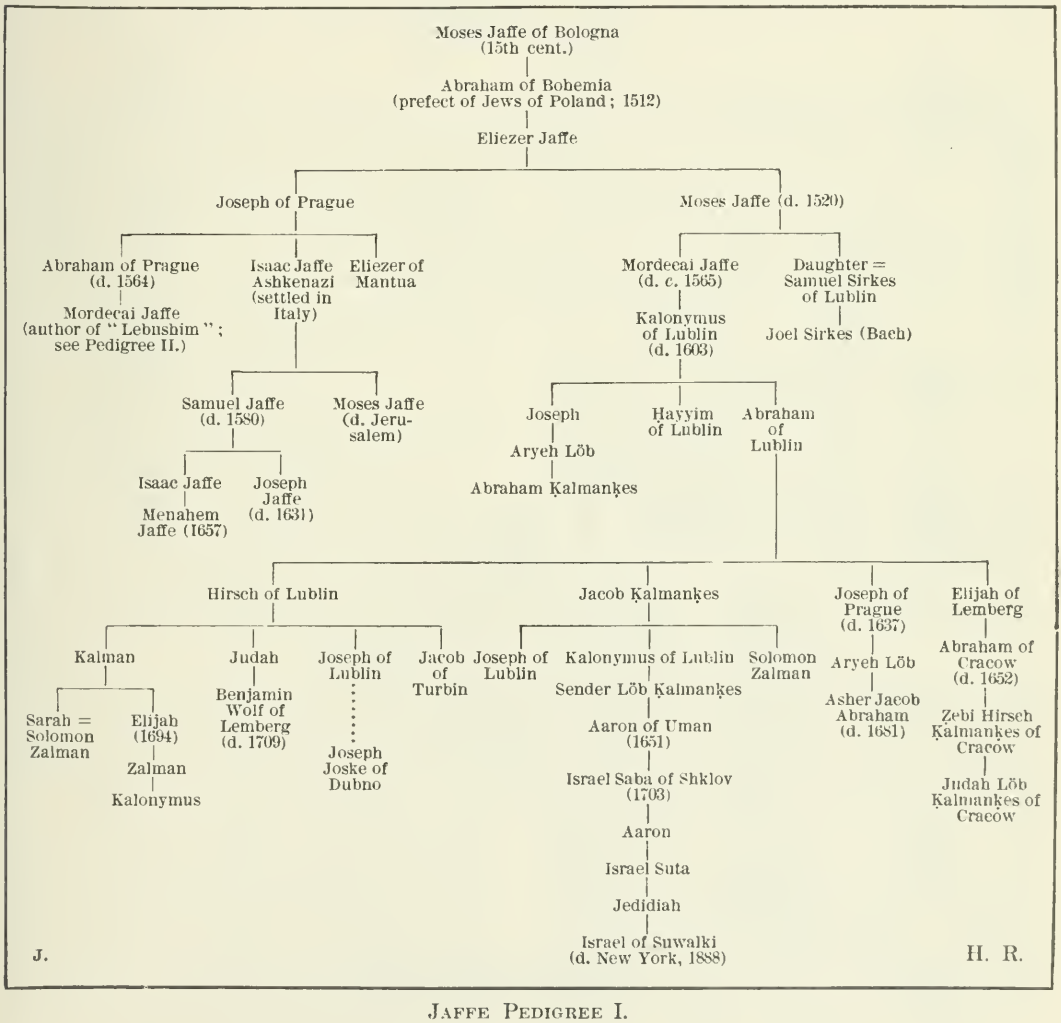
In 1898 Jaffa had for chief rabbi Joseph ben Nuss (d. 1901). He was succeeded by Rabbi Malka.

BIBLIOGRAPHY: *Almanach Luncz*, 1898; *Bulletin d'Alliance Israélite*, 1901; S. Munk, *La Palestine*.

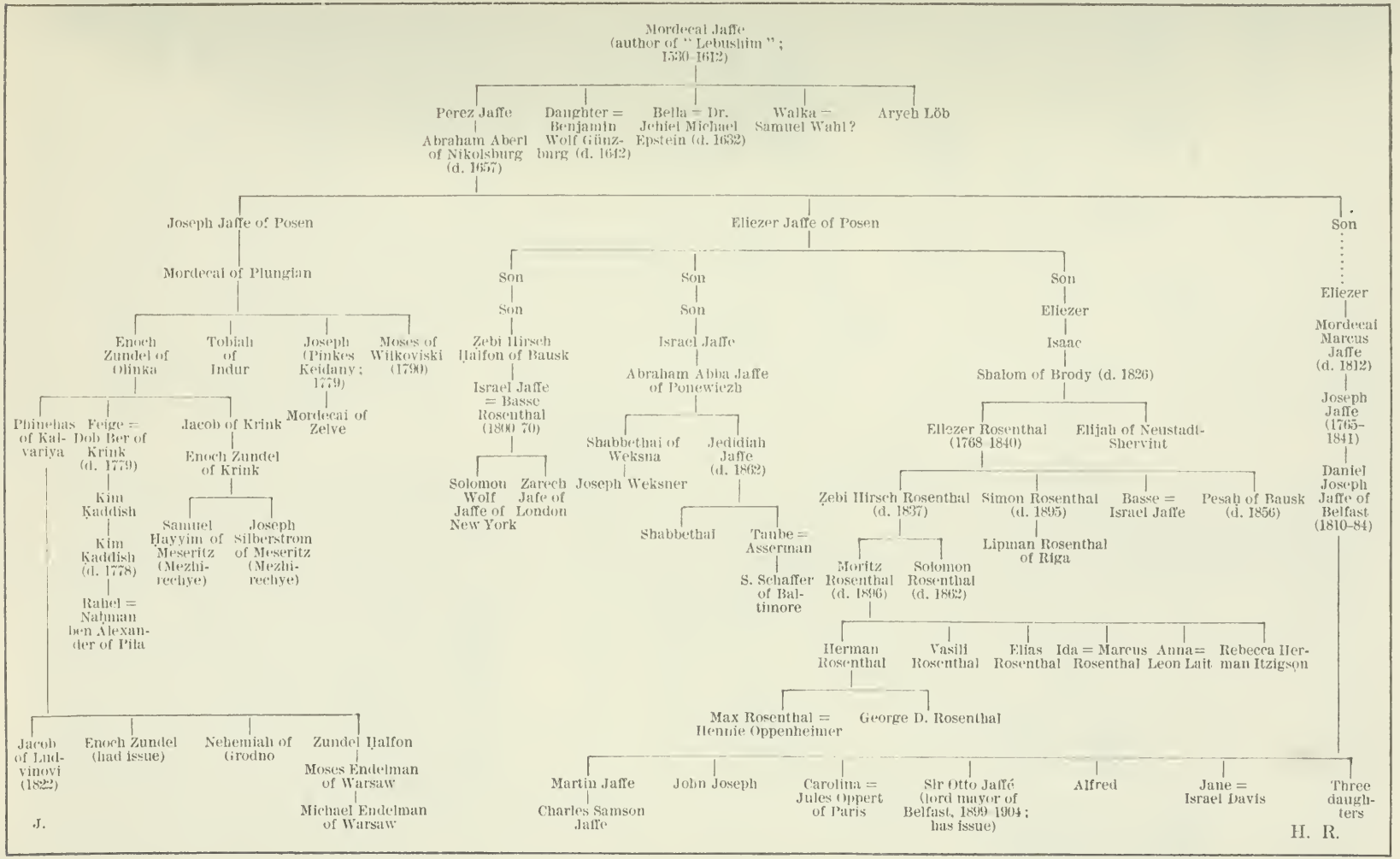
D. M. FR.

JAFFE (JOFFE): Family of rabbis, scholars, and communal workers, with members in Germany, Austria, Russia, Great Britain, Italy, and the United States. It traces its descent from Mordecai Jaffe (1530–1612), author of the "Lebushim," and his uncle Moses Jaffe, both descendants of an old family of Prague. According to Joseph Lewinstein, rabbi at Serock, government of Warsaw, the progenitor of the Jaffes was Samuel ben Elhanan, a grandson of Isaac ha-Zaḳen (died at the end of the twelfth century), whose father was Samuel, the son-in-law of Rabbi Meïr of Ramerupt, the father of Jacob Tam, grandson of Rashi. Lewinstein's conclusions, however, have not yet been substantiated.

From Abraham, the father of Mordecai ("Lebushim"), came the Jaffe branch proper, while another Mordecai, the son of Moses Jaffe, settled in Cracow, where he married the daughter of Joel Singer and assumed the name of his father-in-law, in accordance with the custom current among the Jews of Poland. His descendants, often called Ḳalmanḳes, were sometimes confounded with the descendants of the author of the "Lebushim," and it is difficult to ascertain to which of the two houses some of the later Jaffes belong. Again, many Jaffes have taken the names of Itzig, Meier, Margolies, Schlesinger, Rosenthal, Wallerstein, etc., while many distant relatives, really of other houses, have preferred to take the popular name of Jaffe. In the tables given below these questions have been elucidated in so far as documentary or authoritative private evidence has permitted. Isaac and Eliezer, two other brothers of Abraham ben Joseph (father of the author of the "Lebushim"), settled in Italy, and there became the progenitors of the Italian branch of the Jaffes. Three daughters of Mordecai Jaffe ("Lebushim") married



JAFFE PEDIGREE I.



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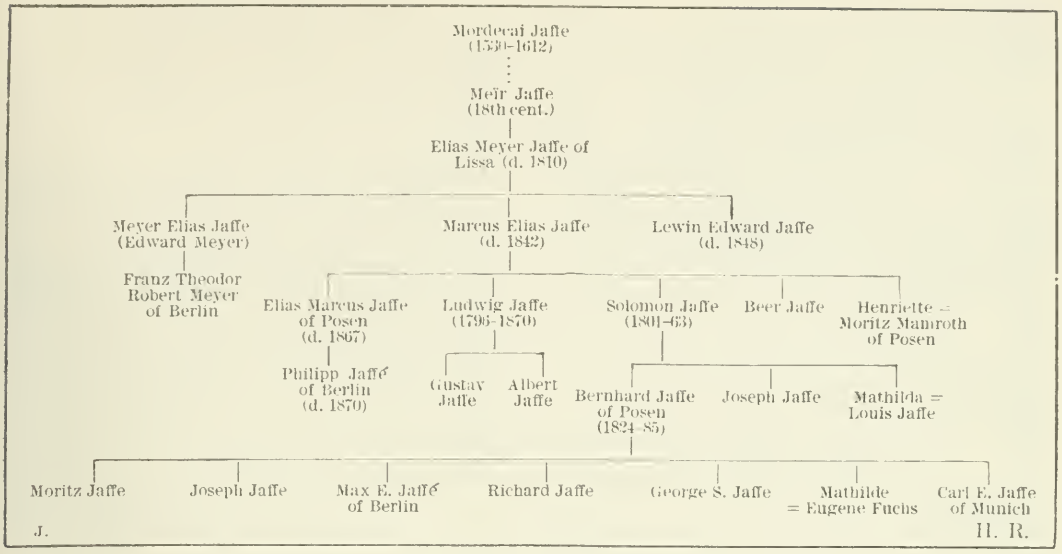


Jaffe Pedigree III.

the sons of three of the most prominent Jewish families of that time (see Table II.), and in this way the Jaffe family became related to the Wahls, Epsteins, and Günzburgs. The daughter of Moses Jaffe was the wife of Samuel Sirkes. Later the Jaffes united with the families of Katzenellenbogen, Schorr, Heilprin, Bacharach, Deiches, Rosenthal, Minz, etc. The following is a partial enumeration of the members of both branches of the family, the descendants of Moses Jaffe being indicated by K (= Ḳalmanḳes):

Aaron Jaffe (K): Son of Israel (Saba) of Shklov and father of Israel Jaffe Zuṭa; lived in the middle of the seventeenth century.

Aaron Jaffe (K) **of Uman**: Father of Israel Jaffe (Saba) of Shklov; born 1568 at Prague; died at Glusk 1651. He was rabbi at Uman, and escaped during the Cossack uprising (1648) to Glusk.

Abraham Abba ben Israel Jaffe: Rabbi at Ponewiezh; author of "Sefatayim" on the Talmud, and "Bet Yisrael," responsa (in manuscript at Jerusalem). His mother was the daughter of David Solomon, rabbi at Lissa, and his sons were Shabbethai Weksner, Jedidiah of Bausk, and Isaac (went to Jerusalem). The son of Shabbethai was Joseph of Weksna.

Abraham Aberl b. Perez: Grandson of Mordecai Jaffe ("Lebushim"); died at Nikolsburg, Moravia, 1657. Misled by Warnheim ("Ḳebuẓat Ḥakamim," p. 117), N. Brüll declared Abraham Aberl to have been the son of Mordecai and the successor of R. Pethahiah as chief rabbi of Moravia. Friedländer and others followed him in that error. Aberl's tombstone, however, was badly decayed, and the words ר' פרץ (= "R. Perez") were ascertained with great difficulty (Feuchtwang, in "Gedenkbuch zur Erinnerung an David Kaufmann," Breslau, 1900).

Abraham b. Aryeh Löb Ḳalmanḳes: Author of "Ma'yan ha-Ḥokmah," an introduction to the Cabala (Amsterdam, 1652). Fuenn ("Keneset Yisrael," p. 59) confounded him with Asher Jacob Abraham (see Joseph Kohen-Ẓedeḳ in "Ha-Asam").

Abraham of Bohemia (see Jew. Encyc. i. 100): According to Joseph Lewinstein, the great-grandfather of Abraham b. Joseph.

Abraham b. Elijah Ḳalmanḳes: Dayyan at Cracow; son of Elijah b. Abraham Ḳalmanḳes, rabbi at Lemberg. He was the son-in-law of Zalman b. Jacob Walsh, and his signature appears in the "pinḳes" of Lemberg of 1650 in two cases (Dembitzer, "Kelilat Yofi," p. 39b, note 2). He died 1652.

Abraham b. Joseph: Father of Mordecai Jaffe ("Lebushim"); a merchant and a rabbinical scholar; pupil of Abraham ben Abigdor; died 1564 ("Lebush ha-Or," p. 294).

Abraham b. Kalonymus of Lublin (K): Author of "Adderet Eliyahu" (commentaries and notes on the Pentateuch; Frankfort-on-the-Oder, 1694). He was a second cousin of Asher Jacob Abraham b. Aryeh Löb (the author of "Ha-Eshel"). He had a son named Kalonymus.

Abraham b. Kalonymus b. Mordecai (K): Brother of the first Hebrew printers in Lublin. He had two sons, Hirsch and Jacob.

Anselm Benjamin Jaffe: Died at Berlin 1812. His wife was Reicke, daughter of Aaron b. Isaac Saul of Frankfort-on-the-Oder, who published (1746), in conjunction with his brother-in-law Judah Be'er, the great-grandfather of Giacomo Meyerbeer, a Pentateuch with commentaries. Anselm's son was Saul Ascher of Berlin.

Aryeh Löb b. Joseph b. Abraham Ḳalmanḳes: Father of Asher Jacob Abraham.

Aryeh Löb b. Mordecai: Son of the author of the "Lebushim"; mentioned in preface to "Yam shel Shelomoh, Giṭṭin" (Berlin, 1761).

Asher Jacob Abraham b. Aryeh Löb Ḳalmanḳes: Author of "Ha-Eshel," sermons (Lublin, 1674), and "Birkat Abraham," on Talmudic law.

Until the age of ten he studied Talmud with his grandfather Joseph. During the Cossack uprising (1648) he fled to Egypt, and from there went to Jerusalem. In 1671 he returned to Lublin, where he became rabbi. He died at Lemberg 1681.

Benjamin Wolf b. Judah Ḳalmanḳes: Died at Lemberg 1709. He left in manuscript (preserved at Oxford) a work entitled "Hanhagat ha-Bayit," on religious ethics, with a commentary; it is published in "Maẓẓebet Ḳodesh" (see "Maẓẓebet Ḳodesh," i. 62; Fuenn, "Keneset Yisrael," p. 173).

Daniel Jaffe. See ITZIG, DANIEL.

David Friedländer: Son-in-law of Daniel Itzig-Jaffe.

David Jaffe: Father of Aryeh Löb Wallerstein of Holschitz.

David b. Ẓebi Hirsch Saba: Rabbi at the Klaus-Synagoge, Prague.

Dobrush: Daughter of Phinehas Jaffe of Kalvariya; wife of Tobiah of Kalvariya, a pupil of Elijah of Wilna; lived in the eighteenth and nineteenth centuries.

Eleazar Jaffe: His signature is found in the pinḳes of Berlin of 1743 (Landshuth, "'Ammude ha-'Abodah," p. 37).

Eliasberg, Mordecai b. Joseph (1817–89), and his son **Jonathan** (1850–98). See JEW. ENCYC. v. 111.

Eliezer Jaffe: Son of Abraham of Bohemia; lived in the sixteenth century.

Eliezer (Lazar) Jaffe: Physician; lived in the middle of the nineteenth century ("Ha-Maggid," 1861, No. 39, p. 255).

Eliezer b. Alexander Kleinberg (Bausker): Rabbi at Wilna; went to America and became rabbi at Chicago, Ill.; died in New York city 1891.

Eliezer (Lazar) b. Jacob Riesser-Katzenellenbogen: Father of Gabriel Riesser; son-in-law of Raphael ha-Kohen, rabbi of Hamburg. He was the author of "Zeker Ẓaddiḳ," with a supplement, "Ma'alele Ish," containing sermons and a biography of Raphael ha-Kohen (Altona, 1805). He also wrote, in German, "Sendschreiben an Meine Genossen in Hamburg, oder eine Abhandlung über den Israelitischen Kultus" (Altona, 1815). His "Ma'alele Ish" (p. 11b) traces the descent of his father-in-law from Mordecai Jaffe.

Eliezer of Mantua: Son of Joseph of Prague and uncle of Mordecai Jaffe ("Lebushim").

Eliezer (Lazar) b. Shalom Rosenthal: Born at Brody 1768; died at Bausk, Courland, 1840 (see ROSENTHAL, ELIEZER).

Elijah b. Abraham Ḳalmanḳes: Rabbi at Lublin, and later at Lemberg and Opatow; died at the latter place in 1636 ("Kelilat Yofi," pp. 26, 38b).

Elijah b. Kalonymus: Author of "Adderet Eliyahu" (see JEW. ENCYC. v. 131). According to Joseph Cohen-Ẓedeḳ (Rabinowitz, "Ha-Meassef," p. 134, St. Petersburg, 1902), he was the brother-in-law of Solomon Zalman Ḳalmanḳes. He had a son named Kalonymus.

Elijah b. Shalom: Rabbi at Neustadt-Shervint (Wladislawow); born between 1750 and 1775; died about the middle of the nineteenth century; a brother of Eliezer (Lazar) Rosenthal (see ROSENTHAL, ELIJAH).

Enoch Zundel: Rabbi at Olinka; son of Mordecai b. Joseph of Plungian; lived in the eighteenth century.

Enoch Zundel: Rabbi of Pultusk; son of Jacob of Lidvinovi; died on the 11th of Adar (Sheni), 1891.

Enoch Zundel Jaffe (called also **Zundel Ḥalfon**): Grammarian and authority on the Masorah; son of Moses b. Mordecai b. Joseph Jaffe; lived in the eighteenth century.

Ephraim b. Aaron of Prague (K): Brother of Israel of Shklov (author of "Or Yisrael"); born about 1638, his father then being at the age of seventy (Walden, "Shem ha-Gedolim he-Ḥadash," p. 26).

Epstein, Aryeh Löb (K): Relative of Israel b. Aaron Jaffe (Saba) of Shklov (17th cent.; see Fuenn, "Keneset Yisrael," p. 694; Eliezer Kohn, "Ḳin'at Soferim," p. 61b).

Epstein, Jehiel Michael ha-Levi: Physician; died in 1632; son of Abraham Epstein, rabbi of Brest-Litovsk (d. 1617). He married Bella, the daughter of Mordecai Jaffe. His son-in-law was Abraham b. Joseph Heilprin, rabbi at Kauth, a descendant of Elhanan b. Isaac, the tosafist. Rabbi Joseph Lewinstein of Serock is a descendant of this family.

Frank Jaffe: Lived in London; translated A. Mapas' "Aḥabat Ẓiyyon" into English under the title "Amnon, Prince and Peasant" (London, 1887). His father was **Abraham Jaffe**, of London; his grandfather, **Mordecai Jaffe**, of Memel, Prussia. **Moses Jaffe**, a lawyer of New York city, is a nephew of Abraham.

Frommet: Wife of Ḥayyim Jaffe; died at Prague in 1635, at the age of seventy-three (Hock, "Die Familien Prag's," p. 172).

Ginzberg, Louis (see JEW. ENCYC. v. 671): Related to the Jaffes on his mother's side.

Ḥayyim b. Kalonymus b. Mordecai (K): Printer at Lublin.

Hirsch b. Abraham (b. Kalonymus b. Mordecai: K): Bought the printing establishment of his grandfather Kalonymus (1606).

Hirsch b. Benzion Shlez: Grandson of Shabbethai Jaffe of Weksna; author of "Te'ome Ẓebiyyah," on the Halakah, and of "Siḥat Ḥullin," sayings of rabbinical scholars (2d ed., Warsaw, 1889).

Isaac b. Joseph Jaffe-Ashkenazi: Studied in Padua under Judah b. Eliezer Minz, and settled in Italy, where he married into a Sephardic family. His sons were **Samuel** and **Moses.**

Isaac Ḳalmanḳes of Lublin: Teacher of Moses ha-Kohen of Metz (formerly of Narol); author of "Birkat Ṭob"; lived in the seventeenth century. His son was **Meïr,** and his grandson **Mordecai** (author of "Tabnit ha-Bayit").

Isaac b. Simon of Warka.

Israel (K): Rabbi at Kopys, government of Moghilef; had a Hebrew printing establishment at Kopys, and published an edition of the Talmud (1816–28).

H. R.

Israel ben Aaron Jaffe (Saba): Russian rabbi; born at Uman about 1640; died at Frankfort-on-the-Oder after 1702. From childhood he was brought up in the atmosphere of the Talmud. On attaining

maturity he became rabbi at Shklov, where he remained till 1702. He then went to Frankfort-on-the-Oder to publish his "Or Yisrael" (1702), which aroused considerable animosity because it was alleged to countenance the followers of Shabbethai Ẓebi.

Jaffe, who in his youth had witnessed the sufferings of his coreligionists at the hands of Chmielnicki and his associates (1648), devoted himself assiduously to the study of the Cabala in order to find out the reason for the prolongation of the Exile ("Galut"), and why God had permitted the outrages of 1648. He rebuked the Rabbis, who declared that their work was the real work of God. Especially did he rebuke them for their lack of interest in the study of the Cabala; and it was on this account that he composed the "Or Yisrael." Besides this work he wrote "Tif'eret Yisrael," called also "Milḥamot Adonai," appended to which are "Kishshut Ṭob" and "Sefer Yisrael Zuṭa," homiletical expositions of the Law. It was published by his grandson Israel Jaffe (Zuṭa), Frankfort-on-the-Oder, 1774.

Bibliography: Fuenn, *Keneset Yisrael*, p. 694, Warsaw, 1886.

H. R. B. Fr.

Israel b. Aaron Jaffe (Zuṭa): K): Grandson of Israel b. Aaron Jaffe (Saba); lived in the eighteenth century. At the age of twenty-five he published an extract of his grandfather's "Tif'eret Yisrael" ("Ha-Shaḥar," vi. 929).

Israel David b. Mordecai Margolies-Schlesinger-Jaffe (called also **David Sered**): Rabbi at Bösing, Hungary; descendant of Mordecai Jaffe, and, on his mother's side, of Liva b. Bezaleel of Prague; author of "Meḥolat ha-Maḥanayim," responsa (Presburg, 1859); "Har Tabor," responsa, with a supplement in German directed against Dr. W. A. Meisel, chief rabbi of Budapest (Presburg, 1861); and "Ḥazon la-Mo'ed," on the calendar.

Israel b. Jedidiah (K): Cantor at Suwalki and in New York city; author of "Ishshe Yisrael," commentary to Moses Isserles' "Torat ha-'Olah" (Königsberg, 1854–57); died in New York city 1888; descendant of Israel b. Aaron of Shklov (as is evident from the preface to "Torat ha-'Olah") and not of Jedidiah b. Abba of Bausk (as given by N. Sokolov in "Sefer Zikkaron").

Israel Landau: Lived at Sadagora; descendant of Mordecai Jaffe ("Lebushim").

Israel b. Zalkind b. Isaac Jaffe: Lived at Zhagory; father-in-law of Dob Bär Rabbiner, the father of Benash Zalkind Rabbiner of New York; Israel's brother Simon was the grandfather of Ḥayyim Sack of Zhagory.

Israel b. Ẓebi Hirsch Jaffe (called also **Israel Weksler**): Prominent merchant at Bausk, Courland; born in 1800; died in 1870; son-in-law of Eliezer (Lazar) Rosenthal. His son **Solomon Wolf** removed to New York city.

Jacob: Son of Israel Jaffe of Shklov; rabbi at St. Petersburg, where he died April 22, 1820 ("Voskhod," Feb., 1881, p. 41).

Jacob: Rabbi at Ludvinovi; author of "Gufe Halakot" (1822); son of Phinehas of Kalvariya and of Naomi, daughter of Samuel of Karlin and Antipoli.

Jacob b. Abraham b. Kalonymus b. Mordecai (called also **Jacob Ḳalmanḳes**): Lived in the seventeenth century. In 1662 he reestablished the Hebrew printing-press at Lublin, which had been closed in 1648 on account of the Cossack uprising, and employed his two sons, **Joseph** and **Kalonymus (Ḳalman)**, as assistants.

Jacob of Krink: Son of Enoch Zundel Ḥalfon; died at Krink 1780; left various works in manuscript (see "Da'at Ḳedoshim," p. 36).

Jedidiah b. Abraham Abe Jaffe: Educator; lived at Bausk; died about 1862; brother of Shabbethai Jaffe (Weksner); grandfather of S. Schaffer of Baltimore, Md. (through his daughter Taube).

Joel ben Samuel Jaffe. See Sirkes, Jacob.

Joseph: Grandfather of Mordecai Jaffe ("Lebushim"); lived in the fifteenth century.

Joseph b. Abraham Ḳalmanḳes (K): Rabbinical scholar; rabbi at various places in Poland and Bohemia; died at Prague 1637 ("Gal Ed," No. 82).

Joseph b. Kalonymus b. Mordecai (K): Printer at Lublin in the seventeenth century.

Joseph b. Mordecai b. Joseph of Plungian: President of the Lithuanian council; his signature is attached to documents emanating from the council of Krozhe (1779). H. R.

Joseph b. Moses Jaffe: Russian rabbi; born in Vilkomir, government of Wilna, 1846; died in Manchester, England, June 30, 1897. In 1874 he became rabbi of Pokroi, government of Wilna, where he remained nine years. In 1883 he became rabbi of Salaty, government of Kovno, and in 1886 he succeeded his father as rabbi of Garsdi, in the same government. In 1893 he went to England as rabbi of the Russian-Polish congregation at Manchester, and retained the position until his death. He was the author of "Yosef Bi'ur" (Wilna, 1881), on Canticles, and of an ethical work in verse, entitled "Ha-Sekel we ha-Yeẓer." He wrote also responsa and sermons, which are still in manuscript.

Bibliography: Elsenstadt, *Dor Rabbanaw we-Soferaw*, i. 32, Wilna; *Aḥiasaf*, 5659, pp. 342–343.

H. R. P. Wi.

Joseph Silverstrom: Son of Jacob of Krink; son-in-law of Arush Mintz of Meseritz (Mezhirechye).

Judah Löb b. Asher Selig Margolioth: Rabbi at Suchostav, Kapitschintze, Buzhanov, Lesla, Plotzk, and Frankfort-on-the-Oder (where he died 1811). He was a descendant of Mordecai Jaffe and of Moses Mat, author of "Maṭṭeh Mosheh" (see "Ḳorban Reshit," Frankfort-on-the-Oder, 1778). His sons were **Asher Selig Margolioth** (rabbi at Pruzhany) and **Ephraim** (Joseph Cohen Ẓedeḳ, "Shem u-She'erit," p. 72).

Judah Löb Jaffe of Halberstadt: Member of the Jewish community at Berlin about the middle of the eighteenth century (see Landshuth, "'Ammude ha-'Abodah," pp. 28, 37, 40).

Judah Löb Ḳalmanḳes: District rabbi of Eidlitz in the seventeenth century; son of Ẓebi Hirsch Ḳalmanḳes, dayyan of Cracow.

Judah Löb b. Shabbethai Jaffe: Rabbi at Chernigov; his signature is attached to taḳḳanot of 1818.

Ḳalman b. Joseph b. Kalonymus: Died at Jerusalem in 1598 (13th of Shebaṭ). His brothers were Jehiel and Moses, the father of Kalonymus.

H. R.

Kalonymus ben Mordecai Jaffe: Polish printer; died at Lublin 1603. About 1556 he founded a Hebrew printing-press at Lublin, and published as his first work the Pentateuch, which was followed in 1559 by an edition of the Talmud. In 1592 Kalonymus ben Mordecai left Lublin, on account of an outbreak of cholera, and settled in Bistrowitz, where, in that year, he published Isaac Abravanel's "Zebaḥ Pesaḥ." He later returned to Lublin, and continued in business there until his death.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2918; B. Friedberg, *Gesch. der Hebräischen Typographie in Lublin*, p. 3.

J. B. Fr.

Kalonymus b. Moses Jaffe: Died at Prague in 1656.

Kim Ḳaddish: Dayyan of Krotoschin; author of "Sefer Ma'amar Ḳaddishin 'al Ḥoshen Mishpaṭ" (Prague, 1766); son of Kim Ḳaddish Jaffe of Pila and father-in-law of Naḥman b. Alexander of Pila.

Kresel: Wife of Ozer Jaffe; died at Prague 1618 (Hock, "Die Familien Prag's," p. 172).

Lewinstein, Joseph: Rabbi at Serock, government of Warsaw, Poland; descendant of Mordecai Jaffe ("Lebushim"). See Lewinstein, Joseph.

Maskileison, Naphtali. See Maskileison.

H. R.

Max Jaffé: German pharmacologist; born at Grünberg, Silesia, July 25, 1841. He studied medicine at the University of Berlin (M.D. 1862), and was from 1865 to 1872 assistant at the university hospital at Königsberg, where he became privatdocent (1867) and assistant professor (1872) of medical chemistry; in 1873 he was elected professor of pharmacology by the university. In 1880 he was appointed member of the German sanitary commission ("Gesundheitsamt") and received the title of "Geheime Medizinalrat." Among his writings may be mentioned: "Ueber den Niederschlag Welchen Pikrinsäure im Normalen Harn Erzeugt," 1886; "Vorkommen des Urethan im Alkoholischen Extrakt des Normalen Harns," 1890; "Zur Kenntniss der Durch Phenylhydrazin Fällbaren Harnbestandtheile," 1897; "Ueber das Verhältniss des Furfurols im Thierischen Organismus," 1900.

Bibliography: Hirsch, *Biographisches Lexikon.*

S. F. T. H.

Mordecai Hirsch: Rabbi at Kalvariya; son of Jacob of Lidvinovi.

Mordecai Jaffe: Codifier of rabbinical law; born in Prague about 1530; died at Posen March 7, 1612. His father, Abraham b. Joseph, was a pupil of Abraham ben Abigdor. Moses Isserles and Solomon Luria were Mordecai Jaffe's teachers in rabbinics, while Mattithiah b. Solomon Delacrut was his teacher in Cabala. Jaffe studied also philosophy, astronomy, and mathematics. He was head of a yeshibah in Prague until 1561, when, by order of the emperor Ferdinand, the Jews were expelled from Bohemia. Jaffe then went to Venice and studied astronomy (1561–71). In 1572 he was elected rabbi of Grodno; in 1588, rabbi of Lublin, where he became one of the leaders of the Council of Four Lands. Later Jaffe accepted the rabbinate of Kremenetz. In 1592 he was called as rabbi to Prague; from 1599 until his death he occupied the position of chief rabbi of Posen.

The "Lebush" is the achievement with which Jaffe's name is principally associated, and he is best known as the "ba'al ha-Lebushim" ("the author of the 'Lebushim'"). It

The "Lebush."

is a rabbinical code, arranged in the order adopted in the Ṭurim and the Shulḥan 'Aruk, and divided into five parts. The titles of the work and its various parts were derived by Mordecai, with allusion to his own name, from Esther viii. 15. The reason advanced by Jaffe for the compilation of the work was his desire to give a digest of the latest decisions and minhagim, mainly those of German and Polish authorities and including those of his teachers, in order to shorten the course in his yeshibah (introduction). The appearance of Joseph Caro's "Bet Yosef" appended to the Ṭurim was hailed with joy as a great event in rabbinical circles. Even Jaffe thought, at the time, that this work was final. The "Bet Yosef," however, was too scientific and voluminous for the general use of an ordinary rabbi. Jaffe was on the point of publishing his work, when Caro anticipated him with the Shulḥan 'Aruk, to which Isserles later added annotations and the minhagim prevailing in Germany, Poland, and Russia. The two extremes presented by the copiousness of the "Bet Yosef" and the brevity of the Shulḥan 'Aruk left many dissatisfied, and Jaffe accordingly continued his work on his own lines, avoiding both the exuberant, argumentative style and the too terse and legal manner of Caro. Another advantage possessed by the "Lebush" was that it included parts of the Ṭurim omitted by Caro, and the latest minhagim collected by Isaac Tyrnau. The "Lebush," while its author was alive, enjoyed great popularity; but after his death Caro's code gradually superseded it, not only in the Orient but also in Europe, for the reason that the rabbis were obliged to consult the "Bet Yosef" for the sources, while the layman was content with the shorter Shulḥan 'Aruk.

Nevertheless, for scholars who study the spirit of the Law, the "Lebushim" are a valuable contribution to halakic literature. As Jaffe rightly observes, the Shulḥan 'Aruk is "a table well prepared with all kinds of refreshments, but it lacks the salt of reasoning." Jaffe seasoned his work with the "salt of reasoning" by giving logical explanations at the beginning of almost every section.

His Method.

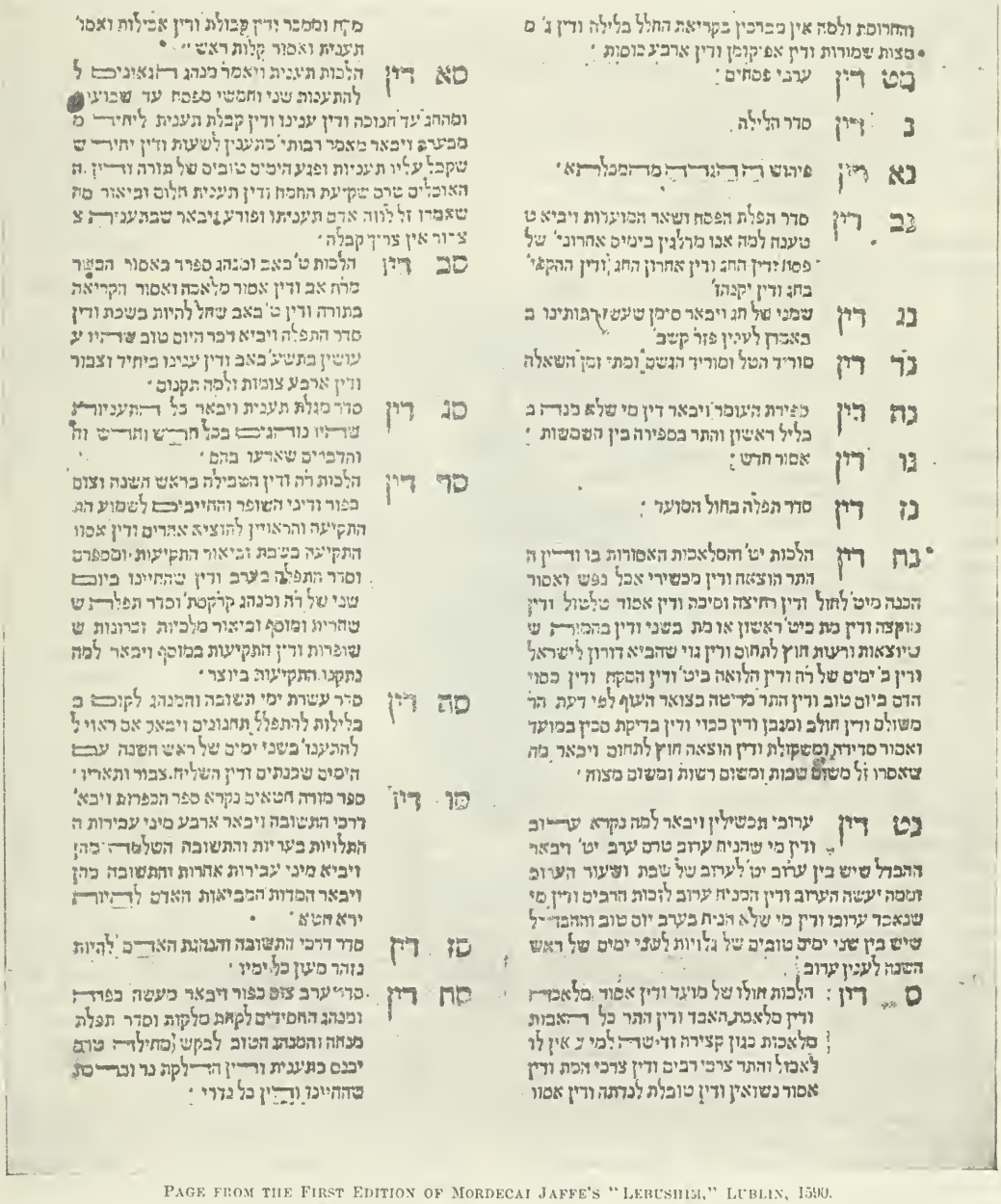
In treating ritual-legal matters from a cabalistic standpoint, Jaffe is an exception among the codifiers. Even Caro, in Safed, the seat of Cabala, refrained from infusing Cabala into his code. Jaffe's method was to a certain extent an innovation, and tended to draw together the Talmudists and cabalists, otherwise in danger of an open breach.

In his "Lebush Tekelet," § 36, Jaffe treats the form of the script alphabet cabalistically. In addition to the "holy and true science" of Cabala, Jaffe was well versed in the secular sciences of his time. In § 94, by means of a map, he indicated the site of Jerusalem, and directed the worshipers of his own country to face the Temple, to the east, "a degree southward." In §§ 427–428 (written in 1579) he gives a minute, scientific explanation of the calendar, with tables and illustrations. That he was

familiar with the Russian language is evident from his "Lebush Buz we-Argaman," § 129.

His "Lebush Ḥur," corresponding to Oraḥ Ḥayyim, part ii., begins with § 242, on "Sabbath rules."

mighty, in the deliverance from Egypt, and in the revelation of the Torah on Sinai. Therefore it is to be presumed that in one who strictly observes the Sabbath the worship of idols is merely a formality,



PAGE FROM THE FIRST EDITION OF MORDECAI JAFFE'S "LEBUSHIM," LUBLIN, 1590.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Jaffe quotes the Talmud freely and explains, "Whoever strictly observes the Sabbath, his worship of idols is forgiven," as follows: Sabbath is based on the belief in the creation of the world by the Al-

an involuntary act due entirely to the pressure of circumstances. Perhaps Jaffe intended this for the Maranos.

In his "Lebush 'Aṭeret," corresponding to Yoreh

De'ah, Jaffe follows the restrictions of his teacher Isserles, as opposed to Caro, his reason for doing so being "the lack of knowledge of physical science in our time." In a case in which the upper jaw of an animal has been removed (by accident or design), Caro is inclined to pronounce it kasher, but is reluctant to do so because Maimonides decided otherwise (§ 33). Jaffe, however, says that authoritative physicians concur in the rabbinical opinion that the absence of the upper jaw is certain to result in the death of the animal from tuberculosis, and that therefore it can not be slaughtered as kasher meat (*ib.*).

Regarding wine of Gentiles, Jaffe, like Isserles, is somewhat lax. Caro prohibits "honey wine" (mead) made by a Mohammedan; Jaffe permits it (§§ 123–126). The principal reason for the existing prohibition is that wine is intoxicating and promotes companionship, causing an intimacy that is apt to lead to intermarriage between Jews and Gentiles. But at the present time, when business with the Gentile is generally opened with an introductory libation, it would be impossible to expand or enforce the rule. Besides, Jews are now socially too much separated from the Gentile to fear assimilation. Hence there is no necessity to expand the prohibition to include any other intoxicating beverage than wine, which was the original GEZERAH; and this can not be permitted in the absence of an authoritative synod (*ib.*).

Liberal Interpretation.

In regard to loans and interest, Jaffe considered a Karaite as an Israelite, and significantly said that "the Karaites are in a measure under duress, being wrongly brought up from infancy to discard the rabbinical traditions" (§ 159). He was very strict against usury, and would not allow any pretext or evasion, as the evil is contagious; "permit an opening of the size of a pinhole, and it will enlarge from day to day until it becomes as wide as the entrance of the Temple corridor" (§ 160). In the next paragraph he attacks an alleged ruling by Rashi to the effect that the prohibition against interest can be avoided by an intermediary between debtor and creditor. Caro, in "Bet Yosef," does not hesitate to say that an unscrupulous scribe inserted the ruling, and "hung himself on a tall tree" (that is, a recognized authority) by attributing it to Rashi. Jaffe is of the same opinion, and criticizes his teacher, Isserles, for adding this ruling to the Shulḥan 'Aruk; he can not comprehend how his "holy mouth" could have uttered such a thing, as there is not the slightest excuse or basis for the subterfuge, which makes the prohibition of usury a mockery and a laughing-stock in the eyes of the common people. He goes on to threaten: "If I ever get into power I will order the obliteration of that paragraph from the books" (*ib.*).

The "Lebush Buẓ we-Argaman," corresponding to Eben ha-'Ezer, contains rules, regulations, and forms for the writ of divorce. In connection with this appears an interesting alphabetical list of names, male and female, with their spellings, appended to § 129.

The "Lebush 'Ir Shushan," corresponding to Ḥoshen Mishpaṭ, is devoted to civil laws. Speaking, in the first section, of judges and judgment, he says: "Judgment is one of the fundamental principles of creation; as the Mishnah says, 'The triple basis of the world is truth, judgment, and peace'" (Abot i. 18). The maxim "The law of the government is law" is fully treated in § 369, and defined democratically by the statement that "only that government is legitimate in which the king's seal of authority is voluntarily acknowledged by his subjects; otherwise he is not their king, but a robber gathering imposts by force, whose edicts have no legal value."

Jaffe's other works are: "Lebush Orah," a commentary on Rashi to the Pentateuch (Prague, 1603); "Lebush Simḥah," sermons (in manuscript); and "Lebush Or Yeḳarot," consisting of three independent treatises: (1) "Lebush Yeḳarah," on Recanati; (2) "Lebush Eder ha-Yeḳar," on the Jewish calendar, following Maimonides; (3) "Lebush Pinnat Yeḳarot," on Maimonides' "Moreh" (Lublin, 1594). He also annotated the Talmud, and his notes were first published at Vienna in 1830.

Jaffe's opinion was sought on many questions of law, and his responsa were highly valued.

Lublin was one of the great fair-towns and commercial centers of Poland, and thousands of Jews from neighboring countries attended its fairs. Disputes growing out of their transactions there required adjudication by an authority of more than local standing, and Mordecai Jaffe, who had already established a reputation in Lithuania as rabbi of Grodno, was chosen as judge. The reputation he had won did much also to increase and extend his influence in the COUNCIL OF FOUR LANDS; and even after his return to Prague he was recognized as its principal leader (D. Gans, "Ẓemaḥ Dawid," p. 46a, Frankfort-on-the-Main, 1692; see also Harkavy in Hebr. transl. by Rabinowitz of Grätz, "Gesch." vol. vii. ["Ḥadashim we-gam Yeshanim," p. 18]).

Authority at Lublin Fair.

His last responsum, referring to a conditional divorce, is printed in the collection of R. Meïr of Lublin (No. 125). Jaffe dictated this opinion from his death-bed two days before he died. In it he said: "I am now lying on my bed, subject to the judgment of the King of Kings, hoping that He will heal and cure me of my illness." His signature was so faint that he directed his secretaries to authenticate it (*ib.*).

Jaffe had five children, two sons and three daughters: Perez Jaffe (d. 1647; see D. Kaufmann in Nissenbaum's "Le-Ḳorot ha-Yehudim be-Lublin," Warsaw, 1899); Aryeh Löb; Walka, the wife of R. Samuel Wahl; Bella, the wife of Jehiel Michael ha-Levi-Epstein, son of Abraham Epstein, rabbi of Brest; and a third daughter, the wife of Benjamin Wolf Günzburg, rabbi of Mayence.

BIBLIOGRAPHY: Graetz, *Hist.* iv. 645; Perles, *Gesch. der Juden in Posen*, in *Monatsschrift*, xiii. 409–416; Horodetzki, *Rabbi Mordecai Jaffe*, in *Ha-Eshkol*, iii. 69–90, iv. 191–193.

H. R. J. D. E.

Mordecai Jaffe: Rabbi at Zelve in the eighteenth century; descendant of Abraham Aberl (the grandson of the author of the "Lebushim"). His signature occurs in connection with the last meeting of the Council of Lithuania.

Mordecai (Marcus) Jaffe of Berlin: Rabbi at Schwerin until 1770; born in Bohemia; died 1812.

His correspondence with Moses Mendelssohn is preserved in "Bikkure ha-'Ittim" (iv. 182, 219, 233). He was the father of **Joseph Jaffe** (1765–1841). His grandson **Daniel Joseph Jaffe** (1810–74) was the father of Sir Otto Jaffé.

Mordecai Jaffe of Brody: Rabbi at Gorochov, government of Volhynia; died 1828; corresponded with Eliezer b. Aryeh Löb of Pilz (1788, 1802).

Mordecai Jaffe-Margolies-Schlesinger of Vienna: Son-in-law of R. Raphael of Wilna; died in 1754. "Torat ha-Ḳena'ot" (p. 45, Amsterdam, 1737) contains two letters written to him about 1729 from Padua by the physician Jekuthiel b. Löb of Wilna.

Mordecai Gimpel Jaffe: Rabbi at Ruzhany; died at Jehud (colony), near Petaḥ Tiḳwah, Palestine, in 1892. He was active in furthering the Zionist colonization movement among the Jews of Russia, his articles on which subject appeared in "Ha-Lebanon."

Mordecai b. Joseph of Plungian: Descendant of Mordecai Jaffe ("Lebushim"); born in 1721; went with his father from Posen to Plungian. At the age of twelve he was captured by soldiers of the army of the Polish Confederation and taken to Wilkoviski, where he was ransomed by the wealthy Enoch Zundel (son-in-law of Tobiah b. Joseph Solomon Ḥasid-Bacharach) for 1,200 "tinpes." He married Enoch Zundel's daughter. In 1756 he was appointed rabbi at Keidany.

Mordecai b. Meïr of Zamoscz: Author of "Tabnit ha-Bayit," ethical poetry (Frankfort-on-the-Oder, 1746). Another edition, with a German translation by Maier Kohn, entitled "Abriss des Mikrokosmos," appeared in Vienna, 1853 (Steinschneider, "Hebr. Bibl." i. 96). He was the grandson of Isaac Ḳalmanḳes of Lublin. His mother belonged to the family of R. Löb b. Jacob Temerlesh.

Mordecai b. Moses of Prague: Rabbi at Grodno and later at Cracow; married the daughter of Joel Singer of Cracow, and took the name of Jaffe-Singer; president of the yeshibah at Cracow in succession to Moses Storch. Died 1568.

Moritz Rosenthal: Prominent merchant and communal worker; son of Hirsch and grandson of Eliezer (Lazar) Rosenthal; born at Bausk in 1818; died at Friedrichstadt July 29, 1896.

Moses Jaffe of Berlin: His signature appears in a document of 1743 (see Landshuth, "'Ammude ha-'Abodah," p. 37).

Moses Jaffe of Pinsk: Pupil of Meïr of Lublin (Responsa, pp. 86, 87); lived in the early part of the sixteenth century.

Moses b. Eliezer Jaffe: Born in Poland; removed to Italy, where, at the end of the fifteenth century, he was prominent as a rabbi; mentioned in the "Shalshelet ha-Ḳabbalah" manuscript at St. Petersburg (see Wiener's supplement to "Da'at Ḳedoshim," p. 48). In printed editions of "Shalshelet ha-Ḳabbalah" he is described as "of Bologna," not "of Polonia."

Moses b. Eliezer Jaffe: Rabbi at Cracow; grandfather of Joel Sirkes; died 1520.

Moses ben Issachar: Author of "Pene Mosheh," sermons (Lublin, 1681).

Moses b. Mordecai (b. Joseph): Rabbi at Wilkoviski in the eighteenth century. His signature appears in some taḳḳanot in the pinḳes of Wilkoviski. His son was **Zundel Ḥalfon**, the grammarian. H. R.

Arms of Sir Otto Jaffé.

Sir Otto Jaffé: Lord Mayor of Belfast; born in Hamburg 1846; the third son of Daniel Joseph Jaffe, and a descendant of Mordecai Jaffe. He was educated in Belfast, Hamburg, and Switzerland. After carrying on business in New York from 1865 to 1877, on the retirement of his brothers he became chief director of the Belfast firm. He had acquired considerable experience in navigation concerns, and in 1894 placed himself at the head of the successful agitation for the reporting and destruction of derelicts in the North Atlantic Ocean. Sir Otto is president of the Belfast Hebrew Congregation, a justice of the peace for the city of Belfast, and a member of the Harbor Board. He is also consul in Belfast for Germany. He was elected lord mayor of the city in 1899 and again in 1904, and was knighted in March, 1900.

Bibliography: *Jew. Chron.* Jan. 27, 1899, and March 2, 1900; *Who's Who*, London, 1903.

J. G. L.

Philipp Jaffé: German historian and philologist; born at Schwersenz, province of Posen, Germany, Feb. 17, 1819; committed suicide at Wittenberg April 3, 1870. After graduating from the gymnasium at Posen in 1838 he went to Berlin, entering a banking-house. Two years later he abandoned commercial life and studied at Berlin University

(Ph D. 1844). Seven years later appeared his great work, "Regesta Pontificum Romanorum ab Condita Ecclesia ad Annum p. Ch. n. 1198," containing 11,000 papal documents, Berlin, 1851 (2d ed. by Löwenfeld, Kaltenbrunner, and Ewald, Leipsic, 1885–88). This work made him well known, but he had still to earn a livelihood; he therefore again entered the university, this time as a student of medicine, at Berlin and later at Vienna. Graduating as M.D. from Berlin in 1853, he engaged in practise in that city for a year, and then became one of the editors of the "Monumenta Germaniæ Historica." This position he resigned in 1863, his chief work having been vols. xii., xvi., xvii., xviii., xix., and xx. of the "Scriptores."

In 1862 Jaffé was appointed assistant professor of history at Berlin University, where he lectured on Latin paleography and Roman and medieval chronology. In 1868 he became a Christian. During the last year of his life he suffered from delirium persecutionis.

Jaffé wrote, in addition to the above-mentioned works, "Gesch des Deutschen Reiches Unter Lothar dem Sachsen," Berlin, 1843; "Gesch. des Deutschen Reiches Unter Konrad III." Hanover, 1845; and "Bibliotheca Rerum Germanicarum," *ib.* 1864–71. Jaffé furthermore collaborated with Wattenbach in editing the "Ecclesiæ Metropolitanæ Coloniensis Codices," which was published (Berlin, 1879) by Wattenbach after Jaffé's death.

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S. F. T. H.

Rabinowitz, Raphael Naṭa': Great-grandson of **Simon Jaffe of Zhagory.** See separate biography.

Raphael b. Jekuthiel ha-Kohen: Rabbi at Hamburg 1722–1800. See separate biography.

Samuel: Son of Enoch Zundel of Kalvariya; son-in-law of Ezekiel of Serhei, the grandson of Elijah of Wilna.

Samuel Ḥayyim: Rabbi at Meseritz (Mezhirechye); son of Enoch Zundel of Krink.

Samuel b. Isaac Jaffe: Author of "Yefeh To'ar." See separate biography.

Shabbethai b. Abraham Jaffe: Rabbi at Weksna. His "haskamah" appears in the Talmud of Slavuta (1814 and 1816).

Sirkes, Joel: Son of the daughter of Moses Jaffe.

Solomon (Zalman) b. Jacob: Continued the printing business at Lublin after the death of his father in 1662; married Sarah, daughter of his uncle Kalonymus. H. R.

Theodor Julius Jaffé: German actor; born at Berlin Aug. 17, 1823; died at Dresden April 11, 1898. In 1844 he appeared as an opera-singer in Troppau, Austrian Silesia, and then in Lübeck, Halle, Magdeburg, and Cologne. In 1847 he abandoned opera and became an actor. He filled engagements in Bremen (1847–49), Weimar (1849–53), Breslau (1853–56), and in Brunswick. In 1864 he went to Dresden as successor to Dawison, and was the leading actor of the royal theater there for thirty years. In 1894 he retired with the honorary degree of professor. He took every opportunity to visit the leading German theaters of Europe.

Jaffé's repertoire includes: *Nathan der Weise, Richard III., Shylock, Iago, Franz Moor, Philipp II., Carlos, Tartuffe, Mephistopheles,* etc.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Eisenberg, *Biog. Lex.*

S. F. T. H.

Tobiah b. Mordecai (b. Joseph of Plungian): Rabbi at Indur (1765–69) and later in Tykotzin.

Walka: Daughter of Mordecai Jaffe ("Lebushim"); wife of Samuel Wahl (according to Horodetzki, in "Ha-Eshkol," vol. viii.).

Ẓebi Hirsch Jaffe: Russian mathematician and writer; born at Amnastirshchizna, near Mstislavl, government of Moghilef, June 17, 1853. He received the usual Talmudic education and early showed extraordinary mathematical talent. His father would not allow him to enter a public school, and, not having the opportunity to study mathematics from books, Jaffe began to solve algebraic problems according to rules of his own discovery. In 1873 his father presented him with Ḥayyim Selig Slonimsky's works as well as with other mathematical works in Hebrew. In 1877 Jaffe published in "Ha-Ẓefirah" (No. 24) his first mathematical article, and since that time he has contributed many mathematical and Talmudic articles to that periodical and to "Ha-Asif." In 1881 Jaffe went to Moscow, where he exhibited his calculating-machine, which won him honorary mention by the administration of the exhibition. At the same time he published in Russian his mathematical treatise "K Graficheskomu Vypryamleniyu Dugi Okruzhnosti" (in "Matmaticheski Listok," 1881–82, Nos. 7–9). Early in the last decade of the nineteenth century Jaffe settled in Warsaw. In addition to his contributions to Hebrew periodicals he has contributed notes to Rabbinowitz's Hebrew translation of Grätz's "Gesch. der Juden" (Sokolov, "Sefer Zikkaron," p. 51, Warsaw, 1889).

Ẓebi Hirsch Saba (K): Married Tilla, daughter of Liva ben Bezaleel of Prague (1512–1609).

Ẓemaḥ b. Jacob of Wilna: Married a granddaughter of Mordecai Jaffe ("Lebushim"); father of **Abraham Abele,** rabbi at Vilkomir; **Benjamin of Vilkomir** was the son of the latter and father of **Ẓemaḥ of Prehn,** the father of **Aaron Prehner** (died at Wilna 1837).

Ẓemaḥ Schön: Son of Löb RaHaN (R. Hirsch Nacheles ?), who was a descendant of Mordecai Jaffe ("Lebushim"; "'Ir Wilna," p. 61, note 3); father of Solomon Ẓebi Hirsch, rabbi at Wilna, whose son was R. Eliezer Elijah Deiches (died at Wilna 1842).

The following also are regarded as among the descendants of Mordecai Jaffe ("Lebushim") or of his uncle:

Aaron b. Nathan Naṭa' of Trebovla (18th cent.; see JEW. ENCYC. i. 19). **Abraham Ḥayyim Rosenberg** (of New York city; see ROSENBERG). **Abraham** (rabbi at Jitomir; author of "Mishnat Abraham"). **Adolph Hübsch** (see separate article). **Isaac Wolf Alschwanger** (rabbi at St. Petersburg, Russia, 1878–96). **Dob Bär** (18th cent.; rabbi at Utyan; son of Ḥayyim b. Jacob of Karelitsch; disciple of Ḥayyim of Volozhin; left many works in manuscript; see Walden, "Shem ha-Gedolim he-Ḥadash," i., No. 46; Jacob's father also was called "Ḥayyim," and Mordecai Gimpel Jaffe of Ruzhany was the son of Dob Bär). **Dob Bär Jaffe** (rabbi at Wirzen [government of Kovno] and Salaty). **Eliezer Kleinberg** (of Bausk; d. New York city 1891). **Elijah Ragoler**

(rabbi at Kalish; d. 1850; see Frumkin, "Toledot Eliyahu," p. 4). The **Harkavy** family (according to E. Harkavy, in "Dor Yesharim," p. 11, New York, 1903; but Abraham Harkavy of St. Petersburg doubts it). **Hirsch Kalisher** (David Tebele Efrat, in "Toledot Anshe Shem," p. 14; descended from Zebi Hirsch Saba, not from the author of the "Lebushim"). **Joshua Höschel b. Dob Bär Jaffe** (b. Wirzen, government of Kovno, 1846; d. New York city 1898; rabbi at Plungian, Novgorod, 1869-82, Wirzen 1882-89, and New York city 1891-98; father of Moses Jaffe of New York). **Meïr of Kremenetz** (David Tebele Efrat, in "Toledot Anshe Shem," p. 28, note 2; descendant of Zebi Hirsch Saba, not of Mordecai Jaffe). **Mendel Jaffe** (19th cent.; rabbi at Hamburg; author of "Bet Menahem," commentaries to Bible and Talmud, Krotoschin, 1834; "Teshubot," vol. i., Hamburg, 1852; responsa, with commentaries of M. M. Jaffe, Leipsic, 1860). **Mordecai Michael b. Menahem Jaffe. Raphael** (rabbi of Peiser; author of "Or la-Yesharim"; d. 1782). **Reuben Jaffe** (of Khotin). **Samuel** (rabbi at Byelostok; author of "Bigde Yesha'," Wilna, 1844). **Shalom b. Asher Israelsohn** (rabbi at Toronto, Canada; b. at Yanischek 1861). **Shalom Elhanan b. Simon Jaffe** (rabbi at New York; b. Wobolnik, government of Wilna, 1858; author of "Peri Eshel," on Yebamot, Wilna, 1877; "Tefillat Shelomoh," *ib.* 1888; 'Sho'el Ke-Inyan," responsa, etc., Jerusalem, 1895; "Siah Shelomoh," *ib.* 1896). **Zebi Lebush** (see Fuenn, "Kiryah Ne'emanah," p. 216).

Bibliography: Eisenstadt-Wiener, *Da'at Kedoshim*, p. 34, St. Petersburg, 1897; Joseph Kohen-Zedek, in *Ha-Asam*, p. 59, St. Petersburg, 1897.

H. R.

JAGEL, ABRAHAM BEN HANANIAH DEI GALICCHI: Italian catechist, philosopher, and cabalist: born at Monselice; lived successively at Luzzara, Venice, Ferrara, and Sassuolo, in the sixteenth and seventeenth centuries. Bartolocci ("Bibliotheca Magna Rabbinica," i. 26), followed by De Rossi ("Dizionario," i. 160), Wolf ("Bibl. Hebr." i., No. 78), and Fürst ("Bibl. Jud." ii. 10), erroneously identified Abraham Jagel with the Christian censor Camillo Jagel, declaring that Abraham Jagel embraced Christianity and changed his name to "Camillo Jagel." The untenability of this identification has been proved by later scholars, including Hananiah Coèn ("Saggio di Eloquenza Ebrea," p. 25, Florence, 1827). Coèn's chief argument is that many books dated as early as 1611 bear the signature of "Inquisitor Camillo Jagel," while Abraham Jagel was known in 1615 as a pious Jew, as is shown by the following adventure related by himself. In 1615 he was captured by bandits soon after leaving Luzzara, between Reggio and Guastalla. His traveling companion, Raphael Modena, a rich Jew of Sassuolo, to whose house Jagel acted as family adviser, was captured with him. Jagel was sent back by the bandits to Modena's family for a ransom; the sum being too high, the rabbis and influential Jews of Modena came to his aid, and, supported by the duke and his brother, the cardinal, obtained Modena's liberty.

Rescued from Bandits.

Many details of Jagel's life are given in his "Ge Hizzayon," the first part of which was published by Baruch Mani (Alexandria, 1880). It purports to be the relation of a dream in which he saw his deceased father, to whom he narrated the events of his life. After his father's death he went, an inexperienced youth, to Luzzara, where he became involved in an inheritance trial, and was thrown into prison. It seems that he was imprisoned for a considerable time, for he wrote there one of his important works. Jagel was the author of the following works: "Lekah Tob," a catechism (Venice, 1587); "Moshia' Hosim," a treatise on curing the pest by prayer and fasting (Venice, 1587; this work is extant in manuscript under the title "Orah Hayyim"; see Neubauer, "Cat. Bodl. Hebr. MSS." No. 2310, 1); "Eshet Hayil," on the virtues of a wife and her duties toward her husband (Venice, 1606); "Bet Ya'ar ha-Lebanon" (see below); "Be'er Sheba'," on the secular sciences; "Peri Megadim," not extant, but mentioned by Jagel in another work.

It is evident that Jagel endeavored to make his "Lekah Tob" conform to the catechisms then used by the Roman clergy; like the latter, he pointed out seven "cardinal sins" (עוֹנִי עֲבִירָה), six other sins that are "hated by God," and four sins that themselves "cry out for vengeance." With the Roman clergy, he treats of the three virtues of faith, hope, and charity, and defines faith in the Christian sense. On the other hand, he deviates much from the Christian catechisms by omitting the Decalogue, lest the heretics say that the Torah is only the Decalogue (comp. Ber. 12a). Isaiah Horowitz, Jagel's contemporary, quotes in his "Shene Luhot ha-Berit" (section "Gate of Letters," *s.v.* בְּרִיוֹת) a long passage from the "Lekah Tob," treating of love toward one's neighbor. This work has been translated into Latin by Ludwig Veil (London, 1679), Carpzov (Leipsic, 1687), Odhelius (Frankfort-on-the-Oder, 1691). Hermann van der Hardt (Helmstädt, 1704), and Buxtorf (unpublished). A Judæo-German translation was made by Jacob b. Mattithiah Treves (Amsterdam, 1658), and was followed by three German translations—one by Bock (Leipsic, 1694), one from Van der Hardt's Latin translation (Jesnitz, 1722), and one by Karl Anton (Brunswick, 1756).

His Catechism.

"Bet Ya'ar ha-Lebanon," in four parts, discusses Cabala, metaphysics, and natural history. The thirtieth chapter of the second part was published by Reggio in his "Iggerot Yashar" (Vienna, 1834).

Bibliography: Della Torre, in *Arch. Isr.* xxiv. 570; Fuenn, *Keneset Yisrael*, p. 29; Fürst, *Bibl. Jud.* ii. 10 *et seq.*; Mortara, *Indice*, pp. 25-26; D. Oppenheim, in *Hebr. Bibl.* vii. 19-20; Reggio, in *Bikkure ha-'Ittim*, ix. 13-14; Steinschneider, in *Hebr. Bibl.* xxi. 76-79; idem, *Cat. Bodl.* cols. 694-695; Maybaum, *Abraham Jagel's Katechismus Lekach-tob*, Berlin, 1892.

S. M. Sel.

JAGEL, GAMALIEL BEN HANANIAH, OF MONSELICE: Italian scholar; lived at Ferrara, later at Parma, in the seventeenth century. He filled the position of chief rabbi or head of the Talmudical schools of the province of Parma. Jagel was the author of "Sifte Renanim," a commentary on "Perek Shirah," published at Mantua in 1661 together with "Mesapperim Tehillot," a commentary on that poem by his father. A responsum of Jagel's is inserted in the "Be'er 'Eshek" of Shabbethai Beer of Jerusalem.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 72; Steinschneider, *Cat. Bodl.* col. 998; Mortara, *Indice*, p. 29.

K. I. Br.

JAHRZEIT: Judæo-German term denoting the anniversary of a death, commemorated by mourning and by reciting the Kaddish. The custom of commemorating the death of the beloved and honored is of ancient origin (see Hazkarat Neshamot). In the

Talmudic period the anniversary of a father's or teacher's death was often devoted to fasting. In taking a vow to abstain from eating meat and drinking wine there was sometimes added the phrase "as on the death-day of a father or teacher, or on the Fast of Gedaliah" (Ned. 12a). From the discussion in the Gemara (Sheb. 14a) it appears that abstinence on the day of one's father's death (like that on the Fast of Gedaliah) was a voluntary act, conforming to the injunction to honor one's father "while alive and after his death" (Ḳid. 31b), while the anniversary of the death of Gedaliah (II Kings xxv. 25) was generally observed as a fast-day. Rashi on Yeb. 122a states that it was customary for the disciples and the general public to sit around the grave of a great man and otherwise honor him, on the anniversary of his death (B. K. 16b). The memory of a great teacher was even more honored than that of a father.

Accompanied with Fasting.

The anniversary of Moses' death is observed on the 7th of Adar I. (For fasting on the anniversary of a death compare "Sefer Ḥasidim," §§ 231-232; Isserles' gloss to Shulḥan 'Aruk, Yoreh De'ah, 376, 4.) If the fast-day occurs on Sabbath or New Moon, the commemoration should be postponed to the following day (R. Joseph Cohen, Responsa, No. 31, 1). Where there is an interval of three days or more between the days of death and burial the fast-day should be observed on the latter day on the first anniversary, and on the former on all following anniversaries (ShaK to Yoreh De'ah, 402).

Isaac of Tyrnau was probably the first writer to call the anniversary by the German name "jahrzeit"; thus the term "jahrzeit" can be traced to the sixteenth century. Mordecai Jafe (d. 1612), in his "Lebush ha-Tekelet" (§ 133), was the second writer to use it. The observance of the jahrzeit for parents originated probably in the Middle Ages with the Jews of Germany, where the term itself was used by the Church to denote the occasion of honoring the memory of the dead.

Origin of Jahrzeit.

In the Orient, especially in Palestine, the Sephardim were opposed to the Kaddish, holding that during the first eleven months it is a prayer for the departed, to assist their souls to enter paradise, and to continue the Kaddish after that time would be a reflection upon the dead. But Isaac Luria, the celebrated cabalist of Safed and a native of Germany, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from Gehinnom to Gan Eden, the jahrzeit Kaddish elevates the soul every year to a higher sphere in paradise" (quoted by Lewysohn, "Meḳore Minhagim," § 98, Berlin, 1846). Manasseh ben Israel similarly says: "Every ascent is like a new departure [death]; hence the popular custom of saying Kaddish on the anniversaries year by year, which custom, however, is strange" ("Nishmat Ḥayyim," ii. 27, Amsterdam, 1652). As a Sephardi but a cabalist he was reluctant to adopt this "strange" custom. The Sephardim finally adopted the jahrzeit custom, which they call "naḥalah" (inheritance).

As to the observance of the jahrzeit of a mother's death while the father is still alive, some authorities claim that the father may object on the ground that people might think the jahrzeit intended for him; but this objection has been overruled. The jahrzeit is distinguished by three rites: (1) fasting, which has been relaxed in modern times; (2) the Kaddish prayer; (3) the jahrzeit candle, which is kept burning for twenty-four hours. Some authorities pronounce this light to be of Christian origin (Güdemann, "Gesch." iii. 132). Aaron Berechiah of Modena explains that the burning wick in the candle is like the soul in the body, and "man's soul is the candle of God" (comp. Prov. xx. 27); the numerical value of נר דלוק ("burning candle") = 390, and is therefore equal to that of שכינה ("the Shekinah"), which likewise = 390 ("Ma'abar Yabboḳ"; "Sefat Emet," xv. 94b, Amsterdam, 1732).

Jahrzeit Candle.

The jahrzeit of Simeon ben Yoḥai, the supposed author of the Zohar, on Lag be-'Omer, is yearly observed at Meron, near Safed, by about 20,000 Oriental Jews with hymns and night illuminations that may be seen miles away. A similar jahrzeit celebration has been lately introduced in honor of R. Meïr Ba'al ha-Nes at Tiberias on the 15th of Iyyar. The jahrzeit of Moses Isserles at Cracow, on the 18th of Iyyar, is observed by the Jews of that vicinity. The Ḥasidim celebrate the jahrzeit of their respective rabbis with accompanying hymns, religious dances, and general rejoicing. This has had a tendency to turn an originally mournful celebration into an occasion of joyous festivity (Bolechower, "Shem Aryeh," § 14; "Publications Am. Jew. Hist. Soc." ix. 68). The Mitnaggedim, the opponents of the Ḥasidim, strenuously objected to this innovation, and even protested against excessive cost in celebrating the jahrzeit of Simeon b. Yoḥai. See Kaddish.

Bibliography: Zunz, Monatstage des Kalenderjahres, Berlin, 1872; Kayserling, Sterbetage aus Alter und Neuer Zeit, Prague, 1891; idem, Gedenkblätter, Leipsic, 1892; Steinschneider, Catalogue Lebrecht, No. 1244, Berlin, 1889; The Jewish Year Book (5663) 1902-3, London (jahrzeit tables 1902-1915); Dembitz, Services in Synagogue and Home, pp. 322, 433; Ha-Meliẓ, 1894, No. 94; Eisenstein, Ministers' Almanac, New York, 1901.

A. J. D. E.

JAHVIST (usually symbolized as J): The name given in modern Bible criticism to the supposed author of those portions of the Pentateuch (or of the Hexateuch) in which the name Yhwh is used for God in preference to the name "Elohim," which latter is employed by the Elohistic writers. Since the analysis of the Pentateuch as based on this distinction has changed somewhat in method and results within the last century and a half, the limits assigned to the Jahvist have also varied in some degree. It is not possible to present the history of the analytic movement in this article, which must be confined to a statement of present critical opinion. First may be indicated the sections ascribed to the Jahvist; secondly, the general tenor and character of his work; and, thirdly, the history of its production, and the most probable period of its composition.

I. It should be premised that J has been combined with a kindred document, the work of the earlier Elohistic writer (E), and that both of them are plainly distinguishable from the later Elohistic or Priestly document (P). It is very often not easy to

distinguish the contributions of J from those of E; but critics now agree with virtual unanimity in their assignment of the most important passages at issue to one or to the other.

From the Jahvist there is in Genesis the account of the creation of the world of men, of the probation and fall of "the man" and his "helpmeet," and of the career of the earliest men generally (ii. 4–iv.). He gives a part of the complex story of the Flood, and the sole account of the settlement of Babylonia (x. 8–12) and of the dispersion of the race (xi. 1–9). The stories of Abraham's relations with Lot and of the cities of the plain (xviii., xix.) are also from J, as are the narratives of the quest of a wife for Isaac (xxiv.), most that is told of the earlier life of Jacob and Esau (xxv., xxvii.), Judah's family history (xxxviii.), and a large part of the story of Joseph, especially where Judah is prominent. The same writer contributed the blessing of Jacob (xlix.). In Exodus is found less of J than of E (or of P); but he tells much of the preparations for the migration from Egypt and of the flight itself. In Numbers it is mostly impossible to separate J and E. They together have given x. 29–xii., xx.–xxv. 6, and most of xxxii. In Joshua J and E form practically one document, comprising most of the first half of the book.

Contributions of J to the Hexateuch.

II. J is classed with E as belonging to the prophetic school, as distinguished from P, or the Priestly writer. The main distinction between J and E is that while both of them in their narratives aim to set forth God's providential guidance and His manifestation of Himself, J illustrates his theme by indicating the ideas and principles of revelation, and E by exhibiting its forms and modes. J is an adept at conveying religious truth in his matchless stories, even when these are legendary. Nowhere else earlier than the Later Prophets can be found such profound views of the nature and progress of sin among men, or of God's plan of redeeming the world from sin, or of His choice of Israel and Israel's representative men to be the instruments of such redemption.

J's Distinctive Teaching.

Admiration of the Jahvist is heightened when one studies the literary forms in which he conveys these great and far-reaching ideas. In a certain sense it is immaterial in what guise truth is presented if only it come out strong and clear; hence one must always maintain that the stories of the Pentateuch as literature are of secondary importance as compared with their prophetic teachings. Still, of all narrators he is the most skilful in selection of details, the most vivid, graphic, and picturesque, and withal the most simple, realistic, and sympathetic. As one reads one sees Isaac tremble, one hears Esau's cry, and Judah's appeal to Joseph. To make God real to the reader J shrinks not from the most extreme anthropomorphism; and much of the world's faith in YHWH to-day is due to the fact that the Jahvist has told how He used to come down to men and talk and walk in the midst of them.

The Style of J.

III. There seems to be good reason for believing that the work of the Jahvist is composite; not merely that he worked over materials from different sources into his book, but that he incorporated directly considerable portions of a separate composition. Gen. xxxviii. and xxxix., for example, both belong to him, but they are not continuous, and they apparently occupy different levels of moral development (J^1 and J^2). The question thus arising, though important for the history of the growth of prophetic ideas, becomes of secondary importance in view of the fact that the work in general is on a very high plane and as a whole must be the product of a single mind and of a definite epoch.

But there is no approach to unanimity on the part of critics as to the time of composition. The place of its production is usually held to be the kingdom of Judah. Yet such eminent critics as Reuss, Kuenen, and Schrader maintain that it proceeded from the Northern Kingdom, on the ground that a Judahite would not have made so much of the northern shrines of Shechem, Beth-el, and Peniel (Gen. xii. 6, etc.). But one remembers that the prophets of Judah, as devoted Israelites, held fast to all the great common Hebrew traditions. Moreover, one must without doubt hold to a Judahite origin, in view of the association of Abraham and Jacob with Hebron, and the special prominence given to Judah, the head of the tribe that gave its name to the kingdom.

Time and Occasion of Writing.

The standpoint, however, is not that of Judah alone, but that of Judah as representing all Israel. This obvious fact suggests as a date a time after the destruction of the Northern Kingdom. It was there, undoubtedly, that E was composed, probably about 770 B.C.; and it is natural to suppose that J was written as its counterpart, and as an expression of the view that YHWH ruled all things from the beginning, and that the faith and worship cherished in Jerusalem were also those of the Fathers. The date is therefore perhaps about 720 B.C. Soon thereafter J and E were combined into a single work.

For a brief summary of the results of the analysis see JEW. ENCYC. iii. 174 *et seq.*, s.v. BIBLE EXEGESIS.

BIBLIOGRAPHY: Since the study of the Jahvist can not be pursued independently of that of the other sources of the Hexateuch, it must suffice here to give a general reference to recent critical commentaries, especially those upon Genesis, above all that of Dillmann; to critical treatises, such as the epoch-making works of Kuenen and Wellhausen; and for the history of the analysis and the limits of J the following: Westphal, *Les Sources du Pentateuque*, 1888–92; Holzinger, *Einleitung in den Hexateuch*, 1893; Briggs, *Higher Criticism of the Hexateuch*, 1893. The introductions of Driver and Cornill distribute the several sources in convenient tabular form.

E. G. H. J. F. McC.

JAIL. See IMPRISONMENT.

JAIR (יָאִיר = "He gives light"): **1.** A contemporary of Moses, called in the Pentateuch "son of Manasseh," who in the beginning of the conquest took from the Amorites the whole tract of Argob, containing sixty fortified cities, which he called HAVOTH-JAIR (Num. xxxii. 41; Deut. iii. 14; Josh. xiii. 30; I Kings iv. 13). In I Chron. ii. 22, 23 Jair is mentioned as of mixed descent, he being the son of Segub, whose father was Hezron, a Judahite, and whose mother was the daughter of Machir, grandson of Manasseh and father of Gilead.

2. A Gileadite who judged Israel for twenty-two years. He had thirty sons; and thirty cities were

called after him "Havoth-jair." He was buried at Camon (Judges x. 3–5). This Jair is probably the same as No. 1. According to another tradition the number of cities called after him was twenty-three (I Chron. ii. 22).

3. The father of Mordecai, a Benjamite (Esth. ii. 5).

4. (Ḳere יעיר; ketib, יעור = "He awakens.") Father of Elhanan, one of David's heroes (1 Chron. xx. 5). In the parallel narrative in II Sam. xxi. 19 his name is stated to be "Jaare-oregim."

E. G. H. M. SEL.

JALOMSTEIN, MORDECAI B. DAVID: American journalist; born in Suwalki, Russian Poland, 1835; died in New York city Aug. 18, 1897. He was well versed in Talmudic and neo-Hebrew literature, and was a skilful linguist. He went to New York in 1871 and for several years edited Hirsch Berstein's "Ha-Zofeh be-'Erez ha-Ḥadashah," the first Hebrew periodical issued in the United States. He was a regular American correspondent of "Ha-Meliz," his letters, over the signature "Yashan," attracting much attention. For about twenty years Jalomstein was the chief collaborator on the "Jewish Gazette" (Yiddish) of New York, founded by his brother-in-law, K. H. Sarasohn. He also contributed to "Ha-'Ibri," and his "Dibre Yeme Arẓot ha-Berit" (New York, 1893) is a reprint from that periodical, in which it appeared as a serial during about two years.

BIBLIOGRAPHY: *Ha-'Ibri*, vii. No. 46; *Jewish Gazette*, xxiii. No. 35.

A. P. WI.

JAMAICA: Largest island in the British West Indies. It has a total population of 644,841 (1901), of whom about 2,400 are Jews. When England conquered the island in 1655, a considerable number of Jewish inhabitants was found there, known as "Portugals," under which name the Sephardic Jews concealed their true faith from Spanish persecution. Jews settled in Jamaica during the century preceding Cromwell's conquest. The proprietary rights of the family of Columbus to Jamaica were recognized in 1508 and 1538, and passed to the female Braganza line in 1576. The friendship which subsisted between Columbus and the Jews continued with his descendants, and as their proprietary rights excluded the Inquisition and prevented the inclusion of Jamaica in the bishopric of Cuba, unavowed Jews were enabled to live in Jamaica in comparative safety, even during the Spanish period. Clarendon's "State Papers" refer, under date of 1623, to some of these Portuguese as yearning to throw off the Spanish yoke.

The principal pilot, Captain Campoe Sabbatha, whom Penn and Venables relied upon in their attack upon Jamaica seems to have been a Jew, and there is strong reason for believing that Cromwell considered Jews settled and to be settled in and about Jamaica as important factors in the establishment of his ambitious British colonial policy. Simon de Caceres, one of Cromwell's principal secret-intelligencers, furnished him with reports on conditions in Jamaica immediately after its conquest. The British, in their methods of dealing with the conquered residents, were careful to distinguish between the Portuguese Jews and the Spanish inhabitants, with the result that Jews at once began to establish and develop the commercial prosperity of the island. The Dutch capitulation of Brazil augmented the Jewish settlement in Jamaica; it was further increased by considerable accessions from Surinam upon the British withdrawal from that district in 1675, and by direct migration from England, beginning in 1663, and later from Curaçao and Germany.

Immigration from England, Curaçao, and Germany.

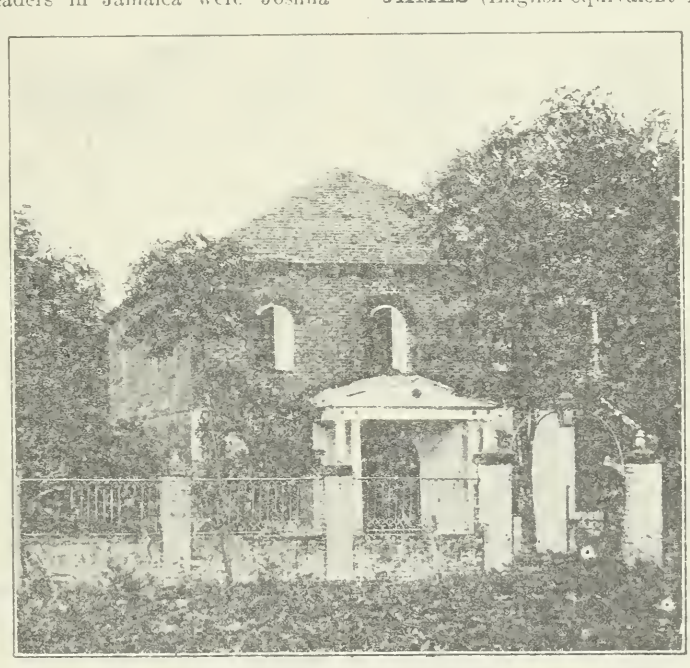
In 1700 the Jews bore the bulk of the taxes of the island, though the avowed Jewish population at that time is figured as only 80. No fewer than 151 of the 189 Jews in the American colonies whose names have been handed down as naturalized under the Act of Parliament of 1740 between that year and 1755, resided in Jamaica. The vanilla and sugar industries of Jamaica, and in fact almost the entire foreign and intercolonial trade of the colony during the first half of the eighteenth century, were principally in the hands of the Jews, and Jamaica was a far more important commercial center in that century than it since has been. Among the leading Jewish families that contributed most signally to the development of Jamaica's trade are the following: Da Silva, Soarez, Cardoza, Belisario, Belinfante, Nuñez, Fonseca, Gutterecet, De Cordova, Bernal, Gomez, Vaz, and Bravo.

Efforts were early made to abolish the special taxes which were imposed on Jews in the colony, which efforts, with the assistance of the crown, finally succeeded. Attempts, inspired by local mercantile jealousy, made during the reign of William III. to expel the Jews from the island, also met with a vigorous royal check. In fact, Jamaica led the way for all the present British possessions in the direction of abolishing Jewish disabilities; this had been accomplished as early as 1831, with the result that in 1838 it was possible for Sir F. H. Goldsmid to compile a long and remarkable list of Jews appointed to civil and military offices in Jamaica since the Act of 1831, which list was used by him as a potent argument in favor of Jewish emancipation at home. The first Jew chosen as a member of the Jamaican assembly was Alexander Bravo, for the district of Kingston, in 1835; a year or two later he became a member of the council of the island; afterward, receiver-general. In 1849 eight of the forty-seven members of the colonial assembly were Jews; and the legislature adjourned over Yom Kippur by a decisive vote, the Jews not voting. Dr. C. M. Morales was elected speaker of the House of Assembly in 1849. Numerous other positions of importance, civil, judicial, and military, have been held by the Jews since 1831.

In the Legislature.

In 1700 Jews are referred to as having made at least three different settlements on the island, though Kingston, from the time of its foundation, has been the most important. Spanish Town, Montego Bay, Falmouth, and Lacovia have also had Jewish settlements, and Jews are, in fact, to be encountered in all portions of the island, though Kingston alone has now any Jewish synagogues. Spanish Town had two Jewish congregations between 1840 and

1845. A synagogue is mentioned by local historians as having been established about 1684; it is referred to in the Journal of the House of Assembly in 1687. The Spanish and Portuguese synagogue of Kingston, situated in Princess street until the time of its destruction by fire in 1882, was consecrated in 1750. The English and German synagogue was consecrated in 1789, a new synagogue taking its place in 1837. Hannah Adams, in her "History of the Jews," written in 1812, refers to two parties among the Jamaican Jews, one of which regarded the other as heretics because they had relaxed in the observance of the ritual and had intermarried with Christians. A third (German) synagogue was used for purposes of worship beginning at some time prior to 1850, but the congregation merged in that year with the Portuguese. Rev. M. N. Nathan was rabbi of the English and German synagogue at the time of the consecration of its new building in 1837, and for a number of years thereafter, and was active in various Jewish literary controversies and undertakings, including the editorship of a Jewish monthly, called "First Fruits of the West" (1845). Among other Jewish clerical leaders in Jamaica were Joshua Pardo (went to Jamaica as rabbi in 1683), Daniel Israel Lopez Laguna (Spanish Jewish poet, a contemporary of Pardo), Haham de Cordoza (went to Jamaica about the time of the American Revolution; died and was buried in Spanish Town in 1798), Rev. A. P. Mendes, and Rev. George Jacobs.



Synagogue at Spanish Town, Jamaica.
(From a photograph.)

After the disastrous conflagration in Kingston in 1882, an effort was made to unite all three of its synagogues, especially as the decrease of the Jewish population of Jamaica and its diminished commercial importance had made it desirable to concentrate religious energies. Differences as to ritual, however, induced a number of the members of the Spanish and Portuguese congregation to withdraw from the movement; they consecrated a synagogue in East street in 1884. A number of members of the English and German congregation also withdrew, and finally consecrated a synagogue in 1894. The majority of both, however, constructed a synagogue in Duke street under the name of "Amalgamated Congregation of Israelites," consecrated in 1888. The two principal congregations were merged in Dec., 1900, since which they have worshiped under one roof, Rev. Joseph M. Corcos being their minister. Several communal charitable organizations are maintained in Kingston, the chief of which is the Hebrew Benevolent Society, established in 1851.

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A. M. J. K.

JAMES (English equivalent for Ἰάκωβος = "Jacobus"; Italian, Giacomo): Name of three persons prominent in New Testament history.

1. Son of Zebedee (Aramaic, "Ya'ḳob bar Zabdai"); with his brother John one of the first disciples of Jesus. Like their father, both were fishermen of Galilee (Matt. iv. 21; Mark i. 19; Luke v. 10); their mother, apparently Salome, is mentioned among the women watching at the grave of Jesus (Matt. xxvii. 56; Mark xv. 40); she was possibly sister to Mary, the mother of Jesus (John xix. 25). James and his brother John are mentioned immediately after Peter and Andrew in the list of the Twelve Apostles (Matt. x. 2–4; Luke vi 14-16); Mark iii. 17 has preserved the story that when calling them to the apostleship Jesus surnamed them "Bene Ra'ash" or "Bene Rogez" (Job xxxvii. 2) (the text has "Boanerges, which is, The sons of thunder"). This by-name was probably expressive of their impetuous nature (comp. Luke ix. 55 and Mark x. 37). James and his brother John together with Peter were the inseparable followers of Jesus (Mark v. 37, ix. 2, xiii.

3, xiv. 33), and after the death of their master they with the other apostles remained in the city of Jerusalem "steadfast in prayer" (Acts i. 14). James was the first one of the apostles to suffer a martyr's death (Acts xii. 2). What action of James and the other disciples provoked the wrath of Herod Agrippa is not stated. Legend added new features to the martyrdom (Eusebius, "Hist. Eccl." ii. 9); and Spain, whose patron saint James became, surrounded his life with miraculous incidents.

2. Son of Alphæus (Aramaic, "Ḥalfai" or "Ḥolpai" = "Cleophas"; see John xix. 25; Eusebius, "Hist. Eccl." iii. 11, iv. 22), an apostle mentioned in the list of the twelve (Matt. x. 2–4; Mark iii. 16–19; Luke vi. 14–16; Acts i. 13). Probably he was the brother of "Levi the son of Alphæus" (Mark ii. 14), better known as Matthew (Matt. ix. 9); nothing else is known of him. He is often identified with James the Little ("ha-Ḳaṭan," Mark xv. 40; A. V., incorrectly, "the less," John xix. 25; but see No. 3, below). According to Hegesippus (see Eusebius, *l.c.*), James was a cousin, and his father an uncle, of Jesus.

3. Brother of Jesus; also called **James the Just.** James is mentioned as the first among the brothers of Jesus, the others being Joses, Simon, and Judas (Matt. xiii. 55; Mark vi. 3), all of whom were, according to Luke ii. 7, younger than Jesus. Neither James nor any of the other brothers believed in the miraculous powers of Jesus (John vii. 5; Matt. xii. 47 *et seq.*; Mark iii. 31). But after the crucifixion James, the brother of Jesus, is said by Paul to have seen the risen Jesus in a vision after Peter, the twelve, and the five hundred had seen him (I Cor. xv. 7); and when Paul went to Jerusalem to defend his claim to the assumed apostleship to the heathen, James was the head of the Church (Gal. i. 19; ii. 9, 12; Acts xii. 17, xv. 13, xxi. 18). According to Clement of Rome, quoted by Eusebius ("Hist. Eccl." ii. 1), James, surnamed "the Just" on account of his great virtue, was the first bishop of the Church elected at Jerusalem. About his martyrdom Clement writes that "he was cast from a wing of the Temple and beaten to death with a fuller's club." Somewhat differently Josephus writes: "The younger Anan, a high priest belonging to the sect of the Sadducees, who are very rigid in judging offenders, had James, the brother of Jesus, the so-called 'Christ,' together with some of his companions, brought before the Sanhedrin on the charge of having broken the Law, and had them delivered over to be stoned. This act of Anan caused indignation among the citizens best known for their fairness and loyalty" ("Ant." xx. 9, § 1). Hegesippus, quoted by Eusebius (*l.c.* ii. 23), gives the following description of James:

"James, the brother of the Lord, succeeded to the government of the Church in conjunction with the Apostles. He was holy from his mother's womb: he drank no wine nor did he eat flesh. No razor came upon his head, nor did he anoint himself with oil or use any [warm] bath. He alone was permitted to enter the Holy Place, for he wore not woolen, but linen garments; he was in the habit of entering alone into the Temple, and was frequently found upon his knees praying for forgiveness for the people, so that his knees became hard as those of a camel. . . . Because of his exceeding great justice ["Zaddiḳut"] he was called 'the Just' ["Ya'aḳob Ḳobal 'Am" = "Jacob, the bulwark of the people"] and 'Zaddiḳ Yesod 'Olam' [= "the righteous are the foundation of the world"; Prov. x. 25, Hebr.]. Now, when some of the seven sects which existed among the people [the Sadducees] asked him: 'What is the gate of salvation?' ["sha'ar ha-yeshu'ah"; comp. Lev. R. xxx.; Ps. cxviii. 20; for which some copyist wrote "sha'ar Yeshua'" = "the gate of Jesus"] he replied that it was the Messiah. James's words were understood to refer to Jesus, and led many to believe in him. . . . The Scribes and the Pharisees, fearing lest the people would all be led over to the belief in Jesus, asked James to place himself upon a wing of the Temple and address the people assembled there on account of the Passover, and persuade them not to be led astray.

"Whereupon James said: 'Why do ye ask me concerning Jesus the Son of Man? He sitteth in heaven at the right hand of great Power, and is about to come upon the clouds of heaven.' And when many cried 'Hosannah to the Son of David,' the Scribes and Pharisees cast him down and stoned him. And James before dying said: 'Lord, God, Father, forgive them; for they know not what they do' [the words ascribed to Jesus; Luke xiii. 34]. And one of the Rechabites cried out: 'Cease! What do ye? The just one prayeth for you.' Then one of the crowd, a fuller, took the club with which he beat out clothes and struck the just man on the head. Thus he suffered martyrdom; they buried him on the spot by the Temple where his monument still remains. Immediately after this, Vespasian besieged them."

It is difficult to say whether this legendary record contains any actual facts or not. The Essene character of James "the Little," or "the Just," seems to rest on authentic tradition. According to Epiphanius ("Hæres." lxxviii. 14), he wore a golden plate on his forehead (comp. Meg. iv. 8, where this is characterized as "the way of the Gnostics" ["derek minut" or "ḥizonim"]), and no sandals. Another evidence of his Essene piety manifests itself in the following: "When, during a drought, he stretched forth his hands in prayer, rain immediately came" (comp. Ta'an. 23a *et seq.*).

It is possible that the last words ascribed to Jesus were original with James the Just. The idea that Mary, the mother of Jesus, should afterward have borne other children became obnoxious to the ascetics of the Church, and consequently either the brotherhood of James was explained to have been on the father's side only (so Clement, in Eusebius, *l.c.* ii. 1; "Clementine Recognitions," xi. 35), or Mary, the mother of James the Little and of Joses, was differentiated from Mary, the mother of Jesus (Matt. xxvii. 56; Mark xv. 40, 47; Luke xxiv. 10; but comp. John xix. 25). This, again, gave rise to a number of different versions in the early literature of the Church, many claiming that James the Little was identical with the son of Alphæus, the cousin of Jesus, and was as such called brother (see Lightfoot on Colossians, 10th ed., pp. 260–267, London, 1896).

K.

JAMES, GENERAL EPISTLE OF: Letter of exhortation and instruction, written by "James, a servant of God and of the Lord Jesus Christ," and addressed "to the twelve tribes which are of the Dispersion" (i. 1, R. V.). The writer is supposed to be James, the brother of Jesus, on which account the epistle was accorded the first place among the so-called "general epistles" of the New Testament. As a matter of fact, aside from the reference to Jesus Christ in the introductory verse quoted above, and in ii. 1 (where the words "Jesus Christ" are obviously an interpolation), the epistle contains nothing to indicate a Christian origin. It comprises, loosely joined together, a number of moral sayings which have their parallels in contemporary Jewish writings, and there is no reason for holding that "the brethren" addressed may not have been Jews of a particular frame of mind—pious and humble, such

as were the Essenes, who formed a strong brotherhood in the Diaspora. Especially noteworthy are the facts that the name of the meeting-place of the worshipers addressed is "synagogue" (*συναγωγή*; ii. 2), not "church" (*ἐκκλησία*), and that the Hebrew prophets Job and Elijah are regarded as patterns, but nowhere the personality of Jesus (v. 10, 11, 17 *et al.*). The canonical character of the epistle has accordingly at all times been questioned; Eusebius ("Hist. Eccl." iii. 25, 3) counts it among the controverted writings—*ἀντιλεγόμενα*; Origen ("Johannem," xix. 6, xx. 10) speaks of it as "the so-called Epistle of James"; Luther, who calls it "a right strawy epistle," as well as Erasmus, doubted its genuineness; Schneckenburger ("Beiträge zur Einleitung in das N. T." 1832, pp. 196 *et seq.*) and Jülicher ("Einleitung in das N. T." 1894, p. 143) likewise find its standpoint to be Jewish; and Spitta ("Zur Gesch. und Lit. des Urchristenthums," 1896, ii. 61–239), whom this article follows, has, notwithstanding all contradictions or doubts, established its Jewish origin and character.

The author, beginning with the Greek formula of greeting (*χαίρειν* = "joy"), urges his "brethren" (i. 2–4) to rejoice over their trials (comp. Judith viii. 25; IV Macc. vii. 22, ix. 12), as through such "tests of faith" (comp. *ib.* xv. 21) they shall acquire "patience" (Test. Patr., Joseph, 2, 10; IV Macc. xiii. 12, lx. 8 *et seq.*; Book of Jubilees, xvii. 17 *et seq.*) and become "perfect" (comp. Philo, "De Abrahamo," § 33). The same test of virtue is given in Rom. v. 4 and II Peter i. 5. He who lacks wisdom should, in order to be perfect (see Wisdom ix. 6), pray to God for it with a confiding heart, free from wavering doubt (i. 5–8; comp. Wisdom i. 3–5, vii. 7 *et seq.*), and not be double-minded (*δίψυχος* = "be-leb wa-leb"; Ps. xii. 3 [A. V. 2]; Tan., Ki Tabo, ed. Buber, 3: "Pray not before God with two hearts"; comp. Ecclus. [Sirach] i. 28; Enoch, xci. 4; "Shepherd of Hermas," Mandate, ix. 4, 5, and the Jewish apocryphon quoted: I Clement xxiii. 3; II Clement xi. 2). In allusion to Jer. ix. 22 *et seq.* (comp. Ecclus. [Sirach] iii. 18, x. 21, xi. 1), the lowly brother is admonished to glory in that (through self-humiliation) he is exalted, and the rich to rejoice in that he is made low (by the speedy vanishing of his riches; i. 9–10). "Blessed is the man that . . . is tried; he shall receive the crown of life, which the Lord hath promised to them that love him" (comp. i. 12 with Job v. 17; Ecclus. [Sirach] xxxiv. 8–10; "Shepherd of Hermas," Visio, ii. 2 *et seq.*; Wisdom v. 15 *et seq.*; the passage quoted in I Cor. ii. 9 and the passages in Yalḳuṭ, Judges, 59; see also Crown).

Contents of the Epistle.

In i. 12–16 temptations are declared to come, not directly from God, but from the powers of the flesh, the "yeẓer ha-ra'"—lust which leads to sin and death (comp. Ecclus. [Sirach] xv. 12; Test. Patr., Reuben, 2 *et seq.*; Judah, 14, 19; and often). "Only good gifts come from God" ("kol de-'abed raḥmana le-ṭab 'abed"); "What God doeth is for good" (Ber. 60b, after Gen. i. 31; comp. Philo, "De Profugis," § 15; and often). "The Father of Lights" (*i.e.*, of the stars as sons of God; comp. Apoc. Mosis, 36; Philo, "De Somniis," i. 13; *idem*, "De Sacrificantibus," § 4) is one "with whom there is no variation or turning," as with the stars (Wisdom vii. 18; Enoch, xli. 8; lxxii. 5, 35). Especially is man created by His word of truth, the first-fruit of His creation (comp. Yer. Shab. 5b: "man is the pure 'ḥallah' [first dough] of creation").

Decidedly Jewish or rabbinical in conception and expression are the following sentences—i. 19–27: "Let every man be swift to hear, slow to speak, slow to wrath" (comp. Abot v. 11–12: "Hard to provoke and easy to be pacified is the disposition of the ḥasid"; "Quick to hear and slow to forget is wise"). "Lay apart all filthiness . . . and receive in meekness the engrafted word which is able to save your souls" (comp. Zech. iii. 3 *et seq.*; pseudo-Phocylides, 128; Apoc. Mosis, 20–21; Ps. cxix. 11; Test. Patr., Gad, 4). "Be ye doers of the word, and not hearers only" (comp. Abot i. 17, v. 14; Shab. 88a: "A crown for Israel's promise to do, and another for his promise to hear"). In i. 25 "the word" is spoken of as "the perfect law of liberty" (comp. Abot vi. 2; IV Macc. xiv. 2; Philo, "Quod Omnis Probus Liber," § 7), the observance of which brings eternal bliss (IV Macc. xvii. 18, xviii. 23). "The attendance at the divine service where the word of God is read should lead to pure speech and a pure worship of God the Father [comp. Ps. lxviii. 6] through works of charity, visiting the fatherless and widows in their affliction" (comp. Ecclus. [Sirach] iv. 10, xxxii. 14), and "keeping oneself unspotted from the world" (comp. Enoch, xlviii. 7).

Synagogal Teaching and Practise.

In ch. ii. the Synagogue and its specific teachings form the main subject of discussion, introduced by verse 1: "My brethren, show not respect of persons while professing belief in [the Lord of Glory]" (comp. Enoch, xl. 3, lxiii. 2; Ps. xxiv. 7–10; the Christian interpolation, "our Lord Jesus Christ," destroys the sense of the whole sentence and of all that follows). "Discrimination between the rich and the poor in the assignment of seats in the synagogue is not in keeping with the faith professed by the brethren, according to which God has chosen the poor as those rich in faith and as heirs to the kingdom promised to those that love Him" (2–5; comp. Ecclus. [Sirach] x. 22, xi. 6; Wisdom iii. 9; Enoch, xliii. 4; and often). "To despise the poor and honor the rich who drag the poor to the courts and thus desecrate the fair [*καλὸν*; perhaps originally *μέγαλον* = "great"] name by which ye are called [that is, "ḥillul ha-shem"] is not fulfilling the royal Law, 'Thou shalt love thy neighbor as thyself' [Lev. xix. 18]; those who do so are transgressors of the Law, inasmuch as he who offends in one point is guilty of transgressing the whole" (6–11; comp. Lev. xix. 15; Deut. xvi. 19, xxvii. 26; the Decalogue is quoted after the LXX., Ex. xx. 13–15; comp. Philo, "De Decalogo," §§ 24–26).

The writer then continues: "The freedom that comes from the study of the Law [Abot vi. 2] does not consist in the mere speaking of it, but must be shown in the doing; the mere profession of faith without works is of no avail; words without action do not relieve the naked and destitute—the demons

also believe that there is one God. Abraham, our father, testified to his faith by his action, so it was accounted to him for righteousness [Gen. xv. 6], and he became the friend of God [comp. Book of Jubilees, xix. 9]. Also, Rahab the heathen was justified by her work in relieving the messengers [Josh. ii. 9–11] and not by mere confession. Faith without works is like the body without motion [so Spitta; text has "without the spirit"]" (12–26; comp. IV Esd. vii. 24, viii. 32–36, ix. 7, xiii. 23; Enoch, xxxviii. 2). It has been assumed by most New Testament exegetes that these observations refer to Paul's doctrine concerning justification by faith, a doctrine which also is based upon Gen. xv. 6 (see Rom. iv. 3; Gal. iii. 6), but which is contradicted by James. Spitta, however, insists that they were made independently of Paul (see, especially, *l.c.* ii. 204 *et seq.*).

Ch. iii. contains observations, in the spirit of the Wisdom literature, regarding the evil tongue (comp. Ps. xxxii. 9, xxxiv. 16; Ecclus. [Sirach] xxii. 25, xxviii. 10–23). The readers are admonished not to pursue in large numbers the vocation of teachers, as it entails great responsibilities (comp. Abot i. 10, 11), since by the unbridled tongue all men are apt to sin. The tongue often defiles the whole body and sets on fire the whole wheel of existence (A. V. "course of nature"). With the mouth with which we bless God the universal Father we also curse men made in His image (1–10; comp. Tan., Mezora', ed. Buber, 4–5; 'Ar. 15b–16a; Test. Patr., Benjamin, 6). Let therefore the wise show his wisdom in removing strife and envy, for the wisdom that comes from above works peace and mercy without partiality and hypocrisy (11–18; comp. Abot i. 12, ii. 15; Test. Patr., Levi, 13).

The Power of the Tongue.

In ch. iv. the brethren are warned against lusts which produce war among the members of the body (1–3; comp. Test. Patr., Reuben, 2; Dan, 5; Ned. 32b, with reference to Eccl. ix. 14). In the spirit of Essenism the author calls them (4–5) "adulterers," because cherishing unlawful desires, and says, "Know ye not that the friendship of the world is enmity with God?" (comp. Enoch, xlviii. 7); and with reference to Gen. vi. 3 and Prov. iii. 34 (LXX.) he tells them to resist the devil, or tempter, and he will flee from them; and instead to cling to God, and He will draw nigh to them (comp. Ps. xviii 26 [A. V. 25] *et seq.*; Zech. i. 3; Test. Patr., Simeon, 3; Issachar, 4, 7; Dan, 5, 7; Naphtali, 8). They should therefore cleanse hands and hearts and weep over their sins, and through humbleness before God they will be lifted up (8–10; such monitions could never have emanated from a believer in Jesus as Christ without some reference to the power of forgiving sin ascribed to him by his followers). The brethren are especially warned against speaking evil against, and judging, one another, inasmuch as, being teachers of the Law, they thereby speak evil against, and judge, the Law itself. "God alone is the Lawgiver and Judge who is able to save and to destroy. Who art thou that judgest thy neighbor?" (11–12).

In the following (iv. 13–15) the rich merchants who plan great voyages and undertakings for the future are reminded of the uncertainty of human life (comp. Deut. R. ix.); they ought to say, "If God wills, we shall live and do this or that." (Compare the Jewish saying, "Im yirẓeh hashem" = "If God permits." On the other hand, "he who is able to do good and does it not, sins.") Finally, the rich ones who live only for their own pleasure and withhold the wages of their laborers are told to prepare for the great judgment-day (v. 1–5; comp. Enoch, xciv.–c., cii. 9, ciii. 5 *et seq.*; Ecclus. [Sirach] xxxi. 21; Wisdom ii. 20). On the other hand, the righteous who suffer innocently at the hands of the rich are admonished to wait patiently for the judgment-day of the Lord which is nigh, not to bear grudges one against another, and to take for their example the Prophets and Job, who also suffered in the cause of God (6–11).

The Great Judgment-Day.

Here follow, without any connection with the preceding, a number of Essene teachings concerning (1) swearing and (2) the treatment of members of the brotherhood. (1) "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea and your nay, nay; lest ye fall into [eternal] judgment" (12; comp. Josephus, "B. J." ii. 8, § 6; Ecclus [Sirach] xxiii. 9–11; Philo, "De Decem Oraculis," § 17; Sifra, Ḳedoshim, viii.; Ruth R. vii. 5; Num. R. xxii.; Lev. R. vi.; Ned. 8b; Shebu. iv. 13; Matt. v. 33–37 is probably an amplification of this passage in James). (2) "Pray for the afflicted and sing psalms with the joyful." If one is sick, the elders of the congregation (A. V. "church") should be called to offer prayer for him and anoint him with oil (for healing) in the name of the Lord (comp. B. B. 116a; Ned. 40a; Apoc. Mosis, 9; Sanh. 101a; Yoma 77b; Yer. Ma'as. Sh. ii. 53b; Shab. xiv. 3). A confession of sins ("widdui") should precede the prayer (Lev. R. x.); "the prayer of true faith saveth the sick, and that of the righteous man availeth much" (comp. Ber. v. 4b, 5; Test. Patr., Reuben, i. 4; Gad, 5). As an example of the power of the saint the story of Elijah (I Kings xvii. 1, xviii. 1) is referred to. As the ailing brother is thus induced by the one who visits him to repent of his sins, the writer closes with the general sentence (19–20): "If any of the brethren leads another to repentance ["teshubah"] he saves him from death, and hides [*i.e.*, removes from sight] a multitude of sins."

Specific Essene Teachings.

To ascribe these instructions to a believer in Jesus as the Savior and Healer of men is absolutely without foundation. As Spitta has shown, much of early Christian literature, especially the Second Epistle General of Peter, is founded on the epistle.

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T K.

JAMES, DAVID (DAVID BELASCO): English comedian; born at Birmingham 1839; died in London Oct. 3, 1893. Under the auspices of Charles Kean, James made his début, when a child, in the ballet at the Princess' Theatre, London. Next he appeared in various burlesques, his best creation being *Mercury* in F. C. Burnand's "Ixion," produced at the Royalty.

In 1870 James joined H. J. Montague and Thomas Thorne in the management of the Vaudeville Theatre.

His greatest success was as *Perky* in *Middlewick* in Byron's "Our Boys," a part which he made famous and which he played more than thirteen hundred consecutive times—the record run for an English play—Jan. 16, 1875, to April 18, 1879. In 1881 he went to the Haymarket to join the Bancrofts; and thence he removed to the Lyceum, where "Two Roses" had been revived especially for him. In 1886 he joined Charles Wyndham's company, playing at the Criterion Theatre. In 1893, shortly before James's death, "Our Boys" was revived for him.

James left his large fortune to charity, mainly to Jewish institutions.

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J. E. Ms.

JAMNIA. See JABNEH.

JANINA or **YANYA**: City in Albania, European Turkey, on the lake of Janina.

The community, which was flourishing in the middle of the nineteenth century, is now dwindling. It includes about 1,000 families in an entire population of 30,000 inhabitants. It has two synagogues and two private meeting-rooms for prayer, a Talmud Torah, a school (400 boys and 150 girls) where Turkish and Greek are taught in addition to Hebrew, and about ten benevolent societies.

BIBLIOGRAPHY: *Univ. Isr.* (Paris, April 25, 1902).

D. M. Fr.

JANNAI. See YANNAI.

JANNES AND JAMBRES (more correctly **Mambres,** יניס וימברים, also יחני וממרא, **Yoḥanai and Mamre**): Names of two legendary wizards of Pharaoh "who withstood Moses" (II Tim. iii. 8) by imitating "with their enchantments" the works of Moses and Aaron, though they were defeated (Ex. vii. 11, viii. 7). According to rabbinical tradition they were the two chiefs of the magicians at the court of Pharaoh who foretold the birth of Moses, "the destroyer of the land of Egypt," thereby causing the cruel edicts of Pharaoh (Soṭah 11a; Sanh. 106a). They said to Moses when he performed his miracles with the water and the rod: "Dost thou wish to introduce magic into Egypt, the native land of the magic art?" (Men. 85a). According to Midrash Yelammedenu, Ki Tissa (Ex. xxxii.), they were among "the mixed multitude that went up with Israel from Egypt" (Ex. xii. 38) and aided in the making of the golden calf. They were the "two youths" (A. and R. V. "servants") that accompanied Balaam on his travels when commissioned to curse Israel (Targ. i. to Num. xxii. 22). They flew up into the air before the sword of Phinehas and made themselves invisible, until, by the power of the Ineffable Name, they were caught and slain (Zohar, Balaḳ, 194; comp. Targ. Yer. to Num. xxxi. 8).

Numenius the Pythagorean, quoted by Eusebius ("Præparatio Evangelica," ix. 8), relates after Artapanus (see Freudenthal, "Alexander Polyhistor," 1875, p. 173) that "Jannes and Jambres, the most powerful Egyptian magicians, dispersed the plagues which Moses (Musæus) had brought upon Egypt." In the third century the tomb of Jannes and Jambres was shown in Egypt: Christian saints knew it as a place where the evil demons could be consulted for magic purposes (see the story of Macarius in Palladius, "Historia Lausiaca"; Fabricius, "Codex Pseudepigraphus Vet. Test." i. 181, ii. 106–111). Jannes and Jambres are the subjects of many legendary tales, one of which is presented in a Greek work entitled "Penitentia Jannis et Mambre," counted among the Apocrypha in Pope Gelasius' "Decretum," and referred to by Origen (to Matt. xxvii. 9). These legends seem to have been known also to such pagan writers as Pliny and Apuleius. Pliny ("Historia Naturalis," xxxi. 11) mentions Moses, Jannes, and Jotape (Rotape?) among the Jewish magicians, and Apuleius ("Apologia," xc.) mentions Moses and Jannes among the world's great magicians.

Regarding the names, various etymologies have been proposed. Ewald ("Gesch.," i., pt. ii. 128), Lauth ("Moses der Hebräer," p. 77), and Freudenthal (*l.c.*) believe them to have been derived from the Egyptian; Steiner (Schenkel, "Bibel-Lexicon") attempts to find for them a Hebrew origin; Geiger ("Urschrift," p. 474) considers the sons of Jambri as Amorites (comp. I Macc. ix. 36; see Kohut, "Aruch Completum"). Jastrow ("Dict.") and Levy ("Neuhebr. Wörterb.") each offer equally untenable explanations. The fact that a demon belonging to the class of Lilith, or a sorceress named Yohane bat Retibi (יוחני בת רטיבי), was greatly dreaded in Talmudical times (Soṭah 22a), and that Abraham's concubine Keturah (believed to have been familiar with magic) was also known as "Yohane" (Zeb. 62b; but see Bacher, "Ag. Tan." i. 357; 2d ed., p. 350), seems to throw some light upon the names "Jannes" and "Jotape" in Pliny; while the name "Mambre" appears to be correctly identified with ממרה = "the rebel"; Levy, *l.c.*

BIBLIOGRAPHY: Schürer, *Gesch.* iii. 332 *et seq.*, where all the literature to date is given; to this may now be added Israel Abrahams, in Chevne, *Encyc. Bibl.*

K.

JANOWSKI, DAVID: Russian chess-player; born May 25, 1868, in Russian Poland. He learned to play chess as a child, but did not make a serious study of the game until about 1886, when he removed to Paris, where he still (1904) resides. In international tournaments Janowski has played as the representative of France. His chief successes have been:

1894. Leipsic, fifth prize.	1899. London, second prize tied with Pillsbury).
1896. Nuremberg, fifth prize.	1901. Monte Carlo, first prize.
1898. Budapest, fourth prize.	1902. Hanover, first prize.
1897. Berlin, fourth prize.	
1898. Vienna, third prize.	

In 1902 Janowski succeeded S. Rosenthal as chess editor of "Le Monde Illustré."

BIBLIOGRAPHY: H. F. Cheshire, *The Hastings Chess Tournament*, 1895, London, 1896; H. Helms, in *Brooklyn Daily Eagle*, passim.

A. P.

JANUARIUS (ינוריוש): Talmudic name of a legendary hero; it is taken from the name of the first of the twelve Roman months. R. Johanan, in Yer. 'Ab. Zarah i. 39c, relates as follows: "The governments of Egypt and Rome, having been at war with each other for a long time, finally agreed to cease their cruel bloodshed and instead to recognize as ruler that government whose general would

in obedience to command forthwith cast himself upon his sword and die. Egypt found no general willing. The Romans, however, had an old man by the name of Januarius, who had twelve sons. To him they said: 'Obey our command, and in compensation we will make thy twelve sons dukes, eparchi, and leaders of the army.' He then cast himself upon his sword and died; and hence the first of January was called 'Calendæ Januarii,' and the following day was made a day of mourning." This is obviously a misunderstood Roman legend of old King Janus, the father of Time, who—like Chronus—dies to make room for his twelve sons, the twelve months of the year, and probably is connected with a festival of Janus celebrated in Rome on the 1st of January.

Bibliography: Brüll's *Jahrb.* i. 161, note; Michael Sachs, *Beiträge zur Sprach- und Alterthumsforschung*, ii. 125, Berlin, 1854.

A. K.

JAPHETH (יפת).—Biblical Data: One of the sons of Noah, and the ancestor of a branch of the human race called "Japhetites." Japheth and his two brothers, Shem and Ham, were born when Noah had attained his five hundredth year (Gen. v. 32). It is not clearly indicated which of the three brothers was the eldest. Japheth usually comes third in order (*ib.* vi. 10, vii. 12, ix. 18, x. 1), but in the genealogy of their descendants the order is inverted (*ib.* x. 2–22). The words "the elder" (*ib.* x. 21) are more probably applied to Shem. Still, it seems, from a comparison of Gen. v. 32, vii. 6, and xi. 10, that Japheth was by two years Shem's senior. Japheth with his brother Shem covered the nakedness of their father when he lay drunken in his tent, for which deed he received from his father the blessing that his descendants might extend over the surface of the earth and that Canaan should be his as well as Shem's servant (ix. 23, 27). Japheth was married before the Flood, and had his wife with him in the ark (vii. 13); but his seven sons were born after the Deluge (x. 1).

The name "Japheth" is derived, according to Gen. ix. 27, from the Aramaic root פתה = "to extend," in allusion to the expansion of the Japhetites. Saadia and the modern lexicographers, as Gesenius and others, derive it from יפה = "fair"; but this interpretation had already been rejected by Ibn Ezra.

As to the identification of Japheth with the Iapetos of the Greek mythology, see D. S. Margoliouth in Hastings, "Dict. Bible"; comp. also Sayce in "Tr. Soc. Bibl. Arch." 1883, p. 154. See Biblical Ethnology.

E. G. H. M. Sel.

——**In Rabbinical Literature:** Japheth is considered by the Talmudists to have been the eldest son of Noah (Sanh. 69b; Gen. R. xxvi.). The reason why Shem's name always appears first is that the sons of Noah are named in the order of their ability (*i.e.*, as wise men, among whom Shem excelled; Sanh. *l.c.*). According to the Midrash, the prosperity of Japheth is alluded to in Ps. i. 3: "and whatsoever he doeth shall prosper" (Gen. R. *l.c.*). In the act of covering Noah's nakedness it was Shem who first took "the cover"; but Japheth came afterward to help him and was repaid therefor in that his descendants Gog and Magog were granted burial (Ezek. xxxix. 11 *et seq.*; Gen. R. xxxvi.).

The words "yaft elohim le-Yefet" (Gen. ix. 27) are interpreted as alluding to the construction of the Second Temple by Cyrus, who was descended from Japheth (Yoma 10a). Bar Ḳappara interpreted the passage as meaning that the Law will be explained in the language of Japheth (Gen. R. xxxvi.; Deut. R. i.); R. Ḥiyya b. Abba, interpreting "yaft" as derived from the root יפה, meaning "beauty" (see Japheth, Biblical Data), explains it more clearly thus: "The Law will be explained in the beautiful language of the Greeks, descendants of Japheth" (Meg. 9b). According to the Targum pseudo-Jonathan (*ad loc.*), the passage means that the descendants of Japheth will become proselytes and will study the Law in the schools of Shem.

When God blessed Noah and his sons (Gen. ix. 1), He in blessing Japheth promised that all of his sons should be white; and He gave them as their portion deserts and fields (Pirḳe R. El. xxiv.).

S. S. M. Sel.

JAPHETH HA-LEVI (Arabic, **Abu or Ibn 'Ali Ḥasan [= Japheth] al-Baṣri al-Lawi):** Karaite Bible translator and commentator; flourished at Jerusalem between 950 and 980. He was one of the most able Bible commentators among the Karaites, who distinguished him by the epithet "maskil ha-Golah" (= "teacher of the Exile"). Unlike his Karaite predecessors in the field of Bible exegesis, Japheth realized the importance of grammar and lexicography for the interpretation of Scripture, although he did not excel in either. The interest which his commentaries present lies chiefly in the accumulation of material for the history of the differences between the Rabbinites and the Karaites; for he enters into lengthy disputes with the Rabbinites, especially with Saadia, from whose commentaries on the Bible and polemical works, including some no longer in existence, he gives many extracts. Thus in regard to Ex. xxxv. 3 he discusses with Saadia the kindling of a fire by a non-Jew on Sabbath, a practise which the Karaites considered to be forbidden. Japheth reproaches Saadia with being unfaithful to the principles he himself had laid down for the interpretation of the Law, according to which no deductions by analogy are admissible in definite revealed precepts. On Lev. xxiii. 5 Japheth cites fragments from Saadia's "Kitab al-Tamyiz," a polemical work against Karaism, in which the author states that there are three sects which are divided on the question of the new moon: (1) the Rabbinites, who, except in special cases, determine it by the molad; (2) the sect of the Tiflis, which follow the molad absolutely; and (3) a sect which is guided by the first appearance of the moon.

His Exegetical Principles.

Japheth claims full freedom for the exegete, refusing to admit any authority for the interpretation of the Law; and, although he sometimes uses the thirteen hermeneutic rules laid down in the Mishnah, he denies their authority: they are to be applied, he claims, only when it is not possible to explain the passage literally. Thus, notwithstanding his profound veneration for Anan, the

founder of Karaism, and for Benjamin Nahawandi, he often rejects their interpretations.

Japheth was a decided adversary of the philosophico-allegorical treatment of Scripture. He, however, symbolizes several Biblical narrations, as, for instance, that of the burning bush, in which he finds a representation of Israel, whom enemies can not annihilate; and he admits that the Song of Solomon is an allegory.

Japheth attacked Islam with the greatest violence. For him the words of Isaiah, "Woe to thee that spoilest" (Isa. xxxiii. 1), refer to Mohammed, who robbed all nations and dealt treacherously with his own people, and Isa. xlvii. 9 to the downfall of Islam. In the following verse he sees an allusion to the sufferings inflicted by the Mohammedan rulers upon the Israelites, who are loaded with heavy taxes, compelled to wear badges, forbidden to ride on horseback, etc.

Japheth was no less bitter in his attacks on Christianity and on rabbinical Judaism, to which he refers many prophecies. Unlike his predecessors, he was not an opponent of secular science. To him the word "da'at" (Prov. i. 7) denotes "the knowledge" of astronomy, medicine, mathematics, etc., the study of which is to be undertaken before that of theology.

Japheth's commentaries were much used by succeeding Karaite exegetes, and were often quoted by Ibn Ezra. Written in Arabic, some of them were rendered into Hebrew either in full or abridged. Nearly the whole Arabic text on all the Biblical books is extant in manuscript in the leading European libraries (Leyden, Oxford, British Museum, London, Paris, Berlin, etc.). The parts which have been published are: on the Psalms and the Song of Solomon, by Abbé Bargès (Paris, 1861, 1884); on Proverbs, by Z. Auerbach (Bonn, 1866); on Hosea, by Tottermann (Leipsic, 1880); on Daniel, by Margoliouth (in "Anecdota Oxoniensa," Semitic Series, i., vol. iii., Oxford, 1889); on Ecclesiastes i.–iii., by J. Günzig (Cracow, 1898); on Ruth, by N. Schorstein (Heidelberg, 1903).

Their Influence.

Before devoting himself to Biblical exegesis Japheth wrote several other works of lesser importance. Among these were: (1) an epistle in rimed prose refuting the criticism on Karaism by Jacob ben Samuel, surnamed by the Karaites "ha-'Iḳḳesh" (= "the intriguer"), published by Pinsker in his "Liḳḳuṭe Ḳadmoniyyot," p. 19. Japheth endeavors in this epistle to demonstrate that there is no trace of oral tradition in Scripture, and consequently the Mishnah, Talmud, and other rabbinical writings fall under the prohibition "Ye shall not add unto the word which I command you" (Deut. iv. 2). (2) "Sefer ha-Miẓwot," treating of the precepts, and containing many controversies with the Rabbinites; mentioned by Japheth in the commentaries to I Sam. xx. 27; Dan. x. 3. Some fragments of this work were found in the Library of St. Petersburg and published by A. Harkavy. (3) "'Iyyun Tefillah," in ten chapters, treating of all that pertains to prayer; extant in manuscript (Paris MS. No. 670). (4) "Kalam," perhaps a liturgical work, extant in manuscript. Levi, Japheth's son, mentions in his "Muḳaddimah" to Deuteronomy another work by his father, entitled "Safah Berurah," the contents of which are unknown (the supposition of Fürst that it was a grammatical treatise is considered to be erroneous).

Other Works.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, passim; Munk, in Jost's *Annalen*, 1841, pp. 76 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 348; Fürst, *Gesch. des Karäert.* ii. 124 *et seq.*; Grätz, *Gesch.* v. 28; Poznanski, in *J. Q. R.* viii. 691, x. 246; Bacher, in *R. E. J.* xxviii. 151 *et seq.*; Steinschneider, in *J. Q. R.* x. 533, xi. 327; idem, *Hebr. Uebers.* p. 941; idem, *Die Arabische Literatur der Juden*, § 44.

K. I. Br.

JAPHIA (יפיע = "He shineth"): 1. King of Lachish, and one of the five kings who, entering into a confederacy against Joshua (Josh. x. 3), were killed by the latter at Makkedah (see Adoni-zedek). 2. According to II Sam. v. 15, the eighth of the eleven sons of David born in Jerusalem, but according to I Chron. iii. 7, xiv. 6, the tenth of thirteen sons born there. This name is given in the Peshiṭta as "Nefia," which reading seems to have been followed by Josephus, who has "Ennaphen" ("Ant." vii. 3, § 3). 3. A place marking the boundary of Zebulun (Josh. xix. 12, 13). It is identified with Japha, a strong village of Galilee fortified by Josephus ("Vita," 37, § 45; *idem*, "B. J." ii. 20, § 6; iii. 7, § 31), and with the modern Yafa, a small village southwest of Nazareth, in which Robinson found about thirty houses (Robinson, "Researches," iii. 200). This village is also described by Eusebius and Jerome ("Onomasticon," *s.v.* "Japheth"). The Italian monks now call it "St. Giacomo," on account of the tradition that this village was the residence of Zebedee and his two sons James and John.

E. G. H. M. Sel.

JAPHO. See Jaffa.

JARE (יראי = "God-fearing"; by some it is regarded as the abbreviation of the words "Yehi reẓui eḥaw" [Deut. xxxiii. 24]): Name of an ancient Italian family of scholars dating back to the fifteenth century.

Giuseppe Jaré: Italian rabbi; born at Mantua, Dec., 1840. He was educated at the Istituto Rabbinico of Padua, being one of the last pupils of S. D. Luzzatto. In 1868 he received his rabbi's diploma, and at the same time a professor's diploma from the university. He officiated as rabbi in his native city, and in 1880 went in the same capacity to Ferrara. A specialist in Jewish literature, he has collaborated on the works of prominent scholars. His independent works include: "Della Immutabilità della Legge Mosaica" (Leghorn, 1876); "Cenni su Abramo Colòrni" (Ferrara, 1891).

S. I. E.

Isaac Jare: Rabbi at Ivrea. Another Isaac Jare was rabbi at Mantua about 1720.

Mordecai b. Berechiah Reuben Jare: Italian preacher; lived at Mantua toward the end of the sixteenth century. His father died at Mantua in 1598. Mordecai compiled for the Shomerim la-Boḳer society the collection of liturgical poems known under the title "Ayyelet ha-Shaḥar," including chiefly "tefillot," "baḳḳashot," "seliḥot," and "pizmonim," printed first at Mantua in 1612 in the newly established printing-office of Eliezer d'Italia. Jare included many poems by his contemporary Hananiah

Eliakim Rieti. The collection contains also the following compositions by Mordecai: (1) "Leka Eli Teshuḳati," baḳḳashah for the Sabbath, in verse, a clever imitation of an anonymous baḳḳashah in the Spanish ritual (printed also in M. Sachs's "Religiöse Poesie," Hebrew part, p. 44; D. Kohn, "Abraham ibn Esra," i. 204). Both poems are closely connected with Gabirol's "Leka Nafshi Tesapper." (2) "Ehyeh Asher Ehyeh," seliḥah for days on which no "taḥanun" is recited, consisting of eleven strophes, each of which, except the last, begins with a name of God. It was written at the request of Isaac Galico.

Mordecai wrote also an approbation for Joseph Jedidiah Karmi's "Kenaf Renanim" (Venice, 1626).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1666; idem, *Hebr. Bibl.* vii. 23; Zunz, *Literaturgesch.* p. 424.

G. H. B.

Pethahiah Jare, of Spoleto, received from his teacher in Arabic a work entitled "Ḳontros 'Erez ha-Ẓebi," which his son, the physician **Moses Jare,** showed to Azariah dei Rossi at Ferrara.

Reuben Jare: Father of Mordecai Jare; teacher and rabbi at Mantua about 1598.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 424; *idem*, in *Kerem Hemed*, v. 158; Steinschneider, *Cat. Bodl.* No. 6233; *R. E. J.* v. 111; Fürst, *Bibl. Jud.* ii. 28.

D. M. K.

JARGON. See Judæo-German.

JARMON, NEHORAI. See Garmon, Nehorai.

JARNO, JOSEF (Josef Cohen): Austrian actor; born at Budapest Aug. 24, 1866. He was educated for a mercantile career, but went on the stage when nineteen years of age. His début was made in 1885 at Ischl, where he has since been engaged during the summer months. From 1887 to 1890 he played in Laibach; from 1890 to 1899 in Berlin at the Residenztheater and the Deutschestheater; and since 1899 he has been a member of the Josefstädter Theater company at Vienna.

Jarno has written several plays, among which may be mentioned: "Der Rabenvater"; "Illusionen"; "Der Vielgeliebte"; "Die Wahrsagerin"; etc.

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*

S. F. T. H.

JAROSLAW. See Yaroslav.

JAROSLAW, AARON: One of the Biurists; a tutor in the house of Mendelssohn; afterward teacher at Lemberg. His commentary on the Book of Numbers appeared in the first edition of Mendelssohn's Pentateuch ("Netibot ha-Shalom," Berlin, 1783) and has been included in all subsequent editions. He published the third edition of Maimonides' "Millot ha-Higgayon," with Moses Mendelssohn's Hebrew commentary (Berlin, 1784).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 28; Steinschneider, *Cat. Bodl.* col. 721; Zeitlin, *Bibl. Post-Mendels.* pp. 153-154; Moses Mendelssohn, *Gesammelte Schriften*, v. 660.

S. S. Man.

JASHER, BOOK OF (Hebrew, "Sefer ha-Yashar" = "Book of the Righteous One"): A book, apparently containing heroic songs, mentioned twice in the Old Testament: in the account of the battle of Gibeon a fragment of a song of Joshua is given as taken from it (Josh. x. 13); and another fragment is quoted in David's lamentation for Saul and Jonathan (II Sam. i. 18).

The nature of this book has been a matter of discussion from the time of the Septuagint up to the present day. The Septuagint, in Joshua, omits all reference to the Book of Jasher, while in II Samuel it refers to it as *Βιβλίον τοῦ Εὐθοῦς*. On the other hand, in I Kings viii., transposing verses 12–13, which are a fragment of a song, after verse 53, it adds, "is it not written in the book of songs (*ἐν βιβλίῳ τῆς ᾠδῆς*)?" It is evident that the Septuagint had a text which in this passage read הלֹא היא כתובה בספר השיר; and it may be supposed that the word השיר, which occurs in the two passages mentioned above, is simply an anagram of השיר. This supposition is supported by the Peshiṭta, which reads in II Samuel "Sefer Ashir," while in Joshua it translates "Sefer ha-Yashar" by "Sifra de-Tushbeḥata" (= "Book of Praises"). Another theory is that "Sefer ha-Yashar" is a misreading for "Sefer Az Yashir" (או ישיר; comp. Ex. xv. 1), the book beginning with this phrase, and containing songs.

The Rabbis, followed by Jerome, translated "Sefer ha-Yashar" by "Book of the Righteous" ("Liber Justorum"); but while following the rendering of the Targum Yerushalmi, "Sifra de-Oraita" (= "The Book of the Law"), they did not agree as to which book was meant. R. Johanan referred it to Genesis, finding there allusions both to the title ("Book of the Righteous") and to the incidents in connection with which it is quoted; R. Eleazar referred it to Deuteronomy; and Samuel b. Naḥmani to the Book of Judges ('Ab. Zarah 25a). Sixtus Senensis ("Bibl. Sanct." book ii.) states that some Hebrew writers (whose names he does not give) understand by the "Book of Jasher" the twelve Minor Prophets.

Levi b. Gershon was the only commentator who thought that the "Sefer ha-Yashar" was a special book, lost during the Captivity. His opinion has been adopted by Junius, Hottinger ("Thes. Phil." ii. 2, § 2), and many others. For further details in regard to the opinions of modern critics and Donaldson's attempt to reconstruct the book, see W. A. Wright in Smith, "Dict. Bible." For the more modern midrash of the same name see Yashar.

E. G. H. M. Sel.

JASON (JESHUA or JESUS): 1. High priest from 174 to 171 B.C.; brother of the high priest Onias III. During the absence of Onias, who had been summoned to Antioch to meet charges brought against him by the Hellenists, Jason joined hands with his brother's enemies. Through the payment of large sums he obtained from Antiochus the transfer of the high-priesthood, permission to erect at Jerusalem a gymnasium and an ephebeum, and the grant to the inhabitants of Jerusalem of the privileges and title of citizens of Antioch; for the latter favor alone he paid 150 talents.

During the three years of Jason's administration the influences of Hellenism in Judea reached their climax. In his desire to pass for a Hellene Jason went so far as to send representatives to a duplication of the Olympian games celebrated in the presence of Antiochus at Tyre, and presented 300 drachmas

for a sacrifice to Hercules, to whom the games were dedicated. But notwithstanding his zeal Jason was deposed at the end of the third year, having been outbid by Menelaus, supported by the Tobiads. Jason, however, did not consider himself defeated; profiting by the absence of Antiochus Epiphanes, then engaged in a war with Egypt, and backed by the majority of the inhabitants, he rendered himself master of the city, and compelled his adversary to seek refuge in the fortress. Jason's triumph was short-lived. Antiochus, forced by the Romans to abandon his campaign against Egypt, seized the opportunity afforded by Jason's uprising to march against Jerusalem. When the city was taken Jason fled to the Ammonites, among whom he remained until his death.

Bibliography: *II Macc.* iv. 7-26; Josephus, *Ant.* xii. 5; Stanley, *Lectures on the History of the Jewish Church*, iii. 324; Grätz, *Gesch.* ii. 298 *et seq.*; Schürer, *Gesch.* i. 194; Wellhausen, *Israelitische und Jüdische Gesch.* 2d ed., p. 235, Berlin, 1895; Büchler, *Die Tobiaden und Oniaden*, pp. 106 *et seq.*, Vienna, 1899.

E. G. H. I. Br.

2. Son of Eleazar; sent by Judas Maccabeus as envoy to Rome (I Macc. viii. 17; Josephus, "Ant." xii. 10, § 6). In the reference to the embassy in II Macc. iv. 11 only Jason's companion, Eupolemus, son of John (or John, son of Eupolemus), is mentioned.

G. S. Kr.

JASON OF CYRENE: Judæo-Hellenistic historian. He wrote a history of the Maccabean revolt in five books, from which the author of II Maccabees took his data (II Macc. ii. 23), this book being practically an abstract (ἐπιτομή; *ib.* ii. 26, 28) of Jason's work. The author of II Maccabees himself gives a short account of Jason's work, in which he indicates the moral value of reading it.

Jason doubtless presented the events in fine rhetorical language, his style being still easily recognizable in II Maccabees. The four letters incorporated in II Macc. xi. 16 *et seq.*, as well as the legendary stories of the martyrdom of Eleazar and the seven brothers (*ib.* vi.–vii.), were written probably by Jason himself. Jason no doubt described the occurrences in detail for the purpose of edifying his readers, chiefly Jews, and of confirming them in their faith. This explains why he required five books for a narrative that was compressed into one small book like II Maccabees. The epitome preserved covers a period of fifteen years, from the death of Seleucus IV. to the victory over Nicanor (175–161). The abrupt ending is probably due to the epitomist; for this victory marks no period in the Maccabean uprising.

The many important details in Jason's work prove that he was not far removed from the events; he therefore probably did not make use of written notes, but obtained his information by word of mouth. In any case he wrote his work in Greek, and II Maccabees also is in pure Greek, and is not a translation. The epitomist probably copied many passages outright; but he may also have incorporated material of his own. The two letters in the beginning of the book are not by Jason.

Nothing is known about Jason beyond the references to him in II Maccabees. A Jason of Cyrene who inscribed his name on the temple of Thothmes III. in Egypt (Sayce, "Revue des Etudes Grecques," vii. 297) may be identical with the subject of this article. In this case he must have traveled; and he may therefore have been in Palestine also and have gathered his material on the spot.

Polybius may be regarded as a source used by Jason, though doubtless only for the dates of general history (Willrich, "Judaica," p. 140). It is also assumed that Jason drew upon III Maccabees; *e.g.*, the account of the Dionysus celebration (II Macc. vi. 7) is said to have been taken from III Macc. ix. 29 (Willrich, *l.c.* p. 165), though this can not be proved. If it is rightly assumed that the Hebrew "Yosippon," or Gorionides, shows traces of Jason's work, as was stated first by Trieber, and, following him, by Willrich (*l.c.* p. 170), further reference might be found to Jason's lost work. It must have been one of the finest examples of Judæo-Hellenistic literature; and its loss is irreparable. Even Philo did not know Jason's work itself, but only the extract in II Maccabees; it was this epitome therefore that caused the original work to be forgotten so quickly.

Bibliography: Trieber, *Zur Kritik des Gorionides*, in *Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1895, pp. 401, 408; Willrich, *Juden und Griechen*, ch. ii., Göttingen, 1895; idem, *Judaica*, ch. iv., *ib.* 1900; Schlatter, *Jason von Kyrene*, in *Festschrift der Universität Greifswald*, 1899; Schürer, *Gesch.* 3d ed., iii. 359–364.

G. S. Kr.

JASSY (Jaschi): City of Rumania. Jassy contains the oldest and most important Jewish community of Moldavia, of which principality it was formerly the capital. Psantir has found in the old cemetery there stones with inscriptions dating back to 1467 and 1549. Jews were living at Jassy before it became the capital of Moldavia (1565), and their numbers certainly increased after that, for Jassy, on the commercial highway between Poland and Turkey, was frequented by Jewish merchants. The numerical importance of the Jews of Jassy after the second half of the sixteenth century explains their having among them at that time the distinguished Rabbi Jacob (or Solomon) b. Arvi, who officiated there for forty years, whom Joseph Solomon Delmedigo cites as an able physician and cabalist, and who migrated to Palestine in his old age.

When Prince Aaron rose against Turkey, Nov., 1594, and killed all the Turks at Jassy, nineteen Jews were also victims; and when the Cossacks rose against Poland, 1648–52, killing indiscriminately Christians and Jews, a number of the latter fled to Jassy, while the community ransomed others from the Tatars. Others were sent to Jassy by the Jews of Constantinople, who had bought them in the slave-market of that city. Some of these redeemed Jews remained at Jassy. Soon after, the Jews of Jassy themselves were harried by the Cossacks. When Timush, the son of Chmielnicki, went to Jassy, Aug., 1652, to marry the daughter of Vasilje Lupul, the soldiers of his large escort fell upon the Jews, who were forced to hide while the Cossacks remained in the city; about sixty Jews who were caught were maltreated and compelled to pay a high ransom for their lives. When Vasilje Lupul, dethroned by Stephen George, called

The Cossack Revolt.

upon his son-in-law for aid, the Cossacks returned and the Jews suffered more cruel tortures at their hands; all would have perished had not the Patriarch of Antioch intervened in their behalf on his passage through the city.

The insurrection was propitious, however, for the intellectual life of the Jews of Jassy, for among the Polish Jews that sought refuge in Moldavia was Rabbi Nathan Nata Hanover, author of the "Yewen Meẓulah." Called to Jassy from the rabbinate of Focsani, he directed its community for several years. Since that time many learned rabbis have occupied the rabbinate of Jassy, and the inscriptions on tombstones preserve the names of a number of Biblical and Talmudic scholars who dwelt in the community. At the beginning of the eighteenth century the rabbinate was filled by Pethahiah Lida, son of David Lida, who fled to Jassy when Lemberg was sacked by the Swedes. His successor was Bezaleel ha-Kohen, subsequently ḥakam basha, whose son and grandson held in turn the same office. In fact, about the beginning of the eighteenth century Jassy became the seat of the ḥakam bashas, who exercised authority over the Jews of the entire country.

In the Eighteenth Century.

During the troublous times of the first war between Russia and Turkey the community of Jassy suffered greatly, especially under the kaimakam Lupul (1711). After a period of quiet under Nicholas Mavrocordato (1711–1715) the Jews were again harassed under the terrible Michael Racovitza (1716–26), the last year of whose reign was marked by an accusation of ritual murder at Onitzcani. The case, on being appealed, was tried at Jassy, where the populace, incited by the prince, plundered the ghetto and set fire to the synagogue, while Racovitza had a number of Jews tortured in order to extract money from them. During the periodic wars between Russia and Turkey in this century the Jews of Jassy suffered equally with their Christian fellow citizens, being despoiled and pillaged by both sides. The community was, moreover, torn by internal dissensions. The Frankists also caused trouble by their propaganda, and the ḥakam basha of Jassy was forced to appeal to the pasha of Chotin to prevent them from seeking refuge in Moldavia after the death of Archbishop Dembowsky.

On the death of Isaac ha-Kohen, Dec., 1776, or Jan., 1777, the community split into two hostile parties, one of which chose Isaac's son Naphtali as his successor, while the other elected Mordecai b. Moses Ḥayyim. A violent conflict arose, during which both sides spent enormous sums, and the prestige of the Jews of Jassy suffered greatly. The quarrel was finally compromised in 1782, when Naphtali ha-Kohen was recognized as titulary ḥakam basha, though he ceded certain of his rights to his less successful rival. After foreign consulates were established at Jassy, in 1780, there were incessant contentions between the native Jews and the foreign or protected Jews in regard to the gabel, which the latter refused to pay. Agreements were made but soon broken, and the dissensions between the two parties finally led to the suspension of the office of ḥakam basha (1832).

During the Nineteenth Century.

In 1803, during the reign of Prince Alexander Murusi, the Jews of Jassy were threatened with a general massacre, and were saved only through the intervention of the metropolitan, who sheltered them in the court of the archbishop's residence, declaring that the mob would have to pass over his body before reaching the Jews. Calimah (1812–19), although favorably disposed toward them, could not prevent the annoyances and extortions to which they were subjected by his rapacious officials. The plague that raged in Moldavia in 1815 was made a pretext for subjecting the Jews to oppressive regulations, enacted ostensibly for the protection of the city. The assessments of the community were considerably increased, and the Jewish money-lenders were restricted in their business. The most calamitous days fell upon the community in 1821–22, at the time of the Greek revolution. This uprising, known as the "Hetæria," first broke out at Jassy, where Turks and Jews were slain indiscriminately. There were continual conflicts between Jews and Hetærists; Jewish tailors were compelled to furnish gratuitously the uniforms of the revolutionists; the shops of the Jews were plundered, their horses were carried off, and they were generally oppressed and harassed. The well-to-do Jews left the city and country. When the Turks took possession of Jassy, they in turn pillaged and oppressed the Jews as well as the rest of the people; many Jews were imprisoned in order to extort money from them, and women and children were violated. There were frequent fires in the Jewish quarters; the largest of these occurred on July 29, 1822, when three-fourths of the entire city was reduced to ashes. Many Jews perished in the flames, and those that succeeded in saving anything were despoiled by the soldiers. Five synagogues and hundreds of Jewish houses were burned.

Under the Sturzas and Dynasty Ghika.

During the reign of the easy-going prince Ioan Sandu Sturza (1822–28), the Jews were forbidden to make or sell candles or bread to Christians. Much suffering followed the fire of Aug., 1827, when the main and the neighboring streets were destroyed; the merchants lost not only their goods but their books, and were thus deprived of the legal means of holding their debtors, many families being completely ruined. The provisional government of Russia (1828–34) imposed such heavy taxes that the Jews felt the consequences even after the departure of the army. They suffered still more during the plague of 1829 and the cholera of 1831–34. All business was interrupted; the wealthy Jews left the city, while the poor ones were driven out and forced to live miserably in tents on the outskirts.

On the accession of Prince Michael Sturza (1834–1848) the community of Jassy had to pay heavily in order to set aside the decree relating to vagabondage, deliberately intended as an excuse for despoiling the Jews. The people of Jassy were several times induced by the prince to bring complaints against the Jews in order to justify the revival of restrictive measures against them, which measures were ignored as soon as the Jews had paid a sufficient sum. Or-

dinances forbidding the Jews of Jassy to live in certain streets, hire Christian servants, engage in money-lending or in selling old clothes, were in turn promulgated and then quietly disregarded. Gregory Ghika (1849–56) reorganized the community and admitted Jewish children to the public schools. During his reign a modern Jewish school was established at Jassy, this being the first step toward the civilization and progress that steadily continued under the first Cuza (1859–66).

Organization.

In addition to the ḥakam basha the affairs of the community were originally managed by three starosts, who exercised also a certain judicial power; they represented the community before the authorities and supervised the collection of taxes. After 1832 the starosts were replaced by "epitropes," officials who were recognized by the authorities down to 1866. For a long time there was only one official synagogue, in the upper part of the city, and rebuilt after a fire in 1764; but there has always been a number of ḥebrot. No new synagogues were built before the beginning of the nineteenth century. The community now possesses a modern temple, several large synagogues, and about one hundred smaller places of worship. All its educational and philanthropic institutions are managed by special committees or societies and supported by voluntary contributions. The meat-tax, which as late as 1866 yielded 200,000 francs annually, has not been reestablished.

The religious affairs of the community are in the hands of one preacher at the temple (Rabbi Niemirover, 1903), two rabbis of the old school, and five dayyanim. Among the older rabbis at Jassy who contributed to Jewish literature, Aaron Moses Taubes (d. 1852) should be mentioned. The society Cultura supports two primary schools; the society Junimea and a ladies' society support a school for girls; other educational institutions include a gymnasium, a business school, a trade-school for girls, a Talmud Torah (where Rumanian is taught), a large number of ḥadarim, and some private schools for Jewish boys and girls. The philanthropic institutions include a hospital with 120 beds, a home for the aged, an orphan asylum, a B'nai B'rith lodge, the society Fraterna Pacurar (furnishing medicine and monetary relief to its members), and a women's benevolent society. Certain committees distribute bread and wood to the poor at Passover, and clothing and shoes to needy school children. Of the many Zionist societies formed at Jassy only three survive. The cemetery is in charge of the ḥebra ḳaddisha.

Statistics.

According to partial statistics, published in 1901, there are at Jassy 1,014 Jewish master workmen in a total of 1,493; 1,038 Jewish journeymen in a total of 1,620; and 511 Jewish apprentices in a total of 717. In consequence of the restrictive measures enacted against the Rumanian Jews since 1880 many have left Jassy; since 1899 more than 5,000 Jews have gone elsewhere. In 1803 there were 563 Jewish taxpayers at Jassy in a Jewish population of more than 3,000. Their numbers increased considerably as the city became more important. In 1820 there were 1,099 Jewish taxpayers; in 1827 they had increased to 1,256; in 1831, to 1,700 in a total Jewish population of 17,032; in 1839, to 4,528 in a total of more than 30,000. The census of 1859 showed a Jewish population of 31,000; that of 1894, 33,253; and that of 1899, 39,441.

The city and district of Jassy have, according to the census of Dec., 1899, a Jewish population of 46,696 in a total of 191,828. The Jews in the district are divided among the following communities: Tirgu-Formoss (2,107), Podul Iloei (1,692), Bivolari (1,005), Sculeni (410), Caminareschti (Tziganash, 170), Tzibana (122), Poieni (100), Socola (71), and Dimache (57). About 1,520 live in villages.

G. E. Sd.

JASTROW, IGNAZ: German economist and statistician; born Sept. 13, 1856, at Nakel. Having studied at Breslau, Berlin, and Göttingen (Ph.D. 1878), he became in 1885 privat-docent of social economy at the University of Berlin.

Among Jastrow's works may be mentioned: "Zur Strafrechtlichen Stellung der Sklaven bei Deutschen und Angelsachsen," Breslau, 1878; "Gesch. des Deutschen Einheitstraums und Seiner Erfüllung," Berlin, 1884 (4th ed., 1891); "Die Volkszahl Deutscher Städte am Ende des Mittelalters und zu Beginn der Neuzeit," *ib.* 1886; "Das Interesse des Kaufmannsstandes am Bürgerlichen Gesetzbuch," *ib.* 1890; "Deutsche Gesch. im Zeitalter der Hohenstaufen" (with G. Winter), *ib.* 1894; "Kommunale Anleitungen," *ib.* 1900.

Jastrow is the editor of the "Jahresberichte der Geschichtswissenschaft" and "Soziale Praxis" (formerly "Blätter für Soziale Praxis").

Bibliography: *Meyers Konversations-Lexikon.*

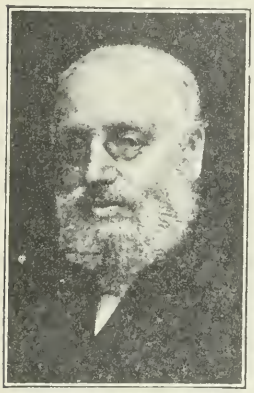
S. F. T. H.

JASTROW, JOSEPH: American psychologist; born Jan. 30, 1863, at Warsaw, Poland. He accompanied his father, Dr. Marcus Jastrow, to the United States in 1866, and was educated in Philadelphia. In 1882 he graduated from the University of Pennsylvania and took the degree of B.A., in 1885 that of M.A.; at Johns Hopkins University he became fellow in psychology (1885–86), and in 1886 took the degree of Ph.D. In 1888 he accepted the chair of psychology in the University of Wisconsin, which position he still (1904) holds. He was placed in charge of the psychological section of the World's Columbian Exposition, Chicago, 1893. For the year 1900 he served as president of the American Psychological Association. Among Jastrow's publications are: "Time Relations of Mental Phenomena" (1890); "Epitomes of Three Sciences" (the section on psychology; Chicago, 1890); "Fact, Fable, and Psychology" (Boston, 1900). During 1902–3 he contributed numerous articles on abnormal psychology, mental pathology, and on anthropology to Baldwin's "Dictionary of Philosophy and Psychology." He is a prolific contributor on psychological subjects to scientific journals, magazines, and encyclopedias.

A. F. H. V.

JASTROW, MARCUS (MORDECAI): American rabbi and scholar; born June 5, 1829, at Rogasen, Prussian Poland; died Oct. 13, 1903, at Germantown, Pa.; fifth child of Abraham Jastrow and Yetta (Henrietta) Rolle. Until 1840 he was privately educated. In 1844 he entered the third-

year class of the Friedrich Wilhelm Gymnasium at Posen, graduating in 1852. Thence he went to Berlin University, and continued his Talmudic studies under the rabbis of Berlin. The strongest influence exerted upon him during his Berlin student days was that of Michael Sachs.



Marcus Jastrow.

In 1855 he took the Ph.D. degree at the University of Halle, his thesis being "De Abraham ben Meïr Aben Esræ Principiis Philosophiæ." In Elul, 5617 (1857), he received the rabbinical authorization from Rabbi Feilchenfeld of Rogasen and from Dr. Wolf Landau of Dresden. He taught in the religious school of the Berlin congregation, at that time conducted by Dr. David Rosin.

In 1858 Jastrow removed as rabbi to Warsaw, and threw himself into the study of the Polish language and of Polish conditions. By Feb. 27, 1861, national feeling had risen so high in Poland that the government called out the military; five victims fell in the Krakauer Vorstadt, Warsaw, and their burial and the memorial service were turned into patriotic demonstrations, in which, for the first time, "the Old Testament Brethren" of the Poles participated as a community. Though it was Sabbath, three rabbis, including Jastrow, joined the funeral cortège; at the memorial service in his synagogue, also on a Sabbath, Jastrow preached his first Polish sermon, which aroused such great enthusiasm that on Sunday his auditors reassembled and took it down at his dictation. Circumventing the censor, they distributed ten thousand manuscript copies within a week.

Joins in Polish Revolution.

On various pretexts the three rabbis were arrested (Nov. 10, 1861) and incarcerated in the citadel of Warsaw. For twenty-three days Jastrow was kept in solitary confinement; for seventy-two days he shared the cell of Rabbi Meisels. His release came on Feb. 12, 1862, when, being a Prussian subject, he was sent across the frontier. During his imprisonment he had been required to answer in writing three questions concerning the relation of the Jews to the Polish Christians in their opposition to the government (see "Hebrew Leader," July 15, 22, 1870).

Broken in health, Jastrow, with his family, spent the spring and summer of 1862 in Breslau, Berlin, and Dresden; in the autumn he accepted a call from Mannheim. A few weeks later, Nov., 1862, the order for his expulsion was revoked, and gave occasion for a controversy between the congregation at Warsaw (which had continued his salary until he went to Mannheim) and that of Mannheim; at Jastrow's request the latter released him. A few months after his return to Warsaw (Jan., 1863) the revolution broke out. During its progress, and while Jastrow was traveling, his Prussian passport was canceled, and he was not permitted to return to Warsaw.

Returns to Warsaw.

The literary results of his Polish period are: "Die Lage der Juden in Polen" (anonymous; Hamburg, 1859); "Kazania Polskie," a volume of Polish sermons (Posen, 1863); "Die Vorläufer des Polnischen Aufstandes" (anonymous; Hamburg, 1864). He probably had a considerable share in the production of "Beleuchtung eines Ministeriellen Gutachtens" (Hamburg, 1859 [?]). In July, 1864, Jastrow accepted a call to Worms as district rabbi, and while there he produced "Vier Jahrhunderte aus der Gesch. der Juden von der Zerstörung des Ersten Tempels bis zur Makkabäischen Tempelweihe" (Heidelberg, 1865).

In the autumn of 1866 he went to Philadelphia as rabbi of the German-Hebrew Congregation Rodeph Shalom, with which he was connected until his death, remaining in active service until 1892 and identifying himself with the interests of the Jewish community. The problem under discussion at the time was organization, urged in the Eastern States by Isaac Leeser, and in the Western by Isaac M. Wise. It dealt with higher education, representation, and the regulation of liturgical changes, and Jastrow's personality became a factor in its solution.

Aids Organization of American Jews.

When, through the exertions of Isaac Leeser, the Maimonides College was opened at Philadelphia, Oct., 1867, Jastrow occupied the chair of religious philosophy and Jewish history, and later also of Biblical exegesis; he was identified with the college until it closed its doors. He supported the plan of organizing the Board of Delegates of Civil and Religious Rights, and, under its auspices, the American Jewish Publication Society (1873). His main activity, however, from 1867 to 1871, was directed toward combating the tendencies expressed in the resolutions of the rabbinical conferences of 1869 and 1871. His opposition to them found expression in a series of polemical articles published in "The Hebrew Leader" and "The Jewish Times."

To the same period belongs his collaboration with Benjamin Szold in the revision of the latter's prayer-book ("'Abodat Yisrael") and home prayer-book ("Hegyon Leb"), and his translation of the same prayer-books into English. In his own congregation his influence effected consolidation and growth; in the Jewish community he participated in the formation and reorganization of societies.

In 1876 Jastrow fell severely ill, and for some years his public activities were limited by his poor health, which necessitated a sojourn in the south of Europe. During this period of withdrawal he fully matured the plans for his great work, "A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature" (London and New York, 1886–1903). When the dictionary was approaching completion in manuscript (1895), the Jewish Publication Society of America was about to begin work on its projected new translation of the Bible into English, and to Jastrow was entrusted the chief-editorship. At the time of his death the trans-

lation of more than half the books of the Bible had been revised by him. In addition to these two great undertakings, he was a member of the Publication Committee of the Jewish Publication Society from the time of its establishment, and was connected with the JEWISH ENCYCLOPEDIA as editor of the department of the Talmud; he took a prominent part in the proceedings of the Jewish Ministers' Association, held a seat in the central board of the Alliance Israélite Universelle at Paris, was on the committee of the Meḳize Nirdamim, was one of the vice-presidents of the American Federation of Zionists, and was active in relieving the needs, material and intellectual, of the Russian immigrants.

In 1900 the University of Pennsylvania conferred upon him the doctorate of literature.

Besides the journals previously mentioned, articles of his appear in the "Revue des Etudes Juives"; Frankel's "Monatsschrift"; Berliner's "Magazin für die Wissenschaft des Judenthums"; "Sippurim"; "Journal of Biblical Literature"; "Hebraica"; "Young Israel"; "Libanon"; "Jewish Record"; "Jewish Messenger"; "American Hebrew"; "Jewish Exponent"; etc.

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A. H. S.

JASTROW, MORRIS, JR.: American Orientalist and librarian; son of Marcus JASTROW; born Aug. 13, 1861, at Warsaw, Poland. His family removed to the United States in 1866, and settled in Philadelphia. Morris received his early education chiefly at private schools until, in 1877, he entered the University of Pennsylvania. He graduated from that university in 1881, and shortly afterward went to Europe with the intention of studying for the Jewish ministry. He entered the seminary at Breslau and at the same time took up the study of Oriental languages at the university there. In 1884 he received the degree of Ph.D. at Leipsic, and spent another year in Europe, continuing his studies in Paris and Strasburg. On his return to America he occupied the post of lecturer to his father's congregation for a year, but at the expiration of that period determined to leave the ministry. He was elected to the chair of Semitic languages in the University of Pennsylvania in 1892, a position he still (1904) holds; in 1898 he accepted the post of librarian of that university.

Jastrow is the author of "Religion of the Babylonians and Assyrians" (Boston, 1898), of which a revised edition in German is now appearing under the title "Die Religion Babyloniens und Assyriens" (1902 *et seq.*). He published also: "A Fragment of the Babylonian Dibbarra Epic" (Boston, 1891); the Arabic text of the two grammatical treatises of Abu Zakariyya Ḥayyuġ (Leyden, 1897); and "The Study of Religion" (London and New York, 1902). His literary activity has embraced the editing of "Selected Essays of James Darmesteter," translated by Helen Bachman Jastrow (Boston, 1895). He is the editor of a series of handbooks on the history of religion, of which three have appeared (1903), and has contributed numerous articles to the journals for Oriental languages and to the transactions of various learned societies in America and Europe.

A. F. H. V.

JATIVA or **XATIVA** (Hebrew שאטיבה; not identical with Setif, Algeria; Gross, "Gallia Judaica," p. 289): City in the kingdom of Valencia. The Jews of this locality were granted special privileges by Don Jaime, the conqueror of Valencia. He gave them houses and fields, and allotted them a street as a special quarter. In 1267 the bailiff of the city was ordered by the king to see that the Jews were not insulted or injured in their property. In 1320 they received permission to rebuild their synagogue. In 1336, when their privileges were renewed, they were so poor that they could no longer pay their taxes, which in 1274 had amounted to 600 sueldos. In the year of terror, 1391, the congregation dissolved, its members being either murdered or forced to accept baptism.

Here lived one Isaac ben Janaḥ, who in 1273 was freed of all taxes for five years. In the last third of the fourteenth century Phinehas ben Salamis of Lünel was rabbi of Jativa. He, as well as Rabbi Ḥabib and the aged scholar Ḥayyim ben Vivas, both of whom also resided in Jativa, corresponded with Isaac ben Sheshet.

BIBLIOGRAPHY: Rios, *Hist.* i. 405, ii. 153; Jacobs, *Sources*, Nos. 417, 536, 561, 788; Isaac ben Sheshet, *Responsa*, Nos. 253 *et seq.*, 297 *et seq.*, 326.

G. M. K.

JAVAL, EMILE: French physician and deputy; born May 5, 1839, at Paris; son of Leopold Javal. Emile studied both medicine and mineralogy (M.D. 1868); he devoted himself specially to ophthalmology, and invented an ingenious method for the diagnosis of astigmatism. He became one of the leading authorities on strabismus; and in 1877 he was appointed director of the ophthalmological laboratory of the Sorbonne. On July 28, 1885, he was elected member of the Academy of Medicine. In January of the same year he had been returned by a large majority as the Republican member for the district of Sens, and he sat on the benches of the Republican Union. At the general elections of the following October he was sent to the Chamber of Deputies by the department of Yonne. Here he opposed the Panama scheme. He did not offer himself for reelection in 1889. Javal is an officer of the Legion of Honor. In 1900 he was stricken with blindness.

Among his published works are the following: "Du Strabisme dans ses Applications à la Physiologie de la Vision," 1868; "Hygiène des Ecoles Maternelles et des Ecoles Primaires," 1884; "Mémoires d'Ophthalmometrie" (translated into four languages); "Manuel du Strabisme," 1894. Javal translated Helmholtz's "Handbuch der Physiologischen Optik."

BIBLIOGRAPHY: Vapereau, *Dict.*; *La Grande Encyclopédie*.

S. V. E.

JAVAL, ERNEST LEOPOLD: French administrative officer; born Sept. 25, 1843, at Paris; died there Sept. 1, 1897; son of Leopold JAVAL. He was a lieutenant in the Gardes Mobiles during the Franco-Prussian war (1870–71). In 1877 he was appointed successively subprefect of Boussac and Aubusson; in 1880, of Lunéville; in 1881, of Doucie

(June 27) and Guéret (July 30), and in the same year he became prefect of the department La Creuse at Guéret; in 1883, inspector of administrative service in the Ministry of the Interior; and in 1885, director of the Institution Nationale des Sourds-Muets. As a result of observations made during a prolonged visit to America, he introduced in the institution various innovations, including manual training and the oral method of instructing deaf-mutes. He was made a chevalier of the Legion of Honor in 1888.

S. J. Ka.

JAVAL, LEOPOLD: French politician; born at Mülhausen Dec. 1, 1804; died at Paris March 28, 1872. The son of a wealthy merchant, he entered the army and became a sublieutenant; as such he took part in the expedition against Algiers (1830). He subsequently resigned his commission and returned to France, where he interested himself in financial matters. Javal helped to establish in Paris the first omnibuses, which were known as "Orléanaises" and "Favorites." He became a bank director and established a model farm at Vauluisant; for planting pine trees in certain sandy plains he gained a gold medal at the Exposition of 1855, and he was awarded the cross of an officer of the Legion of Honor after the London Exhibition of 1863. Javal also took a prominent part in establishing the Alsatian railways.

In 1857 Javal was elected to the legislature as deputy for the Yonne department, and he consistently advocated free trade. He was reelected in 1863 and 1869, voted with the Left, opposed the Plébiscite, and aided Thiers and E. Picard in proclaiming the republic. The Yonne department sent him to the National Assembly in Feb., 1871. Javal represented the Jews of Alsace at the Central Consistory of Paris.

Bibliography: Larousse, *Dict.*; *La Grande Encyclopédie.*

S. V. E.

JAVAN (יון): Name of one of the seven sons of Japheth, given in the list of nations (Gen. x. 2, 4; comp. I Chron. i. 5, 7), and as such the progenitor of Elisha, Tarshish, the Hittim, and the Dodanim (Rodanim). The word corresponds to the Greek Ἰάων, the plural of which is Ἴαονες, with the digamma between the *a* and *o* (see Homer's "Iliad," xiii. 685). The Greek name denotes the Ionians, settled, when the list of Genesis was written, on the mainland of Greece and on the islands of the Ægean Sea as well as along the coast of Asia Minor. The Greeks were designated by this name in Assyrian ("Ya-wa-nu" [Greece], "Yawnai" [Greek]; Schrader, "K. A. T." 2d ed., pp. 87 *et seq.*) and in Old Persian, and the name was used in this sense by the Syrians, the Arabs, and the Egyptians. The question is still open whether in the Old Testament "Javan" connotes the Greeks, in keeping with this usage of other ancient peoples, or merely the Ionians proper. According to Stade ("De Populo Javan," Giessen, 1880), the term stands for the Ionians of Asia Minor in all pre-Persian passages of the Old Testament (*e.g.*, Ezek. xxvii. 13; Isa. lxvi. 19, and therefore also in Gen. x. 2, 4). It has the wider significance in Joel iii. 6 (Persian age), Zech. ix. 13, and Dan. viii. 21

In these passages the context shows merely that a distant country is meant (Isa. lxvi. 19) into which Israelites were sold as slaves (by the Phenicians and Philistines; Joel iii. 6). Something of this kind is certainly also referred to in Zech. ix. 13; in fact Ezekiel (xxvii. 13) speaks of "Ionian" (or Greek) slave-trading in the markets of Tyre. In Ezek. xxvii. 19 the word "Javan" is either a corruption of the text (in view of the circumstance that in verse 13 it is used in a clearly different meaning from that required here; see Cornill, "Ezekiel," pp. 351 *et seq.*), or it designates an Arabic people. Glaser ("Skizze der Gesch. und Geographie Arabiens," ii. 428) suggests that in this verse it is the name of the place called "Jain," not very far from Medina.

In Talmudic literature "Javan" stands unquestionably for Greece (*e.g.*, in Yoma 10a); "lashon Yewanit" means the Greek language. In late Hebrew "Javan" denotes the Russians, because they belong to the Greek Catholic Church; therefore Nathan Nate Hanover calls his description of the Chmielnicki persecution "Yewen Mezulah," punning on Ps. lxix. 3. In Yiddish literature and in the parlance of the Russian Jews "Javan" (pronounce "Yoven") denotes the soldier. So Perez in his sketch "Der Mèshullah": "Bei Yoven is a gut Cheder" = "Military service is a good training."

Bibliography: Ed. Meyer, *Die Heimat der Ionier*, in *Philologus*, new series, iii. 479 *et seq.*; Fr. Lénormant, *Histoire Ancienne de l'Orient*, i. 296, Paris, 1881; idem, *Les Origines de l'Histoire*, etc., i., ii. 1–29, Paris, 1884; Fr. Delitzsch, *Wo Lag das Paradies?* pp. 248–250, Leipsic, 1881; W. Max Müller, *Asien und Europa*, p. 370, *ib.* 1893; Stade, *De Populo Javan*, Giessen, 1880 (now incorporated in *Reden und Abhandlungen*, ib. 1899); Ed. Meyer, *Gesch. des Altertums*, i. 490–494, ii. 433, 685 *et seq.*, Stuttgart, 1883–84.

E. G. H.

JAWLIKAR, SAMUEL ISAAC: Beni-Israel; born about 1820 in Bombay. He enlisted in the Third Bombay Native Light Infantry April 4, 1840; was promoted jemidar Jan. 1, 1855; native adjutant March 19, 1855; subahdar Feb. 1, 1862; and subahdar-major May 12, 1869. He was admitted to the second class of the Order of British India Dec. 10, 1869, and to the first class Jan., 1877. He served with the Bombay column of the army of the Punjab 1848–49, was present during the siege of Multan from Dec. 27, 1848, to Jan. 22, 1849, and was present at the storming of Mundi Ava at Multan (Dec. 27, 1848). He was with the reserve brigade at the attack of the city of Multan Jan. 2, 1849, and at the battle of Gujarah Feb. 21, 1849, and accompanied General Gilbert's force in pursuit of the Sikh army under Shere Sing, witnessing its surrender at Hoormuck March 10, 1849. He next proceeded in pursuit of the Afghan army, then stationed at Peshawur. For the above services Jawlikar won the Punjab medal with two bars.

Jawlikar served also with the field force which penetrated the Eussufzee country north of Peshawur in Dec., 1849, for the purpose of chastising the hill tribes on the Swat border, and was present at the capture and destruction of the villages of Sujas, Pullival, Shairkhanee, and Zoorumundee in the Bazdurrah valley, for which he was awarded a medal and bar. He was in garrison at Canton, China, 1860–61, and gained a medal in the Abyssinian campaign of 1868.

Jawlikar after his retirement from the army became treasurer of the Thana Synagogue.

J. J. Hy.

JEARIM, MOUNT. See Chesalon.

JEBUS. See Jerusalem.

JEBUSITES (יבוסי, היבסי, היבוסי).—**Biblical Data:** One of the nations that occupied Palestine at the time of the invasion of the Israelites. In the list of the sons of Canaan, the Jebusite occupies the third place, between Heth and the Amorite (Gen. x. 15, 16; I Chron. i. 13, 14). This is also its position in Num. xiii. 29; in Josh. xi. 3, however, the Jebusite is mentioned between the Perizzite and the Hivite. On the other hand, in the oft-repeated enumeration of the tribes that occupied the land of Canaan, the Jebusite comes always at the end (Gen. xv. 21; Ex. iii. 8).

The Jebusites, stated to have dwelt in the mountains (Num. xiii. 29; Josh. xi. 3), were a warlike people. At the time of Joshua's invasion the capital of the Jebusites was Jerusalem, called also "Jebus" (Judges xix. 10, 11; II Sam. v. 6), whose king Adoni-zedek organized a confederacy against Joshua. Adoni-zedek was defeated at Beth-horon, and he himself was slaughtered at Makkedah (Josh. x. 1–27); but the Jebusites could not be driven from their mountainous position, and they dwelt at Jerusalem with the children of Judah and Benjamin (Josh. xv. 63; Judges i. 21).

The Jebusites contested David's entrance into Jerusalem (II Sam. v. 6–8). Later a notable Jebusite, Araunah, or Ornan, sold his thrashing-floor to David for the erection of an altar (II Sam. xxiv. 18–24; I Chron. xxi. 18–25). The Jebusites as well as the other tribes that had not been exterminated were reduced to serfdom by Solomon (I Kings ix. 20, 21). In the expression of Zechariah, "and Ekron will be as a Jebusite" (Zech. ix. 7), "Jebusite" must be taken to mean "Jerusalemite."

E. G. H. M. Sel.

——**In Rabbinical Literature:** The Jebusites, who are identical with the Hittites, derived their name from the city of Jebus, the ancient Jerusalem, which they inhabited. Within their territory lay the cave of Machpelah, which Abraham wished to buy. But they said to him: "We know that God will give this country to your descendants. Now, if you will make a covenant with us that Israel will not take the city of Jebus against the will of its inhabitants, we will cede to you the cave and will give you a bill of sale." Abraham, who was very anxious to obtain this holy burial-place, thereupon made a covenant with the Jebusites, who engraved its contents on bronze. When the people of Israel came into the promised land they could not conquer Jebus (comp. Judges i. 21) because the bronze figures, with Abraham's covenant engraved thereon, were standing in the center of the city.

The same was the case later with King David, to whom the Jebusites said: "You can not enter the city of Jebus until you have destroyed the bronze figures on which Abraham's covenant with our ancestors is engraved." David thereupon promised a captaincy to the person who should destroy the figures; and Joab secured the prize (comp. II Sam. v. 6; I Chron. xi. 6). David then took the city of Jebus from its owners; the right of appeal to the covenant with Abraham had been forfeited by them through the war they had waged against Joshua; and after the figures themselves had been destroyed, David had not to fear even that the people would reproach him with having broken the covenant. Nevertheless he paid the inhabitants in coin the full value of the city (comp. II Sam. xxiv. 24; I Chron. xxi. 25), collecting the money from all the tribes of Israel; so that the Holy City became their common property (Pirḳe R. El. xxxvi.; comp. David Luria's notes in his commentary *ad loc.*; on the money paid for Jerusalem, comp. Midr. Shemu'el xxxii., beginning; Sifre, Num. 42; Zeb. 16b).

According to a midrash quoted by Rashi on II Sam. v. 6, the Jebusites had in their city two figures —one of a blind person, representing Isaac, and one of a lame person, representing Jacob—and these figures had in their mouths the words of the covenant made between Abraham and the Jebusites.

S. S. L. G.

JECONIAH. See Jehoiachin.

JEDAIAH PENINI. See Bedersi, Jedaiah ben Abraham.

JEDIDAH: Mother of Josiah, King of Judah; daughter of Adaiah of Boscath, and wife of Amon (II Kings xxi. 26, xxii. 1). The name means "beloved."

E. G. H. I. M. P.

JEDIDIAH (GOTTLIEB) BEN ABRAHAM ISRAEL: Galician preacher and Masorite; lived at Lemberg in the seventeenth century. He wrote: "Ahabat ha-Shem," fifty haggadic expositions on Deut. x. 12 (Cracow, 1641; Lublin, 1645); "Shir Yedidut," commentary on the Masorah, in four parts and in alphabetical order (*ib.* 1644).

Bibliography: Fürst, *Bibl. Jud.* i. 340; Michael, *Or ha-Ḥayyim*, No. 943; Steinschneider, *Cat. Bodl.* col. 1288.

D. S. Man.

JEDIDIAH BEN MOSES OF RECANATI (called also **Amadeo of Rimini ben Moses of Recanati**): Italian scholar; flourished in the second half of the sixteenth century. At the request of Immanuel di Fano, Jedidiah translated, in 1580, the "Moreh Nebukim" into Italian, under the title "Erudizione di Confusi." Parts of this translation, which is still extant in manuscript (Parma MS. No. 5), were published in 1892 by G. Sacerdote, under the title "Una Versione Italiana Inedita del Moreh," in the "Rendiconti della R. Accademia dei Lincei." Jedidiah is mentioned, together with other Italian rabbis, in a responsum of the sixteenth century (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2317). He was the author of a Hebrew-Italian vocabulary of the Bible, entitled "Sefer Turgeman" (*ib.* No. 1498). In a manuscript collection of letters (*ib.* No. 241) are two addressed by him to Eleazar ben Solomon of Camerino. Some mathematical notes of Jedidiah and a hymn beginning with אורך במו פי. in which the name of the author is given in acrostic, were in manuscript in the library of the late D. Kaufmann.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 922; *idem*, in *Monatsschrift*, xliii. 33.

G. I. Br.

JEDIDJA. See Heinemann, Jeremiah; Periodicals.

JEDUTHUN: The name of one of the three great orders or gilds of Temple singers, in charge of the music of the Temple from David's day down into post-exilic times. In I Chron. xvi. 41, 42 Jeduthun is mentioned along with Heman as one of the musicians in service before the Ark of the Covenant; and also as the father of a class of doorkeepers (*ib.* xvi. 38, 42). In I Chron. xxv. 1, 6, and II Chron. v. 12 Jeduthun, Asaph, and Heman are mentioned as the three heads of the musical part of the Temple service. In II Chron. xxxv. 15 Jeduthun is called "the king's seer." In Neh. xi. 17 is mentioned the descendant of a Jeduthun engaged in service with the Levites. In I Chron. vi. 33, 39, 44, and xv. 17 the name "Ethan" seems to be used in place of "Jeduthun," and some scholars have devised a plan to show the possible philological identity of the two names.

The titles of three psalms (Ps. xxxix., lxii., and lxxvii.) contain the word "Jeduthun," possibly as indicating some kind of musical direction or instrument.

E. G. H. I. M. P.

JEHIEL ANAW. See Anaw.

JEHIEL BEN ASHER: Liturgical poet; flourished in Andalusia in the fourteenth and fifteenth centuries. He was the author of four liturgical poems, mentioned by Zunz ("L. G." p. 520), and of a dirge of twenty-five strophes on the persecution of the Jews in Spain in 1391. Jehiel was also the author of a poetical work entitled "Ma'aseh 'Ugah," published, together with Profiat Duran's "Iggeret Al Tehi Ka-Aboteka," at Constantinople about 1577. Firkovich claims to have seen in the possession of a Karaite of Constantinople named Joseph Ḳimḥi a manuscript containing a poem by Jehiel, entitled "Ha-Rewayah."

Bibliography: Steinschneider, *Cat. Bodl.* col. 1273; idem, *Jewish Literature*, p. 152; Dukes, in *Orient, Lit.* xi. 251; *Ha-Karmel*, ii. 385.

G. I. Br.

JEHIEL B. JEKUTHIEL ANAW. See Anaw.

JEHIEL BEN JOSEPH OF PARIS: Tosafist and controversialist; born at Meaux at the end of the twelfth century; died in Palestine in 1286. His French name was **Sir Vives,** and in rabbinical literature he is variously designated as **Jehiel of Paris, Jehiel the Holy, Jehiel the Pious,** and **Jehiel the Elder.** He was one of the most distinguished disciples of Judah Sir Leon, whom he succeeded, in 1224, as head of the Talmudical school of Paris. This school was attended under Jehiel's direction by three hundred disciples, among whom were the later renowned tosafists Isaac of Corbeil (Jehiel's son-in-law), Perez ben Elijah of Corbeil, Yaḳar of Chinon, Meïr of Rothenburg, and many other well-known rabbis of the thirteenth century. Jehiel was held in great esteem even by non-Jews; and, without giving any credence to the legends that present him as Saint Louis' councilor, it is quite probable that he was favorably received at court. Jehiel's position as chief of the Jewish community of Paris forced him into many controversies with Christians. Thus he once had to combat the arguments of the chancellor of Paris, who pretended to prove by the Bible that Jews are compelled by the demands of their ritual to use Christian blood. On another occasion he debated with a friar who, on the strength of a misunderstood Biblical text, maintained that Jews could not, consistently with their belief, bear witness in courts of justice.

But these minor controversies were trivial in comparison with the disputation which, in the presence of Saint Louis and his court, he, together with two other rabbis, had to sustain in 1240 against the apostate Nicholas Donin, who denounced the Talmud as containing blasphemies against Christianity. The result of this controversy was, as was to be expected, the condemnation of the Talmud; but Jehiel displayed on that occasion great courage and dignity. At first he refused to enter into the discussion, alleging that the popes had assured independence to the Jews in their domestic affairs, and that the Talmud was the very essence of their lives. Then, being assured by the queen that the lives of the Jews were in no danger, he consented to answer any questions submitted to him, but positively refused to take an oath. After the controversy the state of the French Jews grew daily worse, and Jehiel had the mortification of seeing his son thrown into prison upon a baseless charge. He decided, therefore, together with his son to leave his native country for Palestine, where he stayed until his death.

Jehiel was the author of tosafot on the Talmudical treatises Berakot, Shabbat, Pesaḥim, Mo'ed Ḳaṭan, Beẓah, Yebamot, Ketubot, Baba Ḳamma, Ḥullin, Zebaḥim, and probably Menaḥot; but these tosafot are no longer in existence. By the later tosafists, Jehiel is mentioned as a Biblical commentator. He wrote also halakic decisions, several of which are cited by Mordecai ben Hillel and Meïr of Rothenburg and in "Orḥot Ḥayyim." See Disputations; Donin, Nicholas, of La Rochelle.

Bibliography: Carmoly, *Itinéraire*, p. 183; Zunz, *Z. G.* p. 42; Zadoc Kahn, in *R. E. J.* i. 232; *Monatsschrift*, 1869, p. 148; Grätz, *Gesch.* vii. 130; Gross, *Gallia Judaica*, pp. 526–531.

S. S. I. Br.

JEHIEL MICHAEL BEN ELIEZER: Rabbi at Nemirov, Russia; murdered May, 1648. When the hordes of Chmielnicki, taking Nemirov, began the work of pillage and massacre, a Cossack concealed Jehiel, hoping that the latter would show him where the Jews had hidden their wealth. A shoemaker, however, discovered Jehiel and his mother, dragged them to the cemetery, and murdered them. Jehiel was the author of a work entitled "Shibre Luḥot," containing homilies on several Sabbatic sections and the various Biblical readings given in the Talmud. The work was published posthumously at Lublin in 1680.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1247; Fuenn, *Keneset Yisrael*, p. 526.

H. R. I. Br.

JEHIEL MICHAEL BEN JUDAH LÖB (known also as **Michael Ḥasid**): Rabbi of Berlin; died March, 1728. After filling the office of rabbi in several Polish communities he removed about 1701 to Berlin, where, with his brother-in-law Aaron, he was entrusted with the direction of the yeshibah founded by Jost Liebman. When in 1713 Aaron was called to the rabbinate of Frankfort-on-the-Oder, Jehiel was nominated rabbi of Berlin.

This nomination was ratified by royal edict in 1714, which provided that when the rabbinate of Frankfort became vacant it would be annexed to that of Berlin. Accordingly on the death of Aaron in 1721 Jehiel's jurisdiction was extended to Frankfort. Jehiel was a Talmudist of high repute, and was well versed in Cabala. His predilection for Cabala was, indeed, so great that he blindly gave his approbation to the works of the Shabbethaian Ḥayyun. Jehiel, however, was not long in acknowledging his fault, and at the conference of rabbis held at Frankfort-on-the-Oder in 1726 he was the first to demand that a "ḥerem" should be launched against the followers of Shabbethai Ẓebi, and that all the cabalistic works published since 1666 in which Shabbethaian ideas were expressed should be put under the ban.

Jehiel's distrust of the Cabala became, indeed, so great that he abstained from publishing his own cabalistic works, fearing lest they might be interpreted in the Shabbethaian spirit. Jehiel wrote novellæ on Megillah (published with the text at Berlin in 1714) and on Rosh ha-Shanah (published in the 1726 Amsterdam edition of the Talmud). Other novellæ and homilies of his are scattered in various works of his contemporaries, such as the "Ḳol Yehudah" of Judah Glogau, the "Asifat Ḥakamim" of Israel Isserles, etc. He annotated the commentary on Canticles of his son-in-law Joel ben Jekuthiel Sachs, and wrote "Miklal Yofi," annotations on the haggadot found in the Jerusalem Talmud (published as a supplement to the "Yefeh Mareh" of Samuel Jaffe; Berlin, 1725–26). Jehiel left several cabalistic works in manuscript.

Bibliography: Landshuth, *Toledot Anshe Shem*, pp. 11 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1274; Ludwig Geiger, *Gesch. der Juden in Berlin*, p. 40; Fuenn, *Keneset Yisrael*, p. 524.

K. I. Br.

JEHIEL MICHAEL BEN UZZIEL OF GLOGAU: Rabbinical author; died in Vienna 1730. He was well versed in the Midrashim, and was the author of "Nezer ha-Ḳodesh," an extensive commentary on Midrash Rabbah, a part of which, namely, on the first section of Genesis, was published in Tessnitz 1718. Jehiel carried on a correspondence with Jacob Emden, as is mentioned in "She'elot Ya'beẓ," No. 2.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 85; Fuenn, *Keneset Yisrael*, p. 521.

S. S. N. T. L.

JEHIEL OF PISA: Philanthropist and scholar of Pisa; died there Feb. 10, 1492. The wealth he had acquired in the banking business he spent liberally for charitable purposes. Himself a scholar, he extended his protection to Jewish learning. Johanan Alemanno, the teacher of Pico di Mirandola, seems to have lived for years in Jehiel's house. Jehiel was on intimate terms with Don Isaac Abravanel, with whom he carried on a correspondence. In 1472 Abravanel induced Lopo de Almeida and the physician Joao Sezira, Alfonso's ambassadors to the pope, to pay Jehiel a visit. They carried costly presents to Jehiel's wife from Abravanel, and valuable manuscripts, among which were copies of Abravanel's own works, to Jehiel.

The end of Jehiel's life was embittered by the apostasy of one of his daughters. On that occasion Abravanel wrote him a letter of consolation, in which he reminded him of the saying of the Rabbis (M. Ḳ. 20b) that the result of education is not dependent upon the merits of the parents: thorns grow in every field among the ears of corn.

Gedaliah ibn Yaḥya relates that most of Jehiel's fortune was spent in aiding the refugees of Spain. Jehiel's death was bewailed by the poets and writers of his time, such as Eliezer Ezra of Volterra, Solomon of Camerino, and the astronomer Abba Mari Ḥalfon.

Bibliography: *Ozar Neḥmad*, ed. Blumenfeld, ii. 65 *et seq.*; Grätz, *Gesch.* viii. 239; Kaufmann, in *R. E. J.* xxvi. 84.

G. I. Br.

JEHOAHAZ: 1. Son of Jehu; second king in the fifth dynasty of northern Israel; reigned 814–797 B.C. During the period of his rule Syria under Hazael and Ben-hadad became particularly aggressive (II Kings xiii. 1–9, 22); Israel's army was reduced to a mere handful of troops (*ib.* xiii. 7); and the land was practically at the mercy of the Syrians, as foretold by Elisha the prophet (*ib.* viii. 12). Israel's religious decline is likewise noted, in the continuation of the abominations of Asherah worship in Samaria (*ib.* xiii. 6). The humility of Jehoahaz and his appeal to Yhwh call forth the statement that a savior was given and Israel was released from its oppression. Just when that savior appeared or who he was is not determined. But in II Kings xiii. 25, xiv. 27, Jehoahaz's son Joash and his grandson Jeroboam II. would seem to fulfil the requirements. It is also true that Adad-nirari III., King of Assyria (812–783 B.C.), made campaigns into the west (804–797), and on one of the incursions captured and sacked the city of Damascus, and thus removed the worst enemy of Israel's prosperity (Schrader, "K. A. T." 3d ed., p. 260).

Bibliography: Commentaries on *Kings*; histories of Israel by Stade, Guthe, and Winckler (i. 154); Goodspeed, *Hist. of Assyria and Babylonia*; J. F. McCurdy, *History, Prophecy, and the Monuments*; Price, *Monuments and Old Testament*, §§ 140–142.

2. (Called also **Shallum.**) Third son of Josiah, King of Judah (II Kings xxiii. 31, 36). In I Chron. iii. 15 Shallum is named as the fourth son of Josiah; but the ages given of those who became king show that Zedekiah (II Kings xxiv. 18) was the youngest. The identity of Jehoahaz and Shallum seems to be established by the evidence of the chronicler above indicated and of Jer. xxii. 11. The change to the more dignified regal name may have been made at his coronation. Immediately upon the death of Josiah at the hands of Necho in 608 B.C., the people of the land took Jehoahaz and anointed him king in the place of his father, although he was not the first in the line of succession. This fact attests the popularity of the young man, and probably also his political affiliations or policy, as being in line with those of his father. At any rate his disposition (Ezek. xix. 2–4) was such that Necho had him seized and carried to Riblah in the plains of Hamath, the seat of Necho's authority. Jehoahaz's elder brother Eliakim, under his new name "Jehoiakim," was enthroned under Egyptian suzerainty; and the land was laid under tribute to Egypt's coffers. The captive king, Jehoahaz, was carried prisoner to Egypt (Ezek. xix. 4), and he here disap-

pears from history, mourned as having gone never to return to his native land (Jer. xxii. 10–12).

Bibliography: Commentaries on *Kings* and *Chronicles*; and the histories of Israel mentioned above.

3. Name, occurring in two passages in II Chronicles (xxi. 17, xxv. 23), for Ahaziah, King of Judah. Etymologically the names "Aḥazyah" and "Yeho-'aḥaz" are one and the same; the element "Yah" following in the one case, and the longer "Yeho" preceding in the other. See Ahaziah.

E. G. H. I. M. P.

JEHOASH. See Joash.

JEHOIACHIN.—Biblical Data: King of Judah; son and successor of Jehoiakim (II Kings xxiv. 6); reigned a little over three months. He was scarcely on the throne when Jerusalem was besieged by Nebuchadnezzar, King of Babylon. Unable to resist, he soon surrendered with the queen-mother Nehushta, the servants, captains, and officers. With these he was sent captive to Babylon. The treasures of the palace and the sacred vessels of the Temple were also carried away. For thirty-six years Jehoiachin remained in prison at Babylon, his throne having been given by Nebuchadnezzar to Mattaniah (son of Josiah), whose name was changed to "Zedekiah" (*ib.* xxiv. 11–17; II Chron. xxxvi. 9–10; Jer. xxxvii. 1). When Nebuchadnezzar died, his son Evil-merodach released Jehoiachin and gave him an honorable seat at his own table (II Kings xxv. 27–30; Jer. lii. 31–34).

E. G. H. B. P.

——**In Rabbinical Literature:** Jehoiachin was made king in place of his father by Nebuchadnezzar; but the latter had hardly returned to Babylon when some one said to him, "A dog brings forth no good progeny," whereupon he recognized that it was poor policy to have Jehoiachin for king (Lev. R. xix. 6; Seder 'Olam R. xxv.). In Daphne, near Antiochia, Nebuchadnezzar received the Great Sanhedrin, to whom he announced that he would not destroy the Temple if the king were delivered up to him. When the king heard this resolution of Nebuchadnezzar he went upon the roof of the Temple, and, turning to heaven, held up the Temple keys, saying: "As you no longer consider us worthy to be your ministers, take the keys that you have entrusted to us until now." Then a miracle happened; for a fiery hand appeared and took the keys, or, as others say, the keys remained suspended in the air where the king had thrown them (Lev. R. *l.c.*; Yer. Sheḳ. vi. 50a; other versions of the legend of the keys are given in Ta'an. 29a; Pesiḳ. R. 26 [ed. Friedmann, p. 131a], and Syriac Apoc. Baruch, x. 18). The king as well as all the scholars and nobles of Judah were then carried away captive by Nebuchadnezzar (Seder 'Olam R. *l.c.*; compare Ratner's remark *ad loc.*). According to Josephus, Jehoiachin gave up the city and his relatives to Nebuchadnezzar, who took an oath that neither they nor the city should be harmed. But the Babylonian king broke his word; for scarcely a year had elapsed when he led the king and many others into captivity.

Jehoiachin's sad experiences changed his nature entirely, and as he repented of the sins which he had committed as king he was pardoned by God, who revoked the decree to the effect that none of his descendants should ever become king (Jer. xxii. 30; Pesiḳ., ed. Buber, xxv. 163a, b); he even became the ancestor of the Messiah (Tan., Toledot, 20 [ed. Buber, i. 140]). It was especially his firmness in fulfilling the Law that restored him to God's favor. He was kept by Nebuchadnezzar in solitary confinement, and as he was therefore separated from his wife, the Sanhedrin, which had been expelled with him to Babylon, feared that at the death of this queen the house of David would become extinct.

They managed to gain the favor of Queen Semiramis, who induced Nebuchadnezzar to ameliorate the lot of the captive king by permitting his wife to share his prison. As he then manifested great self-control and obedience to the Law, God forgave him his sins (Lev. R. xix., end). Jehoiachin lived to see the death of his conqueror, Nebuchadnezzar, which brought him liberty; for within two days of his father's death Evil-merodach opened the prison in which Jehoiachin had languished for so many years.

Jehoiachin's life is the best illustration of the maxim, "During prosperity a man must never forget the possibility of misfortune; and in adversity must not despair of prosperity's return" (Seder 'Olam R. xxv.). On the advice of Jehoiachin, Nebuchadnezzar's son cut his father's body into 300 pieces, which he gave to 300 vultures, so that he could be sure that Nebuchadnezzar would never return to worry him ("Chronicles of Jerahmeel," lxvi. 6). Evil-merodach treated Jehoiachin as a king, clothed him in purple and ermine, and for his sake liberated all the Jews that had been imprisoned by Nebuchadnezzar (Targ. Sheni, near the beginning). It was Jehoiachin, also, who erected the magnificent mausoleum on the grave of the prophet Ezekiel (Benjamin of Tudela, "Itinerary," ed. Asher, i. 66). In the Second Temple there was a gate called "Jeconiah's Gate," because, according to tradition, Jeconiah (Jehoiachin) left the Temple through that gate when he went into exile (Mid. ii. 6).

S. S. L. G.

JEHOIADA: High priest under Ahaziah, Athaliah, and Jehoash (Joash). By his marriage with the princess Jehosheba or Jehoshabeath, daughter of Jehoram, he became the brother-in-law of Ahaziah (II Chron. xxii. 11). After the death of Ahaziah at Megiddo, Athaliah slew all the royal family of Judah (II Kings ix. 27, xi. 1; II Chron. xxii. 10) with the exception of Jehoash (Joash), whom Jehoiada and his wife had stolen from among the king's sons and whom they kept hidden for six years in the Temple.

Athaliah, who had usurped the throne of Judah (842–836 B.C.), promoted the worship of Baal and produced disgust among those who adhered to the true worship. In the seventh year of her reign a great and enthusiastic assembly took place in the Temple which hailed Jehoash (Joash), whom Jehoiada had brought from his hiding-place, as the legal claimant to the throne of Judah. Under the guidance of Jehoiada, Baal-worship was renounced, the altar and temple of Baal were destroyed, and other measures were taken for the purification of the

Temple. Jehoiada died at the age of 130, "and was buried in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house" (II Chron. xxiv. 16).

E. G. H. B. P.

JEHOIAKIM.—Biblical Data: King of Judah (608–597 B.C.); eldest son of Josiah, and brother and successor of Jehoahaz (Shallum), whom Pharaoh-necho had deposed. When placed on the throne, his name, originally "Eliakim," was changed to "Jehoiakim" (II Kings xxiii. 34). During his reign Nebuchadnezzar invaded Palestine, entered Jerusalem, and compelled Jehoiakim to pay tribute to him. After three years Jehoiakim rebelled against Nebuchadnezzar (*ib.* xxiv. 1), thereby bringing ruin upon himself and upon the country. Dying after a wicked reign of eleven years, he was buried "with the burial of an ass, drawn, and cast forth beyond the gates of Jerusalem" (Jer. xxii. 19). It was Jehoiakim who slew the prophet Uriah "and cast his dead body into the graves of the common people" (*ib.* xxvi. 23); and it was he also who impiously "cut with the penknife and cast into the fire" Jeremiah's roll of prophecies from which Jehudi had read three or four leaves to the king (*ib.* xxxvi. 23). Jehoiakim's history is briefly stated in II Kings xxiii. 34–xxiv. 6 and II. Chron. xxxvi. 4–8, which must be read in connection with Jer. xxii. 13–19, xxvi., xxxvi.

E. G. H. B. P.

——**In Rabbinical Literature:** Although Jehoiakim was Josiah's eldest son, he was passed over at the latter's death as being unworthy to be his father's successor, and his brother Jehoahaz mounted the throne in his place. Jehoahaz was publicly anointed king to offset his brother's claims to the throne (Seder 'Olam R. xxiv.; Hor. 11b; Ratner's objection *ad loc.* to Seder 'Olam was anticipated and answered by the Gemara). When, subsequently, Jehoiakim took the government, after Jehoahaz had been led captive to Egypt, he showed how little he resembled his pious father: he was a godless tyrant, committing the most atrocious sins and crimes. He lived in incestuous relations with his mother, daughter-in-law, and stepmother, and was in the habit of murdering men, whose wives he then violated and whose property he seized. His garments were of "sha'aṭnez," and in order to hide the fact that he was a Jew, he had made himself an epispasm by means of an operation, and had tattooed his body (Lev. R. xix. 6; Tan., Lek Leka, end; Midr. Aggadat Bereshit xlviii.; see also Sanh. 103b). He even boasted of his godlessness, saying, "My predecessors, Manasseh and Amon, did not know how they could make God most angry. But I speak openly; all that God gives us is light, and this we no longer need, since we have a kind of gold that shines just like the light; furthermore, God has given this gold to mankind [Ps. cxv. 16] and is not able to take it back again" (Sanh. *l.c.*).

When Jehoiakim was informed that Jeremiah was writing his Lamentations, he sent for the roll, and calmly read the first four verses, remarking sarcastically, "I still am king." When he came to the fifth verse and saw the words, "For the Lord hath afflicted her for the multitude of her transgressions" (Lam. i. 5), he took the roll, scratched out the names of God occurring therein, and threw it into the fire (M. K. 26a). No wonder then that God thought of "changing the world again into chaos," and refrained from doing so only because the Jewish people under this king were pious (Sanh. 103a). Yet punishment was not withheld. Nebuchadnezzar came with his army to Daphne, near Antiochia, and demanded from the Great Sanhedrin, whose members came to pay him their respects, that Jehoiakim be delivered to him, in which case he would not disturb the city and its inhabitants. The Sanhedrin went to Jehoiakim to inform him of Nebuchadnezzar's demand, and when he asked them whether it would be right to sacrifice him for their benefit, they reminded him of what David did in a similar case with the rebel Sheba (Lev. R. xix. 6).

Various opinions have been handed down concerning the circumstances of Jehoiakim's death, due to the difficulty of harmonizing the conflicting Biblical statements on this point (II Kings xxiv. 6; Jer. xxii. 18, 19; II Chron. xxxvi. 6). According to some, he died in Jerusalem before the Sanhedrin could comply with the demand made by Nebuchadnezzar, who therefore had to be content with the king's body, which was cast to him over the walls. Another version says that he died while being let down over the wall. Others, again, maintain that after leading him through the whole land of Judah, Nebuchadnezzar killed him, and then threw his corpse piecemeal to the dogs, or, as one version has it, put it into the skin of a dead ass (Lev. R. xix. 6; Seder 'Olam R. xxv., agreeing in part with Josephus, "Ant." x. 6, § 3; see also Jerome to Jer. xxii. 18, and NEBUCHADNEZZAR IN RABBINICAL LITERATURE).

Even this shameful death, however, was not to be the end of the dead king, upon whose skull were scratched the words, "This and one more." After many centuries the skull was found by a scholar before the gates of Jerusalem; he piously buried it, but as often as he tried to cover it the earth refused to hold it. He then concluded that it was the skull of Jehoiakim, for whom Jeremiah had prophesied such an end (Jer. xxii. 18); and as he did not know what to do with it, he wrapped it in a cloth and hid it in a closet. After a time his wife found it and showed it to a neighbor, who said: "Your husband had another wife before you whom he can not forget, and therefore he keeps her skull." Thereupon the wife threw it into the fire, and when her husband returned he knew what the enigmatical words "this and one more" meant (Sanh 82a, 104a). Notwithstanding his many sins, Jehoiakim is not one of the kings who have no part in the future world (Sanh. 103b).

S. S. L. G

JEHONADAB (JONADAB): Son of Rechab, a Kenite (I Chron. ii. 55), the founder of the so-called Rechabites (I Chron. ii. 55; Jer. xxxv. 6–7). The English versions transliterate everywhere in Jeremiah "Jonadab," although the Masoretic text reads thus in Jer. xxxv. 6, 10, 19 only. The name signifies "God promised or gave" (comp. "Chemoshnadab"). Jehonadab was contemporary with Jehu, King of Israel, whom he met on his way to the city of

Samaria, where he purposed to eradicate the worship of Baal. Jehu, discovering in him a ready ally, took him into his chariot, and on the way they concocted the scheme which ended with the massacre of the worshipers of Baal (II Kings x. 15-23). The good example set by Jehonadab was followed by his descendants, and in consequence a blessing was pronounced upon him and them by the prophet Jeremiah (Jer. xxxv. 18-19).

E. G. H. B. P.

JEHORAM (JORAM): 1. King of Israel (852-842 B.C.); son of Ahab and Jezebel; brother and successor of Ahaziah. Like his predecessors, Jehoram worshiped Baal. With Jehoshaphat and the King of Edom, Jehoram attacked Mesha, King of Moab. In the war between Syria and Israel, Elisha befriended Jehoram, revealing to him the plans of the enemy. Subsequently, when Ben-hadad besieged Samaria, reducing the city almost to starvation, Jehoram sought to kill the prophet. The latter, however, foretold a period of plenty, which quickly came, and the old relation between the king and the prophet was restored. When Hazael revolted in Damascus, as Elisha had predicted (II Kings viii. 12), Jehoram made an alliance with his nephew Ahaziah, King of Judah, the two kings going forth to take Ramoth-gilead from Syria. The project failed; Jehoram was wounded, and he withdrew to Jezreel to recover. Attacked by Jehu, the commander of the army in rebellion against Jehoram, he fell pierced by an arrow (see JEHU). With the death of Jehoram the dynasty of Omri became extinct.

E. G. H. B. P.

2. Fifth king of Judah; son of Jehoshaphat and grandson of Asa. He was first named as regent in 854 B.C., when his father went with Ahab to fight the Assyrians at Karkar (comp. II Kings i. 17, iii. 1, viii. 16). He was entrusted with the full reins of government in the twenty-third year (849 B.C.) of his father's reign, and he ruled eight years. The records of his reign are given in II Kings viii. 16-24, 27; and II Chron. xxi. After his father died, and he had secured himself in power, he slew his six brothers (to whom his father had given fenced cities and great wealth) and certain other influential men in Israel (II Chron. xxi. 2-4).

Jehoram took to wife Athaliah, daughter of Ahab of Israel, "and he walked in the way of the kings of Israel, as did the house of Ahab" (II Kings viii. 18, 27). His wickedness would have brought his people to destruction, except for the promise to David "to give him always a light, and to his children" (*ib.* viii. 19; comp. I Kings xi. 36, xv. 4). The Edomites, who apparently had been subservient to Judah since David's day (II Sam. viii. 14), revolted. Jehoram's attempt to force them to submit almost resulted in fatal disaster to his own troops. His army was surrounded, but under cover of night succeeded in cutting its way out and retreating to its own territory. About the same time Libnah revolted, and the Philistines and Arabians invaded the land of Judah, captured and sacked Jerusalem, and carried off all the royal household except Jehoahaz (Ahaziah; II Chron. xxi. 16, 17). During this time the king received a letter of warning from Elijah (*ib.* 12-15).

Jehoram's idolatry, viciousness, and general wickedness brought upon him an incurable disease. At the end of two years of intense suffering he died, unmourned, and despised by his own people. They "made no burning for him, like the burning of his fathers," and "they buried him in the city of David, but not in the sepulchres of the kings" (*ib.* xxi. 19, 20).

BIBLIOGRAPHY: Commentaries on *Kings* and *Chronicles*; histories of Israel by Stade, Guthe, Winckler, and others; J. F. McCurdy, *History, Prophecy, and the Monuments*; Price, *Monuments and Old Testament*.

E. G. H. I. M. P.

JEHOSHABEATH (called also **Jehosheba**): Daughter of Jehoram, King of Judah, and wife of the high priest Jehoiada, together with whom she saved her brother's son Joash from Athaliah (II Kings xi. 2; II Chron. xxii. 11).

E. G. H. B. P.

JEHOSHAPHAT: Son of Asa; fourth king of Judah (873-*c.* 849 B.C.); contemporary of Ahab, Ahaziah, and Jehoram, kings of Israel. He inaugurated a policy which was contrary to that pursued by his predecessors, by recognizing the conditions created by the division of the realm, and by entering into a close alliance with the Northern Kingdom. In execution of this policy, his son JEHORAM married Athaliah, Ahab's daughter (I Kings xxii. 51; I Chron. iii. 11; II Kings viii. 18; II Chron. xxi. 6). Jehoshaphat took part in the expedition undertaken by Ahab against the Arameans (I Kings xxii. 1 *et seq.*; II Chron. xviii. 3 *et seq.*), and together with JEHORAM of Israel waged war upon King MESHA of Moab (II Kings iii. 4 *et seq.*; comp. II Chron. xx. 1 *et seq.*, where the episode is embellished with religious and miraculous elements). He also had the ambition to emulate Solomon's maritime ventures to Ophir, and built a large vessel for Tarshish. But when this boat was wrecked at Ezion-geber he relinquished the project (I Kings xxii. 48 *et seq.*; II Chron. xx. 35 *et seq.*).

In I Kings xxii. 43 the piety of Jehoshaphat is briefly dwelt on. Chronicles, in keeping with its tendency, elaborates this trait of the king's character. According to its report (II Chron. xvii. 7 *et seq.*, xix. 4 *et seq.*) Jehoshaphat organized a missionary movement by sending out his officers, the priests, and the Levites to instruct the people throughout the land in the Law of YHWH, the king himself delivering sermons. Ecclesiastical and secular jurisdictions, according to II Chron. xix. 11, were by royal command kept distinct.

Underlying this ascription to the king of the purpose to carry out the Priestly Code, is the historical fact that Jehoshaphat took heed to organize the administration of justice on a solid foundation, and was an honest worshiper of YHWH. In connection with this the statement that Jehoshaphat expelled the "Ḳedeshim" (R. V. "Sodomites") from the land (I Kings xxii. 46) is characteristic; while II Chron. xix. 3 credits him with having cut down the Asherot. The report (II Chron. xvii. 6) that he took away the "high places" (and the Asherim) conflicts with I Kings xxii. 44 (A. V. v. 43) and II Chron.

xx. 33. The account of Jehoshaphat's tremendous army (1,160,000 men) and the rich tribute received from (among others) the Philistines and the Arabs (II Chron. xvii. 10 *et seq.*) is not historical. It is in harmony with the theory worked out in Chronicles that pious monarchs have always been the mightiest and most prosperous.

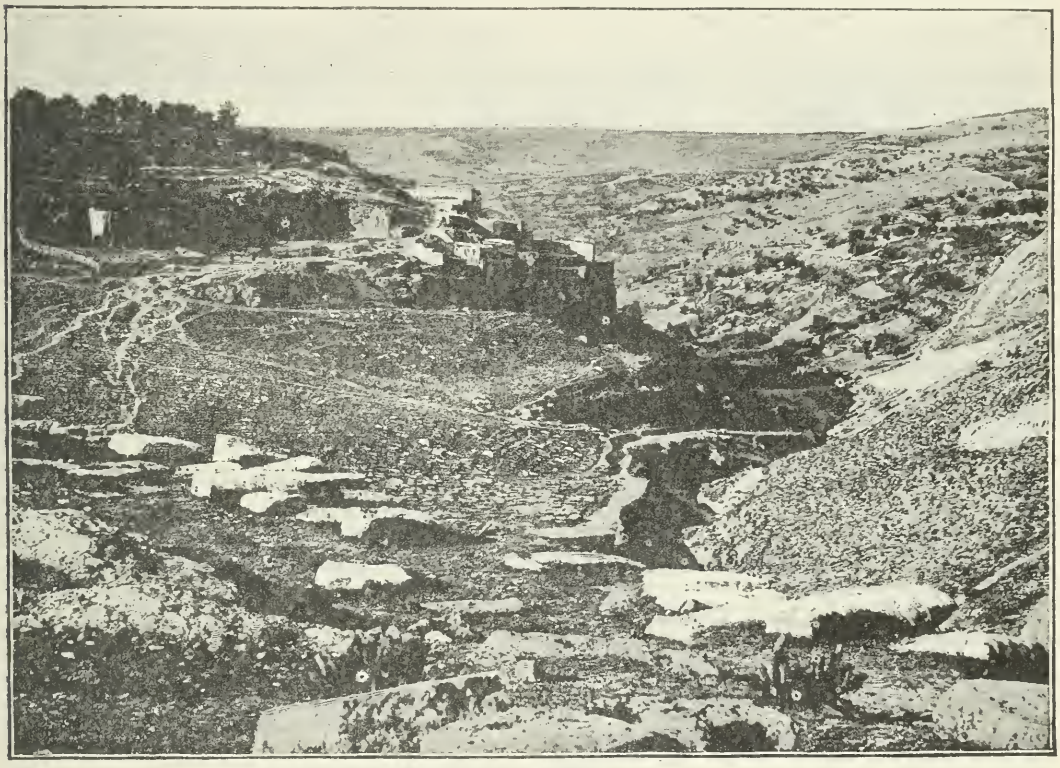
BIBLIOGRAPHY: Commentaries on *Kings* and *Chronicles*; the histories of Stade, Guthe, Winckler, Piepenbring, Smith, and Ewald; Hastings, *Dict. Bible*; Guthe, *Kurzes Bibel Wörterb.*; Cheyne and Black, *Encyc. Bibl.*; Riehm, *Handwörterb.* 2d ed.

E. G. H.

JEHOSHAPHAT, VALLEY OF: A valley mentioned by the prophet Joel (Joel iv. [A. V. iii.] 2, 12), where, after the return of Judah and Jerusalem from the Captivity, YHWH would gather all the heathen and would sit in judgment on their misdeeds to Israel. On account of the significance of the name "Jehoshaphat" ("YHWH judges") some commentators and translators have thought the designation "Valley of Jehoshaphat" to represent only an imaginary locality. Thus Theodotion renders *τὴν χώραν τῆς κρίσεως* ("the land of judgment"); Targum Jonathan, מישר פלוג דינא ("the plain of the settlement of judgment"). The name is first met with in the fourth century of the common era, having been applied by the unknown Pilgrim of Bordeaux in 333. It has since continued to be so used among Jews, Christians, and Mohammedans, who identify it with the valley of KIDRON (the present Wadi Sitti Maryam, which separates Jerusalem from the Mount of Olives, and through which at one time the stream Kidron flowed), and believe that the Last Judgment will be held there. According to the Midrash Tehillim (viii.; quoted by Neubauer, "G. T." p. 51) no "valley called Jehoshaphat" exists (ואין עמק ששמו יהושפט).

E. G. H. B. P.

JEHOVAH: A mispronunciation (introduced by Christian theologians, but almost entirely disregarded by the Jews) of the Hebrew "YHWH," the (ineffable) name of God (the TETRAGRAMMATON or "Shem ha-Meforash"). This pronunciation is grammatically impossible; it arose through pronouncing the vowels



VALLEY OF JEHOSHAPHAT.
(From a photograph by Bonfils.)

of the "ḳere" (marginal reading of the Masorites: אֲדֹנָי = "Adonay") with the consonants of the "ketib" (text-reading: יהוה = "YHWH") — "Adonay" (the Lord) being substituted with one exception wherever YHWH occurs in the Biblical and liturgical books. "Adonay" presents the vowels "shewa" (the composite ֲ under the guttural א becomes simple ַ under the י), "ḥolem," and "ḳameẓ," and these give the reading יְהֹוָה (= "Jehovah"). Sometimes, when the two names יהוה and אדני occur together, the former is pointed with "ḥatef segol" (ֱ) under the י—thus, יֱהוִֹה (="Jehovah")—to indicate that in this combination it is to be pronounced "Elohim" (אֱלֹהִים). These substitutions of "Ado-

nay" and "Elohim" for YHWH were devised to avoid the profanation of the Ineffable Name (hence יהוה is also written ה׳, or even ד׳, and read "ha-Shem" = "the Name").

The reading "Jehovah" is a comparatively recent invention. The earlier Christian commentators report that the Tetragrammaton was written but not pronounced by the Jews (see Theodoret, "Question. xv. in Ex." [Field, "Hexapla," i. 90, to Ex. vi. 3]; Jerome, "Præfatio Regnorum," and his letter to Marcellus, "Epistola," 136, where he notices that "PIPI" [= ΠΙΠΙ = יהוה] is presented in Greek manuscripts; Origen, see "Hexapla" to Ps. lxxi. 18 and Isa i. 2; comp. concordance to LXX. by Hatch and Redpath, under ΠΙΠΙ, which occasionally takes the place of the usual *κύριος*, in Philo's Bible quotations; *κύριος* = "Adonay" is the regular translation; see also AQUILA).

"Jehovah" is generally held to have been the invention of Pope Leo X.'s confessor, Peter Galatin ("De Arcanis Catholicæ Veritatis," 1518, folio xliii.), who was followed in the use of this hybrid form by Fagius (= Büchlein, 1504–49). Drusius (= Van der Driesche, 1550–1616) was the first to ascribe to Peter Galatin the use of "Jehovah," and this view has been taken since his days (comp. Hastings, "Dict. Bible," ii. 199, *s.v.* "God"; Gesenius-Buhl, "Handwörterb." 1899, p. 311; see Drusius on the tetragrammaton in his "Critici Sacri," i. 2, col. 344). But it seems that even before Galatin the name "Jehovah" had been in common use (see Drusius, *l.c.* notes to col. 351). It is found in Raymond Martin's "Pugio Fidei," written in 1270 (Paris, 1651, iii., pt. ii., ch. 3, p. 448; comp. T. Prat in "Dictionnaire de la Bible," *s.v.*). See also NAMES OF GOD.

The pronunciation "Jehovah" has been defended by Stier ("Hebr. Lehrgebäude") and Hölemann ("Bibelstudien," i.).

The use of the composite "shewa" "ḥatef segol" (ֱ) in cases where "Elohim" is to be read has led to the opinion that the composite "shewa" "ḥatef patah" (ֲ) ought to have been used to indicate the reading "Adonay." It has been argued in reply that the disuse of the "patah" is in keeping with the Babylonian system, in which the composite "shewa" is not usual. But the reason why the "patah" is dropped is plainly the non-guttural character of the "yod"; to indicate the reading "Elohim," however, the "segol" (and "ḥirek" under the last syllable, *i.e.*, יְהוִֹה) had to appear in order that a mistake might not be made and "Adonay" be repeated. Other peculiarities of the pointing are these: with prefixes ("waw," "bet," "min") the voweling is that required by "Adonay": "wa-Adonay," "ba-Adonay," "me-Adonay." Again, after "YHWH" (="Adonay") the "dagesh lene" is inserted in כגרכפת, which could not be the case if "Jehovah" (ending in ה) were the pronunciation. The accent of the cohortative imperatives (קוּמָה, שׁוּבָה), which should, before a word like "Jehovah," be on the first syllable, rests on the second when they stand before יהוה, which fact is proof that the Masorites read "Adonay" (a word beginning with "a").

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E. G. H.

JEHOVAH-JIREH (יהוה יראה = "YHWH seeth"): Name given by Abraham to the place where he sacrificed a ram instead of his son Isaac (Gen. xxii. 14). The name may be an allusion either to Gen. xxii. 8 or, as is the opinion of the commentators, to the future importance of the place on which the Temple was to be built by Solomon. The Targumim do not regard "Jehovah-jireh" as a proper name.

E. G. H. M. SEL.

JEHU (Assyrian, Ja'ua): **1.** Son of Jehoshaphat and grandson of Nimshi, founder of the fifth Israelitish dynasty (842–743 B.C.); died 815 B.C., in the twenty-eighth year of his reign. A commander of troops (II Kings ix. 5–14, 25), with the cooperation of the prophetic party intent upon making an end of Baal-worship and the Phenician atrocities in vogue in the Northern Kingdom under Jezebel's influence (I Kings xix. 16; II Kings ix. 1; see ELIJAH; ELISHA), Jehu, profiting by the absence of King JEHORAM, who had gone to Jezreel to be healed of the wounds which the Syrians had inflicted on him at Ramah (II Kings viii. 29), had himself proclaimed king by the soldiers in garrison at Ramoth-gilead (*ib.* ix. 13). Taking precautions that the news should not leak out, Jehu hastened to Jezreel, where he met Jehoram in company with his visitor Ahaziah, King of Judah, who had come out to greet him. Jehu slew Jehoram with his own hands, casting the body into a portion of the field of NABOTH; while Ahaziah, overtaken in flight, was mortally smitten at his command (*ib.* ix. 21–27). JEZEBEL was by his orders thrown out of the window by the eunuchs, and he trod her under foot, leaving her body to be "as dung upon the face of the field" (*ib.* ix. 30–37).

His next care was to exterminate the house of Ahab and its adherents (*ib.* x.). Meeting, on his triumphal march to Samaria, Ahaziah's brethren, he caused them to be put to death (*ib.* x. 13–15); and in Samaria he continued his policy of annihilating Ahab's family and party (*ib.* x. 17). True to the intentions of the prophetic partizans, aided by JEHONADAB, the son of Rechab, he, pretending to be a worshiper of Baal, succeeded in gathering the priests, devotees, and prophets of Baal in Baal's temple, where he had them put to death by his soldiers, and then destroyed the sanctuary and the sacred pillars (*ib.* x. 18 *et seq.*). The "golden calves" at Dan and Beth-el he did not remove (*ib.* 29–31).

One of Jehu's first cares was to cultivate the good graces of Shalmaneser II., King of Assyria (see the Black Obelisk, second line from top on the four sides; Schrader, "K. B." p. 151; III Rawlinson, 5, No. 6, 40–65; Schrader, "K. A. T." 2d ed., p. 210). It is not unlikely that Assyria had a hand in the revolution that carried Jehu to the throne ("K. A. T." 3d ed., p. 43): Assyria at least promised to be a protector against Damascus and HAZAEL. Assyria did not keep Damascus in check, however, and so Jehu lost (after 839) to Hazael the control over the district east of the Jordan (II Kings x. 32).

The war must have been waged with great cruelty. The Damascenes penetrated also into the Southern Kingdom and beyond (II Kings xii. 17, 18). Amos refers to the atrocities then committed, while Jehu's assassination of Jezebel and her son is mentioned with horror by Hosea (i. 4). Jehu was succeeded by his son Jehoahaz.

Bibliography: Commentaries to *Kings*; histories of Israel by Ewald, Stade, Winckler, and Guthe; Schrader, *K. A. T.* 3d ed., pp. 255-258, and the references given in the notes thereto.

E. G. H.

2. Son of Hanani; a prophet. He denounced Baasha for the idolatry practised by him, and predicted the downfall of his dynasty (I Kings xvi. 1, 7). He censured also Jehoshaphat, King of Judah, for his alliance with Ahab (II Chron. xix. 2, 3). Jehu's father was probably the Hanani who prophesied against Jehoshaphat's father, Asa (II Chron. xvi. 7). Jehu must have either lived to a very great age or begun his prophetical career very young; for between his two prophecies there is an interval of thirty years. Besides, he survived Jehoshaphat, and wrote the latter's life (II Chron. xx. 34). Jerome (in the Vulgate) adds a gloss to I Kings xvi. 7, representing Jehu as having been killed by Baasha.

Tribute of Jehu to Shalmaneser II.
(From the Black Obelisk.)

3. Son of Obed, a descendant of Jarha, an Egyptian, and of a daughter of Hezron the Judahite, the direct male line being Egyptian (I Chron. ii. 38).

4. A Simeonite prince, son of Josibiah; lived in the reign of Hezekiah (I Chron. iv. 35, 41).

5. One of David's heroes, an Antothite, who while David was still at Ziklag, for his sake forsook the cause of Saul (I Chron. xii. 3).

E. G. H. M. Sel.

JEHUDA. See Judah.

JEHUDI B. SHESHET: Hebrew philologist of the tenth century; pupil of Dunash b. Labrat. He is known exclusively through the polemic in which he defended his teacher against the attacks of the pupils of Menahem b. Saruk. The only manuscript which has preserved this very interesting polemic (Parma MSS., Codex Stern, No. 6) names in its title "the pupils of Dunash" as having framed the answer to the pupils of Menahem. At the end of the manuscript, however, the answer is called "Teshubot shel Talmid Dunash," and in the work itself (verse 46) the writer names himself explicitly "Jehudi [see Jer. xxxvi. 14] ben Sheshet." The father's name is punctuated שֵׁשַׁת, and made to rime with words ending in "-shat," hence it should properly be pronounced "Sheshat," instead of, as is usually done, "Sheshet." The polemic gives no further information concerning the person of Jehudi. He wrote it during the lifetime of his teacher Dunash, perhaps with his assistance; Ḥasdai ibn Shaprut, however, was no longer living, a fact which may explain why Jehudi did not preface his work with a eulogy of this great patron of the sciences.

Jehudi b. Sheshet makes the three pupils of Menahem the object of relentless invective, and his coarse ridicule does not spare even their names, especially that of Ben Kafron, which he derides because of its signification in Latin ("caper" = "goat"). He reproaches Judah b. David Ḥayyuj, the youngest of them, for his Christian descent; indeed, he goes far beyond his teacher and the pupils of Menahem in his polemical zeal.

Jehudi ben Sheshet uses the same meter and the same rime as Dunash and his opponents had used. His writing consists of a metrical part containing 154 verses, of which 1–83 form the introduction, and of a prose part preceded by a prologue in rimed prose. The portion in prose is an elucidation of the second half of the metrical part. He answers only about thirty of the fifty criticisms of Menahem's pupils, and is very emphatic in his eulogy of Dunash, preferring him even to Saadia (verse 61). He also defends the application of Arabic laws of prosody to Hebrew verse (p. 22), introduced by Dunash. Jehudi's polemic has been published, with that of Menahem's pupils, by S. G. Stern in "Sefer Teshubot: Liber Responsionum" (Vienna, 1870).

Bibliography: Bacher, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 156, 161.

G. W. B.

JEITELES (JEITTELES): Austrian family of some importance, which can be traced back to the first half of the eighteenth century.

Aaron (Andreas) Ludwig Joseph Jeitteles: Physician, poet, and writer; born at Prague Nov. 24, 1799; died at Graz June 17, 1878; son of Judah Jeiteles. Having graduated from the gymnasium of his native city at the age of fifteen, he studied medicine at the universities of Prague and Vienna (M.D. 1825). Three years later he was converted to Catholicism. From 1829 to 1835 he was successively prosector and professor in the anatomical department of Vienna University, and from 1835 to 1869 he held the chair of surgical therapeutics at the University of Olmütz. He contributed several scientific dissertations to medical journals and prepared a new edition of A. M. Mayer's "Beschreibung des Ganzen Menschlichen Körpers" (Vienna, 1831). In 1848 he took an active part in the revolutionary movement, edited the journal "Neue Zeit," and represented the Olmütz district in the revolutionary parliament at Frankfort-on-the-Main.

Aaron had entered the field of literature while still attending the gymnasium. He wrote a great number of poems, some of which were set to music by Beethoven and other composers. On the centenary of his birth his son published his "Gesammelte Dichtungen," which form the tenth volume of the "Bibliothek der Deutschen Schriftsteller aus Böhmen." He pleaded strongly for humanity, justice, and freedom (hence his pseudonym "Justus Frey"), and in his hymn in honor of Huss and Jerome of Prague he attacked the obscurantism of the Roman Church. His former coreligionists found in him a warm defender. In the poem "Warnung" he appealed to them to adhere to their ancestral faith, and gave expression to the pangs which torment the soul of him who without conviction deserts the religion of his fathers

Bibliography: Bernhard Münz, in *Beiblatt zum General-Anzeiger für die Gesammten Interessen des Judenthums*, Berlin, No. 52, Dec. 21, 1903; Wurzbach, *Biographisches Lexikon*, x. 119 *et seq.*

D. S. Man.

Baruch b. Jonah (Benedict) Jeiteles: Bohemian Talmudist and Hebraist; born in Prague April 22, 1762; died there Dec. 18, 1813; eldest son of Jonas Jeiteles and father of Ignaz Jeiteles. He turned from the Orthodoxy then dominant in Prague, and espoused the liberalism championed by Mendelssohn. He conducted a yeshibah there and took an active interest in communal affairs, but his endeavors to modify the prejudiced views of his coreligionists in Prague subjected him to many persecutions at the hands of the more zealous.

After the battles of Kulm and Dresden, in 1813, when the numbers of the wounded who were brought into Prague increased to such extent that the public hospitals could no longer accommodate them all, Jeiteles urged the erection of private infirmaries for the unfortunate men, who had been neglected for weeks. Unceasingly active, collecting funds, visiting the soldiers and relieving them without regard to their religion or nationality, he contracted hospital fever, of which he died.

Jeiteles was the author of the following works: "'Ammude ha-Shaḥar" (Prague, 1785), on Talmudical subjects; "Dibre Yosef ha-Sheni ha-Aḥaronim" (*ib.* 1790), translated from the German; "'Emeḳ ha-Baka" (*ib.* 1793), a funeral sermon on the death of R. Ezekiel Landau; "Ha-'Oreb" (Vienna, 1795), which purports to be by Phinehas Hananiah Argosi de Silva, and to have been published in Salonica, but which was really the work of Baruch: it deals with a dispute between him and Landau; "Siḥah ben Shenat תק"ס ותקס"א," on the disciples of Shabbethai Ẓebi and of Frank in Prague, which was published anonymously (Prague, 1800) and is attributed (by Benjacob, "Oẓar ha-Sefarim," p. 574) to his brother Judah Jeiteles; "Ṭa'am ha-Melek" (Brünn, 1801–1803), on the "Sha'ar ha-Melek" of Isaac Nuñez Belmonte. It was republished with additions by R. Joseph Saul Nathansohn, Lemberg, 1859.

Baruch wrote also Hebrew poems and epigrams which appear in his brother's "Bene ha-Ne'urim," and he delivered a lecture on vaccination, "Die Kuhpockenimpfung" (Prague, 1804). In 1784, 1790, and 1794 he published in "Ha-Meassef" some excellent translations of the fables of Lessing and Lichtwer; and odes, elegies, and funeral and other orations by him in German and Hebrew are scattered through various periodicals.

Bibliography: Fürst, *Bibl. Jud.* ii. 51–52; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 319; Fuenn, *Keneset Yisrael*, pp. 194–195, Warsaw, 1886.

S. S. A. Kl.—P. Wi.

Ignaz Jeiteles: Austrian writer on esthetics and philosophy; born at Prague Sept. 13, 1783; died at Vienna June 19, 1843. The son of Baruch (Benedict) Jeiteles and grandson of Jonas Jeiteles, he was carefully educated under their supervision. He studied at the Piarists' gymnasium at Prague, and was then enrolled in the law school of the university in that city, but devoted himself to classical literature and esthetics, being influenced by A. G. Meissner, who was then lecturing at Prague on these subjects. Forced by private circumstances to devote most of his time to commercial pursuits, he removed to Vienna, where, nevertheless, he soon became known by the clear, incisive articles, full of common sense, which he wrote for different periodicals of Vienna.

He especially interested himself in all that pertained to the oppressed condition of the Jews, although he was not always successful in his endeavors. His "Gedanken an der Wiege eines Jüdischen Kindes" still possesses considerable value. He contributed hundreds of essays to the "Annalen für Oesterreichische Literatur" (1816–20); "Elegante Zeitung" (1809–12); "Dresdener Abendzeitung" (1817); "Sulamith" (1806–18); "Hormayers Archiv" (1812–15); "Wiener Zeitschrift für Kunst und Literatur" (1817–20); Lewald's "Europa"; and the various "Taschenbücher" of that time. Unfortunately he could not carry out his plan (1838) of issuing a literary supplement to Bäuerles' "Theater-Zeitung." His death interrupted also his work on a history of literature, for which he had been collecting material for years.

Jeiteles published in book form: "Die Kuhpockenimpfung," Prague, 1804 (together with his father and grandfather); "Biographie des Dr. Jonas Jeiteles," *ib.* 1806; "Analekten, Arabesken, und Analogien," *ib.* 1807; "Clio, eine Reihe Welthistorischer Szenen," Vienna, 1834; and his chief work, "Aes-

thetisches Lexicon, ein Alphabetisches Handbuch zur Theorie der Philosophie des Schönen und der Schönen Kunst," 2 vols., Vienna, 1835–38. During his last years he undertook a journey to Italy, the fruit of which, "Eine Reise nach Rom," was published posthumously by August Lewald (Siegen and Wiesbaden, 1844). In 1838 Jeiteles received the honorary degree of Ph.D. from the University of Jena for his works on esthetics. A. Kı.

Jonas Mischel Jeiteles: Austrian physician; born at Prague May 5, 1735; died there April 18, 1806. His early training he received from his father, who was an apothecary. In 1752 he went to Leipsic to study medicine, and in 1753 to Halle, where he graduated M.D. in 1755. Returning to his native town, he in 1756 received a license to practise medicine among his coreligionists, and in 1763 was appointed physician of the Jewish hospital. In 1784 he received a license to practise medicine and surgery without restriction as to the creed of his patients, and succeeded in building up a large practise. He was the author of "Observata Quædam Medica," Prague, Vienna, and Leipsic, 1783.

Jonas Mischel Jeiteles.

Bibliography: *Sulamith*, ii. 1, Dessau, 1809.

F. T. H.

Judah Jeiteles: Austrian Orientalist; born at Prague March, 1773; died at Vienna June 6, 1838; son of Jonas Jeiteles. He devoted himself to the study of Oriental languages and literature under the direction of his brother Baruch. He was the first to compose in Hebrew a grammar of Biblical Aramaic, its title being "Mebo Lashon Aramit" (Prague, 1813). He edited and wrote commentaries on the books of Samuel, Kings, the twelve Minor Prophets, Chronicles, Ezra, Nehemiah, and Daniel for Anton Schmid's new (fourth) edition of the Bible with German translation. Jeiteles also published: "Siḥah: Gespräch über die Sekte der Sabbatäer" (in Hebrew, Brünn, 1800); "Psalm zum Lobe Gottes," Prague, 1817; and "Sammlung Hebräischer Gedichte, Fabeln, Sprüche," etc., *ib.* 1821; besides contributing many essays to "Ha-Meassef."

S. A. Kı.

JEITELES, ALOIS: Austrian physician and poet; born June 20, 1794 (or 1795), at Brünn, Moravia; died there April 16, 1858. He studied philosophy at Brünn and Prague, and medicine at Vienna (M.D. 1819). Stimulated by his intercourse with men like Beethoven, Grillparzer, and the leading artists of the Vienna Burgtheater, he turned to poetry, attracting attention even as a student. His song-cycle, "An die Ferne Geliebte," which appeared in "Selam Aglaja," was set to music by Beethoven. The parody "Der Schicksalstriumph," written in 1818 in collaboration with Castelli, made the rounds of the German stage. In 1819 he together with his cousin Ignaz Jeiteles founded the weekly "Siona"; but it was soon discontinued. In 1821 he settled as a physician in Brünn. In 1848 he was appointed editor of the official "Brünner Zeitung," an office which he held till his death.

A student of the old Italian and Spanish dramatists, Jeiteles published translations from the latter, and also wrote plays that appeared at the Burgtheater, Vienna. Among these were: "Fegefeuer des Heiligen Patricius"; "Die Macht des Blutes"; "Der Richter aus Zalamea"; "Die Vergeltung"; "Auge und Ohr"; "Der Liebe Wahn und Wahrheit"; "Die Hausgenossen"; and "Der Hirtenknabe von Tolosa." Most of his scientific works have appeared in annuals and other periodicals. His last work, "Der Lehrer des Propheten," was printed in Wertheimer's "Jahrbuch für Israeliten," 5618 (= 1857–1858), pp. 667 *et seq.*

Bibliography: *Wiener Zeitung*, 1858, No. 91; Löw, *Ben Chananja*, 1858, p. 240; Wertheimer, *Jahrb.* 5619 (=1858–59), p. 336; *Jüdisches Athenäum* (Grimma and Leipsic), 1851, pp. 111 *et seq.*; Würzbach, *Biog. Lex.* x. 117; Gödeke, *Grundriss zur Gesch. der Deutschen Dichtung*, vii. 28 *et seq.*, Dresden, 1900.

S. B. Te.

JEKEL, RABBI. See Jacob of Vienna.

JEKUTHIEL IBN ḤASAN: Statesman and scientist of the eleventh century; lived in Saragossa. According to Geiger, he is identical with the astronomer Ḥasan ben Ḥasan, who lived as dayyan in Cordova, where he wrote a work on astronomy, and later settled in Saragossa, where he filled a high position under the emir. "The government was upon his shoulders, and by his word princes ruled," sings Solomon ibn Gabirol, who found in Jekuthiel a benefactor and true friend, and who continually praises his learning, modesty, and generosity. In the revolution under Abdallah ibn Ḥakam, who conspired against his uncle, King Mundhir of Saragossa, and beheaded him (1039), Jekuthiel also was beheaded (Nisan, 1039), notwithstanding his great age; a year later, however, the murderers met their punishment. Jekuthiel's death was lamented by the foremost Jewish poets of his age, especially by Gabirol in a poem of more than 200 verses.

Bibliography: Grätz, *Gesch.* vi. 26; idem, in *Monatsschrift*, vii. 453 *et seq.*; Geiger, in *Z. D. M. G.* xii. 514 *et seq.*; idem, *Salomo Gabirol*, pp. 38 *et seq.*, 118 *et seq.*; Dukes, *Shire Shelomoh*, pp. 29 *et seq.*; Senior Sachs, *Salomo Gabirol*, pp. 29–36.

J. M. K.

JEKUTHIEL BEN JUDAH HA-KOHEN (YaHBI [יה"בי]; known also as Jekuthiel ha-Naḳdan and Zalman ha-Naḳdan): Grammarian of Prague; lived in the second half of the thirteenth century. Baer claimed to have seen a manuscript which gave 1171 as the date of Jekuthiel's death ("Orient. Lit." xii. 6), but according to Steinschneider ("Cat. Bodl." col. 1381) the date refers to Jacob Tam (comp. Gross, "Gallia Judaica," p. 117). Jekuthiel occupied himself chiefly with the Masorah and its punctuation, hence his surname "ha-Naḳdan" (the punctuator). With the help of six ancient Spanish manuscripts he prepared a correctly vocalized and accented text of the Pentateuch and the Book of Esther. His rules of punctuation are explained in his "'En ha-Ḳore," in which he quotes

the ancient grammarians Ben Naphtali, Ben Asher, Ibn Janaḥ, Ibn Ezra, Jacob Tam, and others. In ancient texts of the Pentateuch his work is indicated by the initials ע"ה. It is quoted by Abraham de Balmes in his "Miḳneh Abraham," by Elijah Levita in his "Masoret ha-Berit," and by Solomon Hanau in his "Ẓohar ha-Tebah." Heidenheim published the preface of the "'En ha-Ḳore," and many extracts from it, in his editions of the Pentateuch ("Me'or 'Enayim") and the Seder Purim. It was Heidenheim's opinion that Jekuthiel lived before David Ḳimḥi.

Bibliography: Fuenn, *Keneset Yisrael*, p. 669; Fürst, *Bibl. Jud.* ii. 53; Zunz, *Z. G.* p. 115.

T. M. Sel.

JEKUTHIEL BEN LÖB GORDON: Russian physician and cabalist; born at the beginning of the eighteenth century. Even as a young man he enjoyed a reputation as an able Talmudist. He went to Padua to study medicine, and there made the acquaintance of the young Moses Ḥayyim Luzzatto, under whose guidance he took up the study of the Cabala. From his letters to Mordecai Jaffe of Vienna (to whom he probably had been introduced by his father-in-law, R. Raphael of Wilna) and to Joshua Höschel, rabbi of Wilna (in 1729; published in Emden's "Torat ha-Ḳena'ot," p. 45, Amsterdam, 1737), it is evident that he was a firm believer in the teachings of the Cabala, and even in miracles. He was careless enough to write to Wilna and Vienna that Luzzatto was a great cabalist and a seer of visions, an indiscretion which led to Luzzatto's persecution by Moses Ḥagiz and other fanatical rabbis. When Luzzatto was compelled to leave Padua, Jekuthiel remained, and for two years, with a circle of companions, continued in secret the study of the Cabala. He then returned to Lithuania and made many converts to the Cabala. In 1742 he was sent from Brest-Litovsk as a delegate to Wilna (?); from that time his movements are unknown. He left many works in manuscript, of which the following came into the possession of Jeshuah ben Höschel Schorr at Brody: "Mar'eh ha-Musar"; "Derushim," etc.; "Mar Ḳashshisha"; "Sugyot ha-Talmud," commentary to the thirteen rules of Rabbi Ishmael and other rules of the Talmud. The first three are cabalistic works.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 104, 110; idem, *Keneset Yisrael*, p. 668; Jazkan, *Rabbenu Eliyahu mi-Wilna*, p. 20; Benjacob, *Oẓar ha-Sefarim*, p. 429; Kaufmann, in *R. E. J.* xxiii. 256.

H. R. J. G. L.

JEKUTHIEL BEN SOLOMON (called also **Mæstro Bonsenior):** French physician; lived at Narbonne in the second half of the fourteenth century. In 1387 he translated into Hebrew, under the title "Shoshan ha-Refu'ah," the "Lilium Medicinæ" of Bernard of Gordon. The translation is extant in manuscript.

Bibliography: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 386; Steinschneider, *Hebr. Uebers.* p. 785.

G. I. Br.

JEKUTHIEL OF WILNA. See Jekuthiel b. Löb Gordon.

JELIN, ARYEH LÖB: Rabbi of Byelsk, government of Grodno, Russia; born 1820; died April 2, 1886. He was one of the most prominent Russian rabbis, to whom halakic matters were frequently referred for decision. He was the author of "Ḳol Aryeh" and "Miẓpeh Aryeh," novellæ on various Talmudical treatises. His most important production is the "Yefeh 'Enayim," giving the parallel passages found in the Babylonian Talmud, the Yerushalmi, the Midrashim, the Pesiḳtas, and other ancient rabbinic productions, occasionally with critical remarks which are of the greatest value to the rabbinic student. The "Yefeh 'Enayim" accompanies the Talmudic text in the new Talmud editions of the Romms of Wilna. Jelin left in manuscript many novellæ on the Talmud and a collection of responsa.

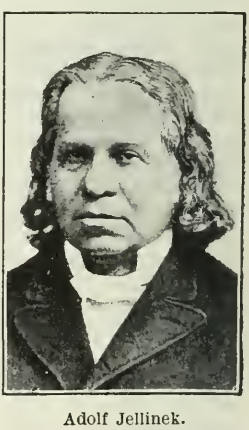
Bibliography: Bravermann, *Anshe Shem*, p. 95; *Ha-Asif*, iii. 123.

S. S. I. Br.

JELLINEK: Austrian family whose name has been rendered illustrious by the great preacher Adolf Jellinek.

Adolf Jellinek: Austrian rabbi and scholar; born June 26, 1821, at Drslawitz, Moravia; died Dec. 29, 1893, at Vienna. In 1845 he became preacher at the Leipsic-Berliner Synagogue in Leipsic, and in 1848 preacher at the Leipsic community synagogue; in 1856 he was called as preacher to the Leopoldstädter Tempel, Vienna, where he remained until the death of Mannheimer, whom he succeeded in 1865 in the Seitenstettengasse Tempel.

Jellinek's intellectual activity covered the three fields of religious philosophy, bibliography, and oratory, and falls naturally into two periods, that of Leipsic and that of Vienna. The first may be designated as the preeminently scientific period; the second, as the preeminently oratorical one. Like most self-taught scholars, Jellinek was an omnivorous reader and investigated many subjects; he had a remarkable memory and a brilliant intellect. He was greatly stimulated to scientific studies by the scholarly circles of Leipsic. While he did not issue a large number of independent works he edited many in his chosen fields, adding valuable scholarly notes or introductions. He devoted especial attention to the Cabala, his first work being "Die Kabbala von Dr. Franck, aus dem Französischen Uebersetzt," Leipsic, 1844. This was followed by: "Moses b. Schem Tob de Leon und Sein Verhältniss zum Sohar," *ib.* 1851; "Beiträge zur Gesch. der Kabbala," *ib.* 1852; "Auswahl Kabbalistischer Mystik," *ib.* 1853; "Thomas von Aquino in der Jüdischen Literatur," *ib.* 1853; "Maarich von M. de Lonsano," *ib.* 1853; "Philosophie und Kabbala," part i., *ib.* 1854. His works on the philosophy of religion include: "System der Moral von R. Bechaje b. Josef," *ib.* 1846; "Mikrokosmos: 'Olam Ḳaṭon von R. Josef ibn Zadik," *ib.* 1854; "R. Salomon Alamis



Adolf Jellinek.

Sittenlehre," *ib.* 1854; "Der Mensch von Sabb. Donolo," 1854. He published with scholarly introductions a collection of small midrashim taken partly from manuscripts, partly from printed books, and entitled "Beth ha-Midrasch" (six parts, 1853–78). Others of his editions are commentaries by Tobiah b. Eliezer, Solomon b. Meïr, Simon b. Ẓemaḥ, Joseph Bekor Shor, and Jedidiah Solomon Norzi.

Very valuable are his six bibliographies (1876–78) on the earliest commentators of the Talmud ("Ḳontres ha-Mefaresh"), Jewish proper names ("Ḳontres ha-Mazkir"), haggadic hermeneutics ("Ḳontres ha-Maggid"), the 613 precepts ("Ḳontres Taryag"), Maimonides' legal code ("Ḳontres ha-RaMBaM"), and the methodologic-hermeneutic and chronological literature to the Midrash and the Talmud ("Ḳontres ha-Kelalim"). In this connection must also be mentioned Jellinek's index to the German translation of De Rossi's "Dizionario" (1839–46).

While Jellinek's most valuable scientific works were produced during his sojourn at Leipsic, his oratorical achievements culminated at Vienna. Although his discourses printed at Leipsic gave indication of latent power, he at this time was still under the influence of Salomon, the famous preacher of Hamburg; but as soon as he went to Vienna he manifested his independence. "The air of the large city bewitches one," he was wont to say; and he certainly would not have reached his commanding position if he had not occupied the pulpit at Vienna.

Jellinek was the greatest, most gifted Jewish preacher that modern Judaism has produced. His thorough knowledge of the Midrash, and the startling uses he made of it in his sermons, distinguish him especially from all his contemporaries and predecessors. In his discourses he is the most brilliant apologist of Judaism and the most accomplished and courageous opponent of all its enemies, both within and without the Synagogue. All his addresses are timely answers of Judaism to present-day questions and problems of intellectual and national life, of religion and science. With admirable insight he immediately recognizes in every midrash the whole structure of the original discourse, as he strikingly proved in the sermon "Eine Alte Schutzrede für die Proselyten" ("Zeitstimme," ii. 19). Jellinek printed about 200 discourses, singly or in volumes. Three parts, containing 68 discourses, were published in the years 1862, 1863, and 1866; and the following later: "Das Weib in Israel" (Vienna, 1866), two discourses; "Das Gesetz Gottes Ausser der Thora" (1867), five discourses; "Schema Israel" (1869), five discourses; "Zeitstimmen" (1870–71), two parts, eighteen discourses; "Bezelem Elohim" (1871). For the seventieth birthday of I. N. Mannheimer he issued "Nofeth Zufim, R. Jehuda Messer Leons Rhetorik nach Aristoteles." Jellinek was one of the most productive homiletic writers, the modern classical haggadist par excellence. His "Der Jüdische Stamm" (1869) and "Der Jüdische Stamm in Nichtjüdischen Sprüchwörtern" (1881–82) are psychologic and ethnologic studies.

Bibliography: D. Leimdörfer, in *Allg. Zeit. des Jud.* 1903, lxvii. 581–582; Kohut, *Berühmte Israelitische Männer und Frauen*; I. M. Jost, *Adolf Jellinek und die Kabbala*, Leipsic, 1852; Morais, *Eminent Israelites of the Nineteenth Century*, Philadelphia, 1880.

A. Ku.

Arthur Jellinek: Hungarian deputy; born March 15, 1851. He studied law at the University of Vienna (Ph.D. 1875). In 1876 he opened a law office at Budapest, and in the following year he was elected to the Parliament (Diet). He drafted among other bills that on the jurisdiction of the courts in electoral matters, also the general report on marital laws; and he has contributed many articles on legal topics to the periodicals "Themis," "Togtudományi Közlöny," and "Ügyvédeklapja." His chief works are "Katonai Büntetöjog ei Katonai Eskü" (1884) and "A Magyar Magánjog mai Ervényében" (1886).

Bibliography: *Pallas Lex.* ix.

M. W.

Georg Jellinek: Austrian jurist and author; born at Leipsic June 16, 1851; son of Adolf Jellinek; educated at the universities of Heidelberg, Leipsic, and Vienna, where he studied law and philosophy. He entered the Austrian government service in 1874, but resigned in 1879 to become privatdocent at Vienna University. Appointed professor of jurisprudence in 1883, he resigned in 1889. The following year he was appointed professor at Basel, and since 1891 he has held the chair of international law at the University of Heidelberg. He studied Orientalia at the University of Prague and later in Leipsic.

Among his works may be mentioned the following, all, with one exception, published in Vienna: "Die Sozial-Ethische Bedeutung von Recht, Unrecht und Strafe," 1878; "Die Rechtliche Natur der Staatenverträge," 1880; "Die Lehre von den Staatenverbindungen," 1882; "Oesterreich-Ungarn und Rumänien in der Donaufrage," 1884; "Ein Verfassungsgerichtshof für Oesterreich," 1885; "Gesetz und Verordnung," Freiburg-in-Baden, 1887; "System der Subjektiven Oeffentlichen Rechte," 1892.

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon.*

F. T. H.

Heinrich Jellinek de Haraszt: Born at Budapest Dec. 21, 1853; son of Moritz Jellinek. After having studied the street-railway system of the Continent, he entered the offices of the Budapest Tramway Company, and later succeeded his father as its president. He introduced electric traction, and extended the system to the environs of Budapest, establishing the branches Budapest-Szent-Endre and Budapest-Haraszti. He was ennobled by the king in recognition of his services. Jellinek is president of the Budapest chamber of commerce and of the Budapest Sick Fund for Working Men.

M. W.

Hermann Jellinek: Austrian writer; brother of Adolf Jellinek; born Jan. 12, 1823, at Drslawitz, near Ungarisch-Brod, Moravia; executed Nov. 23, 1848, at Vienna. At the age of thirteen he left home, going successively to Presburg, Nikolsburg, and Prague. At Prague he studied Kant and Schelling, and wrote essays on philosophy and theology. He at this time intended to qualify for the rabbinate, but later he became a decided opponent of all religion. In 1842 he went to Leipsic, where he studied Hegel, Feuerbach, Bruno Bauer, natural science, political economy, and socialistic literature.

A most determined character, all his writings were in the nature of polemics. For this reason he was expelled from Leipsic in 1847, and subsequently from Berlin. He then returned to Vienna and engaged in journalism, writing editorials for the "Allgemeine Oesterreichische Zeitung" and "Die Radicalen." During the October revolution he criticized the lack of unity in the defense of democracy. On the fall of Vienna Jellinek was imprisoned (Nov. 9, 1848). During his court martial he so bitterly arraigned his judges that he was threatened with physical punishment. Attempts made to induce him to disavow his works, in order that he might be liberated, proved futile. He said, in a letter written the night before his death, that his printed ideas could not be shot. He was buried in the cemetery of Währing, near Vienna, where his grave is marked by the figures "26," his age.

Jellinek was the author of the following works: "Uriel Acosta," Zerbst, 1848; "Das Verhältniss der Lutherischen Kirche zu den Reformatorischen Bestrebungen," Leipsic, 1847; "Die Täuschungen der Aufgeklärten Juden und Ihre Fähigkeit zur Emancipation," Zerbst, 1847; "Das Denunciationssystem des Sächsischen Liberalismus," Leipsic, 1847; "Die Gegenwärtige Krisis der Hegelschen Philosophie," *ib.* 1847; "Kritik der Religion der Liebe," Zerbst, 1847; "Kritische Gesch. der Wiener Revolution," Vienna, 1848; "Kritischer Sprechsaal für die Hauptfragen der Oesterreichischen Politik," *ib.* 1848; "Kritisch-Philosophische Schriften," 1849.

Bibliography: *Jüdisches Athenäum*, 1851, p. 112; *Meyers Konversations-Lexikon.*

L. V.

Max Hermann Jellinek: Austrian philologist; born in Vienna May 29, 1868; son of Adolf Jellinek. Educated at the university of his native city (Ph.D. 1889), he became privat-docent there in German philology (1892) and subsequently assistant professor (1900).

Of Jellinek's publications the following may be mentioned: "Die Sage von Hero und Leander in der Dichtung," Berlin, 1890; "Beiträge zur Erklärung der Germanischen Flexion," *ib.* 1891; "Die Psalmenübersetzung des Paul Schede Melissus," Halle, 1896; "Ein Kapitel aus der Gesch. der Deutschen Grammatik," *ib.* 1898. He edited Philipp von Zesen's "Adriatische Rosemund," *ib.* 1899. S.

Moritz Jellinek: Hungarian political economist; born at Ungarisch-Brod, Moravia, in 1823; died at Budapest June 13, 1883; brother of Adolf Jellinek. He studied political economy at the universities of Vienna and Leipsic. Influenced by his brother Hermann, he took part in 1848 in the Austrian revolution, founding Liberal periodicals at Brünn and Krems. He was associated with the revolutionists at Vienna. Early in the second half of the nineteenth century he went to Budapest, where he established a wholesale grain-house. As president of the Grain Exchange, he organized the Stock Exchange tribunal, which still exists. In 1864 he founded the Budapest Tramway Company, of which he remained general director till his death. He was president also of the Corn Exchange. He contributed to "Hon" articles on the Magyarizing of commerce, and to the annals of the Academy of Sciences essays on the price of cereals and on the statistical organization of the country.

Bibliography: *Pallas Lex.* ix.

S. M. W.—L. V.

JENER, ABRAHAM NAPHTALI HIRZ BEN MORDECAI: Polish rabbi; born at Yanov 1806; died at Cracow July 14, 1876. He was a pupil of his father and of his brother Johanan, and soon distinguished himself as a Talmudist. In 1826 he went to Cracow, where he engaged in business, but was unsuccessful. He accepted the position of dayyan or judge of the city of Cracow, and was later appointed president of the bet din.

Jener was an eminent Talmudist and an able dayyan, many renowned rabbis relying upon his decisions.

His responsa are contained in "Birkat Abraham" (1874) and "Ẓeluta de-Abraham." Some of his homilies were added to those works (Lemberg, 1866).

Bibliography: B. Friedberg, *Luḥot Zikkaron*, p. 79, Drohobicz, 1897; idem, *Keter Kehunnah*, p. 38, *ib.* 1898.

S. S. B. Fr.

JEPHTHAH (יפתח).—Biblical Data: Judge of Israel during six years (Judges xii. 7); conqueror of the Ammonites. According to Judges xi. 1, he was a Gileadite, son of Gilead and a harlot. Driven from his father's house by his father's legitimate sons, he settled in the land of Tob as chief of a band of freebooters (Judges xi. 3). On the occasion of the war with the Ammonites, Jephthah's aid was sought by the elders of Gilead and obtained on the condition that they would accept him as their chief; and he was accordingly solemnly invested with authority at Mizpah (Judges xi. 4–11). Before taking the field, Jephthah resorted to diplomacy, sending an embassy to the King of Ammon. This failing, Jephthah attacked and completely defeated him, taking from him twenty cities (Judges xi. 12–33).

The most prominent act in Jephthah's life was his vow to sacrifice to Yhwh whatsoever came first out of his house to meet him if he should return victorious. His vow fell upon his only daughter, who came out to meet him dancing to the sound of timbrels. Jephthah, having given her a respite of two months, consummated his vow. After this it became the custom for the daughters of Israel to lament four days in every year the death of Jephthah's daughter (Judges xi. 34–40). After the war a quarrel broke out between Jephthah and the Ephraimites, who reproached him for not having called them to take part. Having seized the fords of the Jordan, Jephthah required every fugitive who attempted to cross to pronounce the word "shibboleth." Those who betrayed their Ephraimite origin by saying "sibboleth" were put to death; in this manner 42,000 Ephraimites fell (Judges xii. 1–6).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Jephthah is represented by the Rabbis as an insignificant person. That vain men gathered about him (Judges xi. 3) was an illustration of the proverb that a sterile date-palm associates with fruitless trees (B. Ḳ. 92b). His name being mentioned in connection with Samuel's (I Sam. xii. 11) shows that even the most insignificant man, when appointed to a position of impor-

tance, must be treated by his contemporaries as if his character were equal to his office (R. H. 25b). He is classed with the fools who do not distinguish between vows (Eccl. R. iv. 7); he was one of the three men (Ta'an. 4a), or according to other authorities one of the four men (Gen. R. lx. 3), who made imprudent vows, but he was the only one who had occasion to deplore his imprudence. According to some commentators, among whom were Ḳimḥi and Levi b. Gershom, Jephthah only kept his daughter in seclusion. But in Targ. Yer. to Judges xi. 39 and the Midrash it is taken for granted that Jephthah immolated his daughter on the altar, which is regarded as a criminal act; for he might have applied to Phinehas to absolve him from his vow. But Jephthah was proud: "I, a judge of Israel, will not humiliate myself to my inferior." Neither was Phinehas, the high priest, willing to go to Jephthah. Both were punished: Jephthah died by an unnatural decaying of his body; fragments of flesh fell from his bones at intervals, and were buried where they fell, so that his body was distributed in many places (comp. Judges xii. 7, Hebr.). Phinehas was abandoned by the Holy Spirit (Gen. R. *l.c.*).

The Rabbis concluded also that Jephthah was an ignorant man, else he would have known that a vow of that kind is not valid; according to R. Johanan, Jephthah had merely to pay a certain sum to the sacred treasury of the Temple in order to be freed from the vow; according to R. Simeon ben Laḳish, he was free even without such a payment (Gen. R. *l.c.*; comp. Lev. R. xxxvii. 3). According to Tan., Beḥuḳḳotai, 7, and Midrash Haggadah to Lev. xxvii. 2, even when Jephthah made the vow God was irritated against him: "What will Jephthah do if an unclean animal comes out to meet him?" Later, when he was on the point of immolating his daughter, she inquired, "Is it written in the Torah that human beings should be brought as burnt offerings?" He replied, "My daughter, my vow was, 'whatsoever cometh forth of the doors of my house.'" She answered, "But Jacob, too, vowed that he would give to YHWH the tenth part of all that YHWH gave him (Gen. xxviii. 22); did he sacrifice any of his sons?" But Jephthah remained inflexible. His daughter then declared that she would go herself to the Sanhedrin to consult them about the vow, and for this purpose asked her father for a delay of two months (comp. Judges xi. 37). The Sanhedrin, however, could not absolve her father from the vow, for God made them forget the Law in order that Jephthah should be punished for having put to death 42,000 Ephraimites (Judges xii. 6).

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——**Critical View:** The story of Jephthah (Judges x. 17–xii. 7) does not, in the opinion of most critics, consist of a uniform account. The following four views are held respecting it:

(1) The main narrative is held to be derived from a single source into which a long interpolation (*ib.* xi. 12–28) has been introduced. This interpolation has really nothing to do with Jephthah, but discusses Israel's title to the land between the Arnon and the Jabbok. Jephthah is an eponymous hero; the narrative is introduced because of the story of the sacrifice of his daughter; and the whole tale is unhistorical. This hypothesis is adopted by Wellhausen ("Die Composition des Hexateuchs," etc., 1889, pp. 228 *et seq.*) and Stade ("Gesch. des Volkes Israel," 1889, i. 68).

(2) Another view supposes, like the foregoing, that the narrative is derived from one source, with an interpolation as above, but regards either the whole story or the main thread of the narrative as historical. Some of its supporters hold that the myth connected with the women's festival of Gilead has attached itself to this historical portion. This view is supported by Kuenen ("Die Historischen Bücher des Alten Testaments," 1890, pp. 13, 18 *et seq.*), Budde ("Richter und Samuel," 1890, pp. 125 *et seq.*), and Moore ("Judges," in "International Critical Commentary," 1895, pp. 282 *et seq.*).

(3) A third view regards the story as composed of two narratives from J and E respectively. E pictured Jephthah as residing at Mizpah, from which he made war on some foreign people who had done him great injury, and as winning a victory at the cost of his daughter. J represented him as a free-booter on foreign soil, who was commissioned by the Gileadites to avenge their wrongs, which he did without the help of the west-Jordanic tribes. This view, put forth by Holzinger in an unpublished manuscript, has been elaborated and defended by Budde ("Richter," in "K. H. C." pp. 80 *et seq.*), and is adopted by Nowack ("Richter," in his "Hand-Kommentar," 1902). Supporters of this hypothesis see evidence of a mixture of sources in Judges xi. 12–28, and make a stronger argument than do the adherents of the second view for the historical character of the whole story.

(4) Cheyne ("Encyc. Bibl." *s.v.*) adopts the two-source theory, but supposes that only one of the original narratives concerned itself with Jephthah. He thinks that the other was a story about Jair.

Of these views the second is, perhaps, the most probable.

BIBLIOGRAPHY: In addition to the works cited, W. Frankenberg, *Die Composition des Deuteronomischen Richterbuches*, 1895.

E. G. H. G. A. B.

JERAHMEEL (ירחמאל).—**Biblical Data:** David, while he was a refugee at the court of Achish, King of Gath, is said to have made a raid against the "south of the Jerahmeelites" (1 Sam. xxvii. 10) and after his raid to have sent a part of the spoil to the "cities of the Jerahmeelites" (*ib.* xxx. 29). In I Chronicles (ii. 9) Jerahmeel appears as a great-grandson of Judah (*i.e.*, he was the son of Hezron, the son of Pharez, the son of Judah); and Caleb is said to have been a brother of Jerahmeel (*ib.* verse 42).

——**Critical View:** From the foregoing references the natural inference is that the Jerahmeelites were a Judean clan, to the south of whose habitat a part of the Negeb extended. But Professor Cheyne has put forth concerning the Jerahmeelites a most surprising theory. In his view they were a powerful north-Arabian tribe, with which the Hebrews came into conflict on their first approach to the land. A part of the Jerahmeelites was absorbed by the Hebrews, but there were many contests between the Israelites and the main body of the Jerahmeelites all through the period of the Kings. Even among

the post-exilic opponents of Nehemiah, the Jerahmeelites appear again. Cheyne believes that echoes of these conflicts once reverberated throughout the Old Testament, but that, owing to the corruption of the Masoretic text, they must now be reawakened by conjectural emendation of the text.

Carrying out this idea, Cheyne finds the chief elements of Israel's origin, religion, and history in Jerahmeel. Babylonia and Assyria sink into insignificance beside Jerahmeel in so far as influence on the Old Testament is concerned. "Amalekites" is a corruption of "Jerahmeelites"; "Beer-lahai-roi" (Gen. xvi. 14) is a corruption of "Well of Jerahmeel"; "Ephraim" is often a corruption of "Jerahmeel." The epithet of Jericho, "city of palm-trees," is a corruption of "city of Jerahmeel"; the names of Saul, of Kish, his father, and of most of the sons of Saul are held to be corruptions of "Jerahmeel"; and Isaiah's "Maher-shalal-hash-baz" is held to be a corruption of "Jerahmeel will be deserted." "Jerahmeel" has been displaced by "Babylon" in Isa. xiii. and xiv.; and Ezekiel's three wise men were "Enoch, Jerahmeel, and Arab." This list might be continued indefinitely.

The ingenuity of Cheyne's method may be admitted; but the thesis must be rejected as altogether arbitrary. That it has received serious attention is owing solely to the great service rendered by its sponsor in other departments of Old Testament research.

Bibliography: Cheyne and Black, *Encyc. Bibl.* passim, especially the articles *Jerahmeel*, *Negeb* (§ 2), *Saul*, and *Sargon* (§ 20); Cheyne, *Critica Biblica*, 1903, *passim*; Peake's review of *Encyc. Bibl.* vol. iii., in *Hibbert Journal*, No. 1, and Herford's review (vol. iv.) of the same work, *ib.* No. 6.

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JEREMIAH.—Biblical Data: Son of Hilkiah; prophet in the days of Josiah and his sons.

§ I. Life: In the case of no other Israelitish prophet is information so full as in that of Jeremiah. The historical portions of the Book of Jeremiah give detailed accounts of his external life evidently derived from an eye-witness—probably his pupil Baruch. Jeremiah's prophecies give an insight into his inner life, and by reason of their subjective quality explain his character and inward struggles. Of a gentle nature, he longed for the peace and happiness of his people, instead of which he was obliged to proclaim its destruction and also to witness that calamity. He longed for peace and rest for himself, but was obliged instead to announce to his people the coming of terrors, a task that could not but burden his heart with sorrow. He had also to fight against the refractory ones among them and against their councilors, false prophets, priests, and princes.

Jeremiah was born in the year 650 B.C. at Anathoth, a small town situated three miles north of Jerusalem, in the territory of Benjamin. He belonged to a priestly family, probably the same one as cared for the Ark of the Covenant after the re-

His Family. turn from Egypt, and the one to which the high priest Eli had belonged, but which had retreated to Anathoth when Abiathar, David's priest, was banished by Solomon (I Kings ii. 26). The family owned property in this place, so that Jeremiah was able to give himself up wholly to his prophetic calling. Devoted as he was exclusively to his high vocation, and realizing that it entailed vexation and involved the proclaiming of disaster, he did not marry (Jer. xvi. 2 *et seq.*). In the thirteenth year of King Josiah (626 B.C.) while still a young man Jeremiah was called to be a prophet. It was just at this time that the plundering Scythian hordes, which troubled Nearer Asia for decades in the second half of the seventh century, swept past the western boundary of Palestine on their swift horses, to capture rich booty in the ancient civilized land of Egypt (Herodotus, i. 164). Since he continued to prophesy until after the conquest and destruction of Jerusalem by Nebuchadnezzar (586 B.C.), Jeremiah's prophetic career covered a period of more than forty years. All the important events of this period are reflected in his prophecies: the publication of the Deuteronomic law (621 B.C.) and the religious reforms instituted by Josiah in consequence; the first deportation to Babylon, that of Jehoiachin, or Jeconiah (597); and the final catastrophe of the Jewish kingdom (586). Strange to say, of all these events the publication of the Deuteronomic law and the religious reforms of Josiah are the least prominently brought out in his writings.

It is not improbable that the opposition in which Jeremiah seems to have stood to the priesthood of the central sanctuary at Jerusalem

Attitude Toward Jerusalem Priesthood. was a continuation of the opposition which had existed from former times between that priesthood and his family and which is traceable to Zadok, the successful opponent of Abiathar. Jeremiah's attitude may also have been influenced by the fact that he considered Josiah's measures too superficial for the moral reformation which he declared to be necessary if the same fate were not to befall the Temple of Zion as had in days gone by befallen the Temple of Shiloh (I Sam. iv.). An inward opposition of Jeremiah to the Deuteronomic law is not to be thought of. This may be seen from the exhortation (*ib.* xi. 1–8) in which Jeremiah calls on his people to hear "the words of this covenant" (*ib.* v. 3) which God had given to their fathers when He brought them up out of Egypt. In this passage there is a plain reference to the newly found law.

Just as little justifiable is the theory, which has recently been suggested, that Jeremiah in his later years departed from the Deuteronomic law. "The false [lying] pen of the scribe," which, as Jeremiah says, "makes the Torah of YHWH to falsehood" (Jer. viii. 8, Hebr.), could not have referred to the Deuteronomic law, nor to its falsification by copyists. Rather, Jeremiah is thinking here of another compilation of laws which was then in progress under the direction of his opponents, the priests of the central sanctuary at Jerusalem. Jeremiah probably expected from them no other conception of law than the narrow Levitical one, which actually is apparent in the legal portions of the so-called Priestly writings and results from the Priestly point of view.

§ II. Prophetic Career: (a) During the Time of King Josiah: No further details of Jeremiah's life during the reign of Josiah are known. This is probably due to the fact, as has recently been sug-

gested, that Jeremiah continued to live in his home at Anathoth during the opening years of his prophetic career. This theory is supported by the description of the prevailing religious rites which he gives in his first prophecies (Jer. iv. 4) and which applies better to the rough, simple, local cults than to the elaborate ritual of YHWH in the central sanctuary. "On every hill and under every green tree" (*ib.* ii. 20) they honor the "strangers" (*ib.* v. 25), *i.e.*, the Baalim (*ib.* ii. 23), who, introduced from abroad, had taken their place among the local deities. Israel had "acted wantonly" with them from the time when he first settled in the land of Canaan and had even burned his own children for them "in the valley" (*ib.* vii. 31).

The oldest discourses concerning the Scythians (*ib.* iv. 5–31) seem also to have first been written in Anathoth. In them Jeremiah describes the irresistible advance of the people "from the north" which will bring terrible destruction upon the land of Israel on account of its apostasy. Another proof in favor of the theory that Jeremiah continued to live in Anathoth at the outset of his career is that the prophecies before ch. v. do not concern themselves with the doings of the capital, and that only with his supposed change of residence to Jerusalem begins the account of the external details of his life by his pupil, who was probably originally from Jerusalem and who first became associated with the prophet there. In the capital the simple local cults dwindled into comparative insignificance before the central sanctuary, but on the other hand immorality, frivolity, and deceit made themselves prominent, together with a disregard of the words of the prophet spoken by him to the people by YHWH's order. Even the prophets took part in the general moral debasement; indeed they were worse than those who erstwhile had "prophesied in the name of Baal" (*ib.* ii. 8), *i.e.*, the prophets of the Northern Kingdom. The people, moreover, which Jeremiah was to test for its inner worth, as an assayer (*ib.* vi. 27) tests the purity of metal, had lost all its preciousness and was only a generation of wrath.

Residence in Jerusalem.

(b) During the Time of King Jehoiakim: Jeremiah's removal from Anathoth to Jerusalem seems to have taken place a little before the time of Jehoiakim's accession; at least he appears as a resident in Jerusalem under that king. Just as his sternness and his threat of impending punishments had already displeased his fellow citizens in Anathoth to such an extent that they sought his life (*ib.* xi. 19), so also in Jerusalem general anger was soon aroused against him. The first occasion therefor was an event in the reign of Jehoiakim. Jeremiah preached a sermon in the valley Ben-hinnom against idolatry, and in order to bring the utter and complete ruin of the kingdom of Judah more clearly before the minds of his hearers he broke an earthen pitcher. When immediately afterward he repeated the same sermon in the Temple court, he was put in prison by Pashur, the priest in charge, being liberated, however, on the next day. The following section (*ib.* xxvi.) gives more details. When the people at the beginning of Jehoiakim's reign, in spite of the terrible loss they had sustained by the death of Josiah in the unfortunate battle of Megiddo and the resultant establishment of the Egyptian domination, still took comfort in the thought of the Temple and of the protection which the sanctuary was believed to afford, Jeremiah stood in the Temple court and called on the people to improve morally; otherwise the Temple of Jerusalem would share the fate of that of Shiloh. In terrible excitement the priests and prophets cried out that Jeremiah was worthy of death. He, however, was acquitted by the priests and elders, who seem to have had great respect for the word of a prophet, especially in view of the fact that some of the most prominent persons rose up and called to mind the prophet Micah, who had prophesied the same fate for the Temple and for Jerusalem.

Imprisonment and Release.

The following incidents in Jeremiah's life are most closely connected with public events as he was more and more drawn into political life by them. In the fourth year of Jehoiakim, the same in which the Babylonians conquered the Egyptians in the battle of Carchemish and thus became the ruling power in the whole of Nearer Asia for almost seventy years, Jeremiah dictated to Baruch the speeches he had composed from the beginning of his career till then, and caused his pupil to read them before the people in the Temple, on a feast-day in the fifth year of Jehoiakim. Upon hearing of this event the highest officers of the court caused Baruch to read the roll once more to them; and afterward, in their dismay at its contents, they informed the king of it. Jehoiakim next caused the roll to be brought and read to him, but scarcely had the reader Jehudi read three or four leaves when the king had the roll cut in pieces and thrown into the brazier by which he was warming himself. Jeremiah, however, who on the advice of the officials had hidden himself, dictated anew the contents of the burnt roll to Baruch, adding "many like words" (*ib.* xxxvi. 32). It was his secretary likewise who (later) wrote into the roll all the new prophecies which were delivered up to the time of the destruction of Jerusalem.

Reading of the Roll.

(c) During the Time of Zedekiah: In the original roll which was burned by Jehoiakim, and which probably included practically the prophecies contained in ch. ii.–xii., Jeremiah had not made any positive demands concerning the political attitude of the kingdom of Judah. He had merely, in accordance with the principle laid down by Hosea and Isaiah, declared that Judah should not take any political stand of her own, and should follow neither after Assyria nor after Egypt, but should wait and do what YHWH commanded (*ib.* ii. 18, 36). But in the course of events he felt impelled to take active part in political affairs. This was during the time of Zedekiah, who had been placed on the throne by Nebuchadnezzar after the deportation of JEHOIACHIN (*ib.* xxvii., xxviii.). When, in the fourth year of Zedekiah, ambassadors from the surrounding nations came to deliberate with the King of Judah concerning a common uprising against the Babylonian king, a prophet by the name of Hananiah

Political Attitude.

proclaimed in the Temple the speedy return of Jehoiachin and his fellow exiles as well as the bringing back of the Temple vessels which had been carried off by Nebuchadnezzar, supporting his prophecy by the announcement that the "word of YHWH" was to the effect that he would "break the yoke of the king of Babylon" (*ib.* xxviii. 4). Jeremiah then appeared in the market-place with a yoke of wood and counseled the ambassadors, King Zedekiah, and his people to submit voluntarily to the Babylonian power. When Jeremiah appeared also at the Temple, Hananiah tore the yoke from his shoulders and repeated his prophecy of good tidings (*ib.* v. 10 *et seq.*). Jeremiah likewise advised the exiles in Babylon to settle there quietly (*ib.* xxix.), which caused one of them to write to the high priest in

Advises Acceptance of Yoke.

to surrender before the beginning of hostilities, in order to ward off the worst. Zedekiah, however, did not dare follow this advice, and thus the catastrophe came to pass, not without Jeremiah having in the meantime to endure many hardships owing to the siege. Since he undoubtedly prophesied the overthrow of Jerusalem by the Babylonians, and warned against resisting them as well as against trusting in the Egyptians for help, he was regarded as a traitor to his country; and for that reason and because his openly expressed conviction robbed the besieged of their courage, he was placed in confinement. He was treated as a deserter also because he desired to go to his native city on a personal matter at a time when the Babylonians had temporarily raised the siege to march against

Second Imprisonment.

GROTTO OF JEREMIAH, NORTH OF JERUSALEM.
(From a photograph by Bonfils.)

Jerusalem directing him to fulfil his duty, to watch over every mad man in the Temple and over every one that "maketh himself a prophet" and, consequently, to put Jeremiah "in prison and in the stocks" (*ib.* xxix. 26).

But destiny was soon fulfilled, and with it came new trials for Jeremiah. Zedekiah had been obliged to succumb to the insistence of the war party and to rebel against Nebuchadnezzar. The Babylonians then marched against Judah to punish Zedekiah and quell the rebellion. When Jeremiah's prophecy was near its fulfilment, the king sent often for him to consult with him and to ascertain how it would go with the people and with himself and what he should do to save himself. Jeremiah told him plainly that the Babylonians would conquer and advised him to surrender before the beginning of hostilities, in order to ward off the worst. Zedekiah, however, did not dare follow this advice, and thus the catastrophe came to pass, not without Jeremiah having in the meantime to endure many hardships owing to the siege. Since he undoubtedly prophesied the overthrow of Jerusalem by the Babylonians, and warned against resisting them as well as against trusting in the Egyptians for help, he was regarded as a traitor to his country; and for that reason and because his openly expressed conviction robbed the besieged of their courage, he was placed in confinement. He was treated as a deserter also because he desired to go to his native city on a personal matter at a time when the Babylonians had temporarily raised the siege to march against Hophra, the Egyptian king (the "Apries" of Herodotus), who was advancing against them. Jeremiah was arrested and thrown into a dungeon, whence he was released by the king. He was then confined in the court of the guard in the royal castle, as his discouraging influence on the soldiers was feared. Although he was allowed a certain freedom there, since he continued to make no secret of his conviction as to the final downfall of Judah, the king's officers threw him into an empty cistern. From this also he was rescued by a eunuch with the king's permission, being saved at the same time from death by starvation (*ib.* xxxvii., xxxviii.). He then remained in the lighter captivity of the court prison until he was liberated at the capture of Jerusalem by the Babylonians.

(d) During the Time After the Fall of Jerusalem: The Babylonians handed Jeremiah over to the care and protection of the governor Gedaliah, with whom he lived at Mizpah. After the murder of the governor, Jeremiah seems to have been carried off by Ishmael, the murderer of Gedaliah, and to have been rescued by Johanan and his companions. This may be concluded from the fact that the prophet, with Baruch, was among the non-deported Jews who thought of going to Egypt through fear of the Babylonians. During a stay near Beth-lehem he was asked for God's will on the matter. When, after ten days, he received the answer that they should remain in the country, his warning voice was not heard, the cry being raised against him that Baruch had incited him to give this counsel. Accordingly the Jews dragged the prophet with them, as a hostage (Duhm ["Theologie der Propheten," p. 235]: "as an amulet") to Tahapanhes (*i.e.*, Daphne, on the eastern branch of the Nile). Here Jeremiah continued to prophesy the destruction by the Babylonians of his fellow refugees as also of the Pharaohs and of the temples of Egypt (*ib.* xxxvii.–xliv.). Here also he must have experienced the anger of the women refugees, who could not be prevented by him from baking cakes and pouring out wine to the "queen of heaven" (*ib.* xliv. 15 *et seq.*).

Taken to Egypt.

Jeremiah probably died in Egypt. Whether his countrymen killed him, as tradition says, can, on account of the lack of historical data, be neither affirmed nor denied. But his assassination does not seem wholly impossible in view of the angry scene just mentioned. At any rate, his life, even as it had been a continual struggle, ended in suffering. And it was not the least of the tragic events in his life that his chief opponents belonged to the same two classes of which he himself was a member. The priests fought him because he declared sacrifice to be of little importance, and the prophets because he declared that it was self interest which prompted them to prophesy good for the people.

§ III. Character: (a) Character of Personality: The tragic element in Jeremiah's life has already been mentioned. It was heightened by the subjective trait which is peculiar to Jeremiah more than to other prophets, even the older ones. This personal suffering over the hard fate which he is obliged to proclaim to his people as God's changeless will is so strong that he even makes the attempt in earnest intercession to move God to a milder attitude toward the guilty. "Remember that I stood before thee to speak good for them and to turn away thy wrath from them" (*ib.* xviii. 20). He would undoubtedly like to keep silence and yet must speak: "I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay"—*i.e.*, "I struggled to keep it within me and I could not" (*ib.* xx. 9). Yhwh even has to forbid his intercession for the sinners (*ib.* vii. 16, xi. 14, xiv. 11), and to forbid the people to seek his intercession (*ib.* xlii. 2, 4). Jeremiah's sympathy for his countrymen who have been punished by God is so great that at one time the prophetical declaration to the people is changed into the people's petition: "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing" (*ib.* x. 24). In moving terms he describes the pain which he feels within him, in his "very heart," when he hears the sound of war and must announce it to the people (*ib.* iv. 19, viii. 18–22); and in despair over his sad life he curses the day of his birth (*ib.* xx. 14–18).

Strong Personality.

With this intense sensitiveness on the part of the prophet, it should not cause surprise that, on the other hand, his anger breaks forth against his persecutors and he desires a day of destruction to come upon them (*ib.* xvii. 18).

(b) Character of His Writing: It is doubtless due to this despondent and often despairing frame of mind that his words frequently make a dull and lifeless impression which is not remedied by a heaping up of synonymous terms; and this is all the more noticeable because the rhythm of the speeches is very feeble and frequently almost disappears. Although this may have been due in part to the fact that Jeremiah did not write his book himself, it is still undeniable that there is a monotony in the contents of his speeches. This may be traced to the conditions of his age. The prophet is always complaining of the sins of the people, particularly of their idolatry, or else describing the catastrophe which is to burst upon them through the hordes from the north. Seldom is there a brighter outlook into a better future. The hope which he had at the beginning, that the people would recognize the evils of idolatry and would turn again to God with inward repentance (*ib.* ii.–iv. 4), entirely disappears later in face of the utter perverseness of the people; as does the other hope that Ephraim, the lost favorite of Yhwh, that child of Rachel who had been lost sight of for 100 years, would return from "out of the desert." But when Jeremiah speaks from the depths of his soul the monotony of the content is relieved by the charm of the language in which he, as no other prophet, is able to relate God's words of love to his faithless wife Judah.

Despondent Tone.

Relieved by Consolation.

From his choice of words it may be concluded that Jeremiah, like Isaiah, was an educated man. The pictures which he paints of outdoor life show a deep, delicate appreciation of nature. The voices of the desert sound in his poems; he speaks of the swift-footed dromedary running to and fro, of the cattle grown wild on the plains, of the thirsty wild ass gasping for breath with dim eyes, and of the bird of prey which the fowler has tied to a stake in order to attract his victim. Even in the description of chaos (*ib.* iv. 25) "Jeremiah does not forget the birds" (Duhm, in the introduction to his translation of Jeremiah, p. xxii.). His is, indeed, rather a lyrical nature, since even without a picture he tarries sometimes in an appreciative contemplation of nature, which corresponds to his sensitive comprehension of the human heart. God's greatness is manifested to him in the sand on the shore, which is placed as an eternal boundary for the sea: "and

though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it" (*ib.* v. 22). He observes the lengthening shadows as the day is sinking (*ib.* vi. 4), or the dry wind of the high places which comes in from the wilderness and is too strong to serve either for fanning or for cleansing (*ib.* iv. 11). Now and then with a special touch he raises his pictures of human life above the vagueness which on account of the suppression of details is common to the Old Testament illustrations and examples. He furnishes the "smelter" (צורף), who has been a stereotyped example since the oldest prophets, with bellows (*ib.* vi. 29); as symbols of the joyful existence which his prophecies foretelling punishment will drive away, he mentions, besides the voices of the bridegroom and of the bride, the sound of the millstones and the light of the candle (*ib.* xxv. 10; comp. *ib.* vii. 34, xvi. 9). He also observes how the shepherd counts the sheep of his flock (*ib.* xxxiii. 13).

His Similes.

The symbolic acts of which he makes frequent use, whether he actually carries them out, as in breaking the earthen pitcher, in putting on the cords, and in placing the yoke on his neck, or merely imagines them, as in the allegories in Jer. xiii. 1 *et seq.*, are simple and easily intelligible (Baudissin, "Einleitung," pp. 420 *et seq.*).

(c) Character of His Religious Views: In conformity with the subjectivity of his nature, Jeremiah raised the conception of the bond between God and His people far above the conception of a physical relation, and transferred piety from mere objective ceremonies into the human heart (comp. *ib.* iv. 4, xvii. 9, xxix. 13, and, if Jeremianic, also xxxi. 31 *et seq.*). Through this conception of man's relation to the divinity, the idea of the divine universality, if not created by him, was yet (if Amos ix. 2–4, 5 *et seq.* be excluded) very clearly demonstrated. Although a large part of the passages in which the universality of God is most clearly expressed (Jer. xxvii. 5, 11; xxxii. 19; xlix. 11) are doubtful as regards their authorship, there are nevertheless undoubted passages (*ib.* xii. 14 *et seq.*, and xviii. 7 *et seq.*) in which Jeremiah, although from the standpoint that YHWH is the special God of Israel, expresses his conviction that He can reject nations other than Israel and afterward take them again into His favor. If in these passages the particularistic conception of God is not completely abandoned, nevertheless His universality is the direct consequence of the portrayal, which was first given by Jeremiah, of His omnipresence and omnipotence, filling heaven and earth (*ib.* xxiii. 23; comp. ii. 16). Thus Jeremiah, starting out from his conception of God, can characterize the gods of the heathen as "no gods," and can express his conviction that "among the idols of the heathen there is not one which can cause rain," whereas YHWH has made all (*ib.* xiv. 22; comp. xvi. 19 *et seq.*). But in spite of this tendency toward a universalistic conception of God, which later became a firm article of belief, the barriers of the national religion had not yet fallen in Jeremiah's mind. This is shown most clearly by the fact that even he conceives of a final restoration of the tribe of Israel.

Universality of the Godhead.

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E. G. H. V. RY.

—In Rabbinical Literature: Jeremiah, a descendant of Rahab by her marriage with Joshua (Sifre, Num. 78; Meg. 14b, below), was born during the persecution of the prophets under Jezebel (Gen. R. lxiv. 6; Rashi on Jer. xx. 14 reads, probably correctly, "Manasseh" instead of "Jezebel"). The lofty mission for which Jeremiah was destined was evident even at his birth; for he not only came into the world circumcised (Ab. R. N. ii. [ed. Schechter, p. 12]; Midr. Teh. ix. [ed. Buber, p. 84]), but as soon as he beheld the light of day he broke out into loud cries, exclaiming with the voice of a youth: "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me," etc. (Jer. iv. 20). He continued by accusing his mother of unfaithfulness; and as the latter was greatly astonished to hear this unbecoming speech of her new-born infant, he said: "I do not mean you, my mother. My prophecy does not refer to you; I am speaking of Zion and Jerusalem. They deck out their daughters, and clothe them in purple, and put golden crowns on their heads; but the robbers shall come and take these things away."

Jeremiah refused God's call to the prophethood, and referred to Moses, Aaron, Elijah, and Elisha, all of whom, on account of their calling, were subjected to sorrows and to the mockery of the Jews; and he excused his refusal with the plea that he was still too young. God, however, replied: "I love youth because it is innocent; it was for this reason that when I led Israel out of Egypt I called him 'my son' [comp. Hosea xi. 1], and when I think lovingly of Israel, I speak of it as of a boy [Jer. ii. 2]; hence do not say 'I am a boy.'" Then God handed to Jeremiah the "cup of wrath," from which he was to let the nations drink; and when Jeremiah asked which nation should drink first, the answer was "Israel." Then Jeremiah began to lament his fate, comparing himself with the high priest who was about to perform in the Temple the ceremonies prescribed in the case of a woman suspected of adultery (Num. v. 12 *et seq.*), and who, when he approached her with the "cup of the bitter water," beheld his own mother (Pesiḳ. R. 26 [ed. Friedmann, p. 129a, b]).

The prophetic activity of Jeremiah began in the reign of Josiah; he was a contemporary of his relative the prophetess Hulda and of his teacher Zephaniah (comp. Maimonides in the introduction to "Yad"; in Lam. R. i. 18 Isaiah is mentioned as Jeremiah's teacher). These three prophets divided their activity in such wise that Hulda spoke to the women and Jeremiah to the men in the street, while Zephaniah preached in the synagogue (Pesiḳ. R. *l.c.*). When Josiah restored the true worship, Jeremiah went to the exiled ten tribes, whom he brought to Palestine under the rule of the pious king ('Ar. 33a). Although Josiah went to

His Prophetic Activity.

war with Egypt against the prophet's advice, yet the latter knew that the pious king did so only in error (Lam. R. *l.c.*); and in his dirges he bitterly laments the king's death, the fourth chapter of the Lamentations beginning with a dirge on Josiah (Lam. R. iv. 1; Targ. II Chron. xxxv. 25).

Under Jehoiakim the prophet's life was a hard one; not only did the wicked king burn the early chapters of Lamentations, but the prophet was even in danger of his life (M. Ḳ. 26a; Lam. R., Introduction, p. 28). He fared still worse, however, under Zedekiah, when he had to withstand many attacks both upon his teachings and upon his life. On account of his descent from the proselyte Rahab he was scorned by his contemporaries as one who had no right to reproach the Jews for their sins (Pesiḳ., ed. Buber, xiii. 115b), and they furthermore accused him of unchastity (B. Ḳ. 16b). The hatred of the priests and of the war party against Jeremiah brought about his imprisonment on a false accusation by one of them, Jeriah, a grandson of Hananiah, an old enemy of Jeremiah. His jailer Jonathan, a relative of Hananiah, mocked him with the words: "Behold, what honors your friend has brought upon you! How fine is this prison in which you now are; truly it is like a palace!" Yet the prophet remained steadfast; and when the king asked whether Jeremiah had a prophecy for him, the prophet fearlessly answered: "Yes: the King of Babel will lead you into exile." When he saw how angry the king grew on hearing this, he tried to change the subject, saying: "Lo, even the wicked seek a pretext when they revenge themselves on their enemies! How much greater right has one to expect that a just man will have sufficient reason for bringing evil upon any one! Your name is 'Zedekiah,' indicating that you are a just 'ẓaddiḳ'; I therefore pray you not to send me back to prison." The king granted this request; but he was unable to withstand for long the clamorings of the nobles, and Jeremiah was cast into a muddy pit, the intention being that he should perish therein. As there was enough water in the pit to drown a man, the design of his enemies would have been carried out had not God miraculously caused the water to sink to the bottom and the dirt to float, so that Jeremiah escaped death. Even then his former keeper, Jonathan, mocked the prophet, calling to him: "Why do you not rest your head on the mud so that you may be able to sleep a while?" At the instance of Ebed-melech, the king permitted Jeremiah to be rescued from the pit. Jeremiah at first did not answer Ebed-melech when he called to him, because he thought it was Jonathan. Ebed-melech, who thought that the prophet was dead, then began to weep, and it was only after he had heard the weeping that Jeremiah answered; thereupon he was drawn up from the mire (Pesiḳ. R. 26 [ed. Friedmann, p. 130a, b]; comp. Ebed-melech in Rabbinical Literature).

The enemies and adversaries of the prophet were not aware that to him alone they owed the preservation of the city and the Temple, since his merits were so great in the eyes of God that He would not bring punishment upon Jerusalem so long as the prophet was in the city (Pesiḳ. R. *l.c.* [ed. Friedmann, p. 131a]; somewhat different in the Syriac Apoc. Baruch, ii.). The prophet was therefore commanded by God to go to Anathoth; and in his absence the city was taken and the Temple destroyed. When Jeremiah on his return beheld smoke rising from the Temple, he rejoiced because he thought that the Jews had reformed and were again bringing burnt offerings to the sanctuary. Soon, however, he discovered his error, and began to weep bitterly, lamenting that he had left Jerusalem to be destroyed. He now followed the road to Babylon, which was strewn with corpses, until he overtook the captives being led away by Nebuzar-adan, whom he accompanied as far as the Euphrates (Pesiḳ. R. *l.c.*; comp. Syriac Apoc. Baruch, *l.c.*). Although Jeremiah, by the express command of Nebuchadnezzar, was allowed to come and go as he pleased (Jer. xxxix. 12), yet when he saw captives he voluntarily caused himself to be chained or otherwise bound to them, notwithstanding Nebuzar-adan, who, anxious to carry out the orders of his master, always unchained him. At last Nebuzar-adan said to Jeremiah: "You are one of these three: a false prophet, one who despises suffering, or a murderer. For years you have prophesied the downfall of Jerusalem, and now when the prophecy has been fulfilled, you are sorry, which shows that you yourself do not believe in your prophecies. Or you are one who voluntarily seeks suffering; for I take care that nothing shall happen to you, yet you yourself seek pain. Or perhaps you are hoping that the king will kill me when he hears that you have suffered so much, and he will think that I have not obeyed his commands" (Pesiḳ., ed. Buber, xiv. 113; Lam. R., Introduction, p. 34).

During the Destruction of the Temple.

After the prophet had marched with the captives as far as the Euphrates, he decided to return to Palestine in order to counsel and comfort those that had remained behind. When the exiles saw that the prophet was about to leave them, they began to cry bitterly, saying: "O father Jeremiah, you too are abandoning us!" But he answered: "I call heaven and earth to witness, had you shed a single tear at Jerusalem for your sins you would not now be in exile" (Pesiḳ. R. 26 [ed. Friedmann, p. 131b]; according to Pesiḳ., ed. Buber, and Lam. R. *l.c.* God commanded Jeremiah to return to Palestine). On the way back to Jerusalem he found portions of the bodies of the massacred Jews, which he picked up lovingly one after another and placed in various parts of his garments, all the while lamenting that his warnings had been heeded so little by these unfortunates (Pesiḳ., ed. Buber, and Lam. R. *l.c.*).

Vision of the Mourning Woman.

It was on this journey that Jeremiah had the curious vision which he relates in the following words: "When I went up to Jerusalem, I saw a woman, clad in black, with her hair unbound, sitting on the top of the [holy] mountain, weeping and sighing, and crying with a loud voice, 'Who will comfort me?' I approached her and said, 'If you are a woman, then speak; but if you are a spirit, then depart from me.' She answered, 'Do you not know me? I am the woman with the seven children whose father went far oversea,

and while I was weeping over his absence, word was brought to me that a house had fallen in and buried my children in its ruins; and now I no longer know for whom I weep or for whom my hair is unbound.' Then said I to her, 'You are no better than my mother Zion, who became a pasture for the beasts of the field.' She answered, 'I am your mother Zion: I am the mother of the seven.' I said, 'Your misfortune is like that of Job. He was deprived of his sons and daughters, and so were you; but as fortune again smiled upon him, so it will likewise smile upon you'" (Pesiḳ. R. *l.c.*; in IV Esd. there is mentioned a similar vision of Ezra; comp. Lévi in "R. E. J." xxiv. 281–285).

On his return to Jerusalem it was the chief task of the prophet to protect the holy vessels of the Temple from profanation; he therefore had the holy tent and the Ark of the Covenant taken [by angels ?] to the mountain from which God showed the Holy Land to Moses shortly before his death (II Macc. ii. 5 *et seq.*; comp. ARK IN RABBINICAL LITERATURE). From the mountain Jeremiah went to Egypt, where he remained until that country was conquered by Nebuchadnezzar and he was carried to Babylon (Seder 'Olam R. xxvi.; comp. Ratner's remark on the passage, according to which Jeremiah went to Palestine again).

The Christian legend (pseudo-Epiphanius, "De Vitis Prophetarum"; Basset, "Apocryphen Ethiopiens," i. 25–29), according to which Jeremiah was stoned by his compatriots in Egypt because he reproached them with their evil deeds, became known to the Jews through Ibn Yaḥya ("Shalshelet ha-Ḳabbalah," ed. princeps, p. 99b); this account of Jeremiah's martyrdom, however, may have come originally from Jewish sources. Another Christian legend narrates that Jeremiah by prayer freed Egypt from a plague of crocodiles and mice, for which reason his name was for a long time honored by the Egyptians (pseudo-Epiphanius and Yaḥya, *l.c.*). The assertion—made by Yaḥya (*l.c.* p. 101a) and by Abravanel (to Jer. i. 5), but not by Isserles, as Yaḥya erroneously states—that Jeremiah held a conversation with Plato, is also of Christian origin.

In haggadic literature Jeremiah and Moses are often mentioned together, their life and works being presented in parallel lines. The following old midrash is especially interesting in connection with Deut. xviii. 18, in which a prophet like Moses is promised: "As Moses was a prophet for forty years, so was Jeremiah; as Moses prophesied concerning Judah and Benjamin, so did Jeremiah; as Moses' own tribe [the Levites under Korah] rose up against him, so did Jeremiah's tribe revolt against him; Moses was cast into the water, Jeremiah into a pit; as Moses was saved by a female slave (the slave of Pharaoh's daughter), so Jeremiah was rescued by a male slave [Ebed-melech]; Moses reprimanded the people in discourses, so did Jeremiah" (Pesiḳ., ed. Buber, xiii. 112a; comp. Matt. xvi. 14).

Compare the rabbinical section of the following articles: EBED-MELECH; MANNA; TEMPLE.

S. S. L. G.

JEREMIAH, BOOK OF.—Biblical Data:

Contents: At the beginning of the book is a superscription (i. 1–3) which, after giving the parentage of Jeremiah, fixes the period of his prophetical activity as extending from the thirteenth year of Josiah to the eleventh of Zedekiah (*i.e.*, the year of the second deportation, 586 B.C.). This period certainly does not cover the whole contents of the book; hence probably the superscription was originally that of an older book of smaller compass. This is followed by the first part, i. 4–xxxviii. 28a, containing prophecies concerning the kingdom of Judah and incidents from the life of the prophet up to the destruction of Jerusalem and the second deportation. Only one passage treats of a different subject, viz., ch. xxv. 13 *et seq.*, containing YHWH'S command to Jeremiah, according to which the prophet was to proclaim God's judgment to foreign peoples. The second part of the book, xxxviii. 28b–xliv. 30, contains prophecies and narrations from the period following the destruction of Jerusalem. As an appendix to this, in ch. xlv., is a short warning to Baruch on the occasion of his writing down the words of Jeremiah. A third part, xlvi.–li., comprises prophecies against foreign peoples. At the end are given, by way of appendix, historical data (lii.) concerning Zedekiah, the deportation of the captives to Babylon, and the change in the fortunes of King Jehoiachin.

Three Sections.

——**Critical View: § I. The Prophecies in Part I.:** In the first part no consistent plan of arrangement, either chronological or material, can be traced. The speeches not being separated by superscriptions, and data generally (though not always as to time and occasion) being absent, it is very difficult to fix the date of composition. In this first part, however, may be distinguished different groups which, with a single exception, reflect substantially the successive phases of the development of Jeremiah's prophetic activity. These groups are five in number, as follows:

(1) Ch. i. 4–vi. 30, belonging to the reign of Josiah. Its first passage, describing the calling of the prophet, is also chronologically the oldest (iii. 6b–18, fixed by the superscription as belonging to the time of Josiah, does not harmonize with the assumed historical background [see below, § II.]; the superscription is undoubtedly a later addition).

(2) Ch. vii.–xx., in the main, of the time of Jehoiakim. This group contains passages that belong to earlier and later dates respectively. For instance, ch. xi. 1–8 is earlier: the mention of the "words of the covenant" assigns it to the antecedent period (Josiah) and as having been written soon after the discovery of the Book of Deuteronomy. Ch. xiii. is certainly later, and probably belongs to the time of the young king Jehoiachin (see below, § II.). Other passages in this group should be excluded as not being by Jeremiah, or at least as having been only partially written by him: ch. ix. 22 *et seq.*; ch. ix. 24 *et seq.*; ch. x. 1–16; and the sermon on the Sabbath, ch. xvii. 19–27 (see below, § II.).

(3) Speeches from various periods: (*a*) a proclamation of the certain fall of Jerusalem made, according to the superscription to Zedekiah and the people, during the siege of Jerusalem, *i.e.*, about 588 B.C. (xxi. 1–10); (*b*) menacing prophecies against the kings of Judah in the time of Jehoiakim (608;

xxi. 11–xxii. 19), completed by the passage xxii. 20–30, descriptive of the leading away of Jehoiachin into captivity (597); (*c*) threats against the "unfaithful shepherds" (*i.e.*, the prophets), the promise of peace and of the real shepherd (after 597), and warnings against false prophets and godless priests (perhaps in the time of Jehoiakim; xxiii. 1–8, 9–40); (*d*) the vision of the two baskets of figs, illustrating the fate of the captives and of those who were left behind, from the period after the first deportation by Nebuchadnezzar, in 597 (xxiv.); (*e*) threats of punishments to be inflicted on Judah and the surrounding nations, in the fourth year of Jehoiakim, *i.e.*, the year of the battle of Carchemish (605; xxv.); (*f*) the first of the historical passages recounting Jeremiah's prophecy in the Temple (comp. vii.), his arrest, his threatened death, and his rescue, in which connection the martyrdom of the prophet Uriah is briefly mentioned (xxvi.).

Dated Prophecies.

(4) Utterances from the time of Zedekiah (see § II.), with an appendix, the last connected prophecy of any length, in ch. xxxv., treating of the fidelity of the Rechabites and of the unfaithfulness of Judah. This dates from a somewhat earlier period, that of Jehoiakim (because certainly before 597), and thus forms a transition to the first passages of the narrative sections.

(5) The fifth group of part I. consists of the first half of the historical narrative concerning Jeremiah's life and work, xxxvi.–xxxviii. 28a, and may be thus divided: (*a*) account of the writing, destruction, and rewriting of the prophecies of Jeremiah under Jehoiakim (xxxvi.); (*b*) narratives and sayings from the time of Zedekiah, who is introduced as a new ruler at the beginning of this historical account (xxxvii. 1), although often mentioned before in the prophecies (xxxvii.–xxxviii. 28a).

§ II. Displaced, Disputed, and Non-Authentic Passages of Part I.: In group 2 the short admonition in ix. 22 *et seq.* is certainly not genuine; it is a warning against self-glorification and an appeal to those who would boast to glory in the knowledge of God instead. As its sententious style indicates, it was probably taken from a collection of wise sayings. The question as to the genuineness of the second short utterance, ix. 24 *et seq.*, which proclaims God's punishment upon the uncircumcised—the heathen who are uncircumcised in the flesh, and the Israelites who are uncircumcised in heart—can not be so easily decided, since the Biblical conception of being uncircumcised in heart is found elsewhere in Jeremiah.

Relations with Deutero-Isaiah.

Again, the following section, x. 1–16, is certainly not genuine. Here, in a style wholly like that of Deutero-Isaiah, the speaker mocks at the unreality of idols, which exist only as images and hence are not to be feared; this recalls the time of Deutero-Isaiah and the idols of Babylon rather than the period of Jeremiah and the tendency of his contemporaries to worship other gods than YHWH. The interpolated Aramaic verse (x. 11) is held by Duhm to be a magic formula with which the later Jews, who did not know much Hebrew, used to exorcise the various evil spirits in the air, shooting stars, meteors, and comets.

In xi.–xx., besides various additions to Jeremiah's sayings which can not be by the prophet himself, there are two passages which till now have generally, and probably rightly, been held to be genuine, although they do not belong to the time of Jehoiakim. That the passage xi. 1–8 is earlier, and belongs to the time of Josiah, has been explained above (§ I.). Ch. xiii., however, must have been written later than Jehoiakim's time; after a symbolic narrative of a girdle buried beside the Euphrates, and which, in that it is soiled and unfit for use, represents Israel and Judah, the passage treats of the king and "queen"—that is, the queen mother—to whom it is announced that they must descend from their throne; and the deportation of the whole of Judah is similarly foretold. The king in this case, however, with whom his mother is mentioned on equal terms, is certainly (comp. xxii. 26, xxix. 2) the youthful Jehoiachin, and the time is shortly before his deportation to Babylon. The one non-authentic passage incorporated in group 2 is that concerning the Sabbath, xvii. 19–27. The reason why the prophet can not be credited with the authorship of this passage, though in form and content it is not unlike Jeremiah, is the high value put upon the observance of holy days, which is wholly foreign to the prophet. The author of the passage not only recommends the keeping of the Sabbath day holy as a day of rest ordained by God, but he even goes so far as to make the possibility of future salvation, and even directly the destruction of Jerusalem, depend upon the observance or non-observance of this day.

Passage on Sabbath Not Genuine.

In group 3, ch. xxv. is doubtful (see below, § IV., in connection with the prophecy against foreign peoples in xlvi.–li.).

In group 4 (of the time of Zedekiah) certain parts of the promises in xxx.–xxxiii. have given rise to doubt in more than one respect. Of the three sections in this collection, xxx. *et seq.*, xxxii., and xxxiii., the middle one may, however, be accepted without reserve. This section begins (xxxii. 9) with a relation of Jeremiah's purchase of a field in Anathoth in accordance with ancient usage, at the time when the Babylonians were already besieging Jerusalem (comp. xxxii. 1 with lii. 5, in opposition to lii. 4), and of Jeremiah's prophecy to Zedekiah of the conquest of the city and of the deportation to Babylon. The divine promise is appended to this narration: "Houses and fields and vineyards shall be possessed again" (*ib.* verse 15), which, upon a question of the prophet's, is explained thus (*ib.* verses 26 *et seq.*): Jerusalem will be burned by the Chaldeans on account of its sins, but afterward YHWH will collect His people, scattered in all lands. He will make an everlasting covenant with them, and will cause them with rejoicing to settle again in this land (*ib.* verse 41).

The first of the three sections, xxx. *et seq.*, foretells another day of terror for Jacob, but also promises liberation from foreign rule, punishment of the enemy, the rebuilding of the destroyed cities by the people (who will have begun to increase again and whose numbers will have been swelled by the return of Ephraim), and the making of a new covenant. In

this section the following passages are doubtful as regards a Jeremianic origin: the passage in which the servant of God, Jacob, is comforted in his exile with words of Deutero-Isaiah (xxx. 10 *et seq.*; comp. Isa. xl. *et seq.*); the threat inserted among the words of promise (xxx. 23 *et seq.*; comp. xxiii. 19 *et seq.*, where this threat occurs again, likewise in an inappropriate place); the description of YHWH's power on the sea (xxxi. 35b, similar to Isa. li. 15); and various other passages which have many points of contact with Deutero-Isaiah. A considerable portion of this section is shown to be secondary matter by the fact that it is lacking in the text of the Septuagint. At any rate, examination leads to the conclusion that this section, like so much else in the Book of Jeremiah, was worked over afterward, although it is not justifiable to deny to Jeremiah the authorship of the whole of the section, nor to assume that it was written by a post-exilic author. Such a writer would have had more interest in the hope that the Judeans, only a part of whom had come back, would all return home, whereas for a prophet who wrote immediately before the downfall of Judah it was more natural to recall the overthrow of the Northern Kingdom, and to express the hope that with the return of Ephraim Judah also would return, although its present downfall seemed certain to him.

Ungenuine Passages in Later Sections.

In the third of these sections, ch. xxxiii., the conclusion (xxxiii. 14-26) is suspicious. It is missing in the Septuagint, although no plausible reason for the omission is apparent. Not to speak of smaller matters, the fact that the people among whom (according to verse 24) the prophet was sojourning, and who were wholly opposed to the compatriots of the prophet, can only have been Babylonians—who indeed might have said insultingly of Israel that "it was no more a nation before them" (*ib.*)—does not seem to accord with Jeremiah's authorship. The passage must consequently have been written by one of the exiles in Babylon and not by Jeremiah, in whose time such a taunt could not have been uttered either in Palestine or later in Egypt.

§ III. The Historical Sections of Parts I. and II.: The historical passages contained in xxvi. and xxxvi.-xlv. display such an exact knowledge of the events described in the life of Jeremiah, and contain so many interesting details, that as a matter of course they were formerly considered to have been written by a pupil of Jeremiah in close touch with him. When Kuenen and other commentators object that in certain passages the single episodes are not properly arranged and that details necessary for a complete understanding of the situation are lacking, it must be remembered that it is just an eye-witness who would easily pass over what seemed to him as matter of course and likewise displace certain details. Moreover, a comparison with the text of the Septuagint shows that in the historical as in the prophetical passages many changes were made after composition. It is therefore neither necessary nor advisable to set, with Kuenen, 550 B.C. as the date of the first edition of the book; but even if that late date be accepted one must still suppose that the notes of a pupil and eye-witness had been used as material. If, however, the former and generally prevalent opinion is maintained (which has been readopted also by Duhm), namely, that the historical passages were written by a pupil of Jeremiah, there can be no doubt that this pupil was Baruch. Since it is known that it was Baruch and not Jeremiah who first wrote down the prophecies, and since in all cases the speeches in the historical portions can not be taken out of their setting, it seems the most natural thing to suppose that Baruch was also directly concerned in the composition of the historical passages. But this does not at all exclude the possibility of the insertion, shortly after the passages had been written and put together, of various details and episodes. This theory is supported by Jeremiah's admonition to Baruch (in xlv.), which, although addressed to him by the prophet on the occasion of Jeremiah dictating the prophecies in the time of Jehoiakim, yet stands at the end of the section containing prophecies against Judah. The fact that this admonition occurs at the end of the original Book of Jeremiah (concerning xlvi. *et seq.* see § IV.) can only mean that Baruch placed it at the end of the book edited by him as a legitimation of his labor.

Ch. xxvi. and xxxv.-xlv.

Work of Baruch.

§ IV. The Prophecies Against Foreign Peoples in Part III.: Ch. xxv. speaks of the direction received by Jeremiah from God to proclaim His anger to foreign peoples. In the fourth year of Jehoiakim—that is, the year of the battle of Carchemish and of Nebuchadnezzar's victory and accession to the throne—Jeremiah proclaims that YHWH, in revenge for Judah's sins, will bring His servant Nebuchadnezzar and the peoples of the north against Judah and the surrounding peoples; that they will serve the King of Babylon for seventy years; and that at the end of this time YHWH will punish the King of Babylon and the Chaldeans. In connection with this, Jeremiah is further told to pass the wine-cup of divine wrath to all the nations to whom he is sent, and all the nations who must drink of the cup are enumerated. But however appropriate it may have been for Jeremiah to announce the downfall of foreign nations (comp. xxxvi. 2 and i. 5), and however much the expression "cup of wrath" may sound like one of Jeremiah's, since this illustration occurs often after him and accordingly probably goes back to him, yet this prophecy as it now stands (in xxv.) can not have been written by him. The proclamation of the punishment of Babylon (*ib.* verses 12-14) interrupts the connection of the threatening of the nations by Babylon. Also the words "all that is written in this book, which Jeremiah hath prophesied against all the nations" (verse 13) can not of course have originated with Jeremiah. Finally, the enumeration of the nations that must drink from the cup of wrath (verses 17-26) is not Jeremianic; indeed, some of the nations were located far from Jeremiah's horizon, and the concluding remark (verse 26), with the puzzling word "Sheshach" (*i.e.*, Babylon), certainly dates from a much later period. This passage characteristically illustrates the fact that more than one hand worked on the amplification, and that such passages arose

Prophecy Not by Jeremiah.

in several stages, as may be observed in detail by a comparison with the Septuagint text (see § VI.).

The question next arises as to whether the prophecies against foreign nations contained in xlvi.–li. are really those which, according to xxv., were to be expected as the latter's amplification. This question seems all the more natural because in the text of the Septuagint those prophecies are actually incorporated in xxv. If l. *et seq.*, a long oracle dealing with the sentence against Babylon, be left out of consideration, there can be no doubt that the section xlvi.–xlix. has in some way a Jeremianic basis. The single oracles of this section are in part expressly referred to Jeremiah in the heading, and the victory of Nebuchadnezzar is in part given as their occasion. At any rate the hypothesis that this section is a working over of original Jeremianic material is to be preferred to the difficulties attending the various other theories that have been suggested to explain the later origin of xlvi.–xlix. On the face of it, it is hardly probable that a later author would have written a whole series of oracles and have artificially made them seem to belong to the time of Nebuchadnezzar, merely for the sake of enriching the Book of Jeremiah. If it is suggested that some one else, perhaps Alexander the Great, was intended by the Nebuchadnezzar of these oracles, it must be objected that even to the last judgment, that against Elam (which, however, did not originally belong in this section; see below), which might be taken to mean Persia, no reference to post-Jeremianic events can be found.

Oracles Worked Over.

A detailed examination, however, shows that in most of these prophecies only a Jeremianic basis is possible. The prophecy concerning the Philistines in xlvii. (but without the heading) is the one that could most readily be accepted as belonging as a whole to Jeremiah.

On the other hand, it is to be supposed that all the other oracles underwent a more or less extensive revision, so that they do not give the impression of being real prophetic utterances, but seem rather to be compilations by later scholars, who also made use of the oracles of other prophets, especially of the exilic and post-exilic passages in Isaiah (comp. Jer. xlviii. 43 *et seq.* with Isa. xxiv. 17, 18a; Jer. xlix. 18 with Isa. xiii. 19 *et seq.*; Jer. xlix. 24 with Isa. xiii. 8). This working over of the material explains the lack of perspicuity and the non-adherence to the historical situation which frequently characterize these prophecies. The following oracles are contained in this section: (*a*) the oracle against Egypt, in two parts, xlvi. 1–12 and xlvi. 13–28 (comp. xlvi. 27–28 [= xxx. 10 *et seq.*] with the consolations of Deutero-Isaiah); (*b*) that against the Philistines, xlvii.; (*c*) that against Moab, xlviii., which in parts recalls Isa. xv. *et seq.*; (*d*) that against Ammon, xlix. 1–6; (*e*) that against Edom, xlix. 7–22, which has much in common with that of Obadiah; (*f*) that against Damascus and other Aramaic cities, xlix. 23–27; (*g*) that against Kedar and other Arabic tribes, xlix. 28–33; and (*h*) that against Elam, xlix. 34–39. Whereas the other nations named all lay within Jeremiah's horizon, this was not the case with Elam, since Judah had no direct dealings with this country until after the Exile. This alone would not, however, be a sufficient reason for denying that Jeremiah wrote the oracle, especially since as early as Isa. xxii. 6 the Elamites were known as vassals of the kings of Assyria, and hence an interest in the history of Elam could not have been so far removed from a prophet of Israel as may now appear. By whom and at what time the supposed revision of Jeremiah's original stock of material was made, it is impossible to determine; but the large number of similar expressions connecting the separate oracles makes it probable that there was only one redaction.

The oracle against Babylon, l.–li. 58, which follows the section xlvi.–xlix., and to which a historical addition is appended (li. 59–64), is very clearly seen to be non-Jeremianic in spite of the fact that individual passages recall very vividly Jeremiah's style. It is really no oracle at all, but a description in oracle form, dating from after the Exile, and originally written so as to appear as a production by Jeremiah, for which purpose the author assumes the standpoint of an older time. Since he is acquainted with Deutero-Isaiah (comp. li. 15–19 with Jer. x. 12–16, which is also taken from Deutero-Isaiah, and apparently furnishes the direct basis for the passage in question), and describes the upheaval in Babylon and the destruction of the city—making use of the exilic oracle in Isa. xiii. *et seq.* (Jer. l. 16, 39 *et seq.*; comp. l. 39; li. 40 with Isa. xxxiv. 14 and xxxiv. 6 *et seq.*), he can not have written it before the end of the Babylonian exile at the earliest. This also explains why the destroyers of Babylon are called "kings of Media" (li. 28). Moreover, the author of the oracle against Babylon made use of the Jeremianic oracle against Edom, at times quoting it literally (comp. l. 44–46 with xlix. 19–21; and the origin of l. 41–43 is found in vi. 22–24). That he lived in Jerusalem may be inferred not only from l. 5, in which, speaking of the returning exiles, he says that their faces were turned "hitherward," but also from the fact that he is much more concerned with the desecrated and destroyed Temple of Jerusalem than are the prophets of the Exile. The added passage, li. 59–64, proceeding probably from a historical record of a journey to Babylon made by Seraiah, was most likely written by the author of the oracle against Babylon, if not by some one later, who desired by his short narrative to authenticate the oracle which he took to be Jeremianic.

Not Before the End of the Exile.

The section closes with the words: "Thus far [are] the words of Jeremiah," showing that the Book of Jeremiah once ended at this point, and that that which follows is a later addition. In fact, lii. is a historical account, concerning Zedekiah, the deportation to Babylon, and the turning-point in the fortunes of Jehoiachin, which was transferred from the Book of Kings to that of Jeremiah. This is shown by the fact that with slight variations and with the exception of two passages, the two accounts agree; one of the exceptions is presented by three verses giving a count of the exiles, which are found only in Jeremiah (lii. 28–30) and which were probably inserted later from some separate source, since they are lacking also in the text of the Septuagint; the other is the short passage recording

the appointment of Gedaliah as governor, his murder, and the flight to Egypt of those who were left, which is lacking in Jeremiah (II Kings xxv. 22–26), and which doubtless was purposely omitted because the same facts had already been recorded elsewhere in the Book of Jeremiah (xl. *et seq.*). Moreover, the addition of ch. lii. was of itself not necessary, since the information given in it was already partially known from earlier statements of the Book of Jeremiah; and the last passage concerning the change in the fate of Jehoiachin is wholly superfluous, since the event recorded took place after Jeremiah's death.

§ V. Sources of the Book of Jeremiah, According to Duhm: What has here been said concerning the supposed origin of the Book of Jeremiah corresponds to the opinion held on the subject by most modern scholars, whose consensus, though they may differ in detail, has indorsed the view as a whole and in substance. The views of Duhm differ materially from this opinion, however many points of contact therewith it may show, because Duhm, in opposition to previous conceptions, has with an unparalleled boldness and confidence extended his critical investigation to the most minute details, for which reason his analysis is here given separately. Although it seems more plausible to suppose that the real prophecies of Jeremiah are contained in the versified portions, whereas in the prose utterances the thoughts of Jeremiah have been worked over, for the most part in the form of sermons, the question still arises whether one is justified in "ascribing, with the greatest detail, [the various parts of] writings which without doubt have passed through many hands before they received the form in which we know them, to their [respective] authors" (see Nöldeke in "Z. D. M. G." lvii. 412). Duhm distinguishes:

Duhm's Analysis.

(1) *Jeremiah's Poems.* These, in all about sixty, date (*a*) from the period when Jeremiah was still in Anathoth: the cycle ii. 2b, 3, 14–28; 29–37; iii. 1–5; 12b, 13, 19, 20; 21–25; iv. 1, 3, 4; the cycle xxxi. 2–6; 15–20; 21, 22, and perhaps xxx. 12–15; the oldest five poems concerning the Scythians, iv. 5–8; 11b, 12a, 13, 15–17a; 19–21, 23–26; 29–31; (*b*) from the time of Josiah: v. 1–6a; 6b–9; 10–17; vi. 1–5; 6b–8, 9–14; 16, 17, 20; 22–26a; 27–30; vii. 28 *et seq.*; viii. 4–7a; 8, 9, 13, 14–17; 18–23; ix. 1–8; 9; 16–18; 19–21; x. 19, 20, 22; (*c*) from the time of Joah: xxii. 10; (*d*) from the time of Jehoiakim: xxii. 13–17, and probably xi. 15 *et seq.*; xii. 7–12 (from the first period); xxii. 18 *et seq.*, and perhaps xxii. 6b, 7; 20–23; xiii. 15 *et seq.*; 17; 18, 19; 20, 21a, 22–25a, 26 *et seq.* (from the time after the burning of the book-roll); (*e*) from the time of Jehoiachin: xxii. 24; 28; (*f*) from a later period (a more exact definition is unnecessary): description of the great famine, xiv. 2–10; of the evil conditions in the country and their results, xv. 5–9; xvi. 5–7; xviii. 13–17; xxiii. 9–12; 13–15; impressive complaints of personal enmities, xi. 18–20; xv. 10–12, 15–19a, 20 *et seq.*; xvii. 9 *et seq.*, 14, 16 *et seq.*; xviii. 18–20; xx. 7–11; xx. 14–18; from an earlier period, but first inserted after the restoration of the roll: xiv. 17 *et seq.*; xvii. 1–4; (*g*) from the last period of Zedekiah (according to Baruch), xxxviii. 22.

Parts Ascribed to Baruch.

(2) *The Book of Baruch.* Besides single data and exhortations preserved in i.–xxv. (*e.g.*, i. 1–3, 6; vii. 18; comp. xliv. 15 *et seq.*, xi. 21, vii. 21 *et seq.*), the following passages are derived from this book (they are here arranged according to their original order of succession, the groups of verses which have been revised being marked with an asterisk): (*a*) on the time of Jehoiakim: xxvi. 1–3, 4 (to אֵלַי), 6–24 (early period); xxxvi. 1–26; 32 (fourth and fifth years of Jehoiakim); xxxv. 1–11* (a later year); (*b*) on the time of Zedekiah: xxviii. 1a, xxvii. 2 *et seq.*, xxviii. 2–13, 15–17 (fourth year of Zedekiah); xxix. 1 (to הַגּוֹלָה), 3, 4a, 5–7, 11–15, 21–23, 24 *et seq.*,* 26–29 (probably the same period); xxxiv. 1–7* (ninth year); xxxiv. 8–11*; xxxvii. 5, 12–18, 20 *et seq.*; xxxii. 6–15; xxxviii. 1, 3–22, 24–28a (during the siege of Jerusalem); (*c*) on the time after the conquest of Jerusalem, events in Mizpah and the emigration to Egypt: xxxviii. 28b, xxxix. 3, 14a, xl. 6; xl. 7–xlii. 9, 13a, 14, 19–21, xliii. 1–7; (*d*) on an event in Egypt (comp. vii. 18): xliv. 15a, 16–19, 24 *et seq.*,* 28b; xlv. forms the conclusion.

Messianic Passages.

(3) *The Supplements to the Writings of Jeremiah and Baruch.* These comprise about 800 verses, that is, more than the poems of Jeremiah (about 280 verses) and the sections from the Book of Baruch (about 200 verses). The process of amplification, by which the Book of Jeremiah grew to its present size, must have gone on for centuries. It is possible that single additions (which are difficult to identify) were incorporated in the roll of the Book of Jeremiah in the Persian period. The greatest number of additions was made in the third century, the age of "the most midrashic literature"; the most recent are in general the Messianic passages and their complement, the prophecy concerning the heathen. They are in part (as in i.–xxv.) inserted among older additions, in part placed together in a separate section (xxx. *et seq.*, xlvi.–li.), which could not have originated before the end of the second century B.C., and which have received even later additions; single passages (*e.g.*, xxxiii. 14–26) are so late as not even to have come into the Septuagint. These additions fall into separate categories according to their contents: (*a*) amplifications in the nature of sermons in connection with verses of the Jeremianic text, to suit the needs of the post-exilic period; (*b*) short narratives, in the form of the Midrash or of free versification, recording deeds and sayings of the prophet; (*c*) consolatory passages which in part are appended to an admonitory sermon, and in part stand in a separate group in xxxii. *et seq.*; (*d*) additions of various kinds having no connection with the contents of the book.

However justifiable it may be to separate the "songs" of Jeremiah, the question still arises whether much of that which Duhm excludes as a later addition may not still be Jeremianic, since it is easy to suppose that besides the versified portions there must also have been prose utterances of Jeremiah, to which these excluded passages may have belonged.

§ VI. Relation of the Hebrew Text to the Septuagint: A comparison of the Masoretic text with the

Septuagint throws some light on the last phase in the history of the origin of the Book of Jeremiah, inasmuch as the translation into Greek was already under way before the work on the Hebrew book had come to an end. This is shown by the fact that a large part of the additions to the Hebrew text, which, absent in the Septuagint, are evidently secondary, are proved also by their contents to be later elaborations. The two texts differ above all in that the Septuagint is much shorter, containing about 2,700 words (that is, about one-eighth of the whole book) less than the Hebrew. On the other hand, headings in the Hebrew text are only comparatively rare. Even if the text of the Septuagint is proved to be the older, it does not necessarily follow that all these variations first arose after the Greek translation had been made, because two different editions of the same text might have been in process of development side by side. Furthermore, the correspondence between the Septuagint and the Hebrew is too great, and their relationship too close, for one to be able to speak of two redactions. They are rather two editions of the same redaction.

Additions to the Septuagint.

§ VII. Origin of the Book of Jeremiah: The different stages in the history of the growth of the book as they are shown in the two theories of its origin, that of Duhm and that of Ryssel, practically coincide. The book, dictated by Jeremiah himself under Jehoiakim, was first worked over by a pupil, probably Baruch, who added later utterances, which he wrote perhaps partly at the dictation of the prophet, but in the main independently, and to which he furthermore added narrative passages (at least for the time preceding the conquest of Jerusalem). This "Book of Baruch," the composition of which Kuenen without sufficient reason (see above, § III.) places first in the second half of the Babylonian exile, concludes with the passage addressed to that scribe. It contains oracles concerning foreign nations, which, however, stood immediately after the section referring to the cup of wrath for the nations, and had little to do with the group of oracles, now contained in xlvi.–li., concerning the nations conquered by Nebuchadnezzar. Besides the oracle concerning Babylon, which is without doubt not genuine, the one concerning Elam must also have been added later, since, according to its dating, it did not belong to the oracles of the fourth year of Jehoiakim. The Book of Jeremiah at a comparatively early date became subject to additions and revisions, which were made especially in the schools and from the material of Deutero-Isaiah; and the only question which suggests itself is whether this critical activity in reality must have continued until the end of the second century or even later. The book as a whole was first terminated by the addition of the oracle concerning Babylon, and again later by the addition of the account taken from the Book of Kings.

Final Redaction.

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JEREMIAH, EPISTLE OF: A Greek apocryphon, being a fictitious letter which Jeremiah is supposed to have written to the Jews who were about to be led as captives to Babylonia, the purpose of the letter being to warn them against idolatry. It seems to be written with especial reference to Jer. x. 1–16, wherein the prophet sharply contrasts the living and everlasting God of Israel with the idols of Babylonia. Jer. x. 11, a declamation addressed to the Babylonians, distinguished by being written in Aramaic, appears to have suggested the idea (as may be seen from the Targum to the passage) that Jeremiah sent an epistle of that nature (comp. Jer. xxix. 1) to the elders of the Captivity, who were to read it to all the Jews as a warning against being induced by their heathen masters to worship idols. The author, however, while making use also of such passages as Isa. xliv. 9–19, xlvi. 1–2; Ps. cxv. 4–8, cxxxv. 15–18, has Egyptian idolatry in view, as may be gathered from verse 18, where the Feast of Lights at Sais (Herodotus, ii. 62) is obviously alluded to. The epistle, therefore, must be classed among the propagandist literature of the Alexandrian Jews issued for the purpose of winning the heathen over to Jewish monotheism.

After a few introductory verses announcing the transportation of the Jews to Babylonia as a punishment for their sins, and promising their return to the Holy Land after the lapse of seven generations (possibly a mistake for the seven decades in Jer. xxix. 10), the writer of the epistle immediately turns to his subject, describing with fine sarcasm and vivid coloring, and ostensibly from his own experience, the practises of the idolatrous priests and people:

"The idols are decked with silver and gold, which often the priests steal to give them to harlots (8–11); they are given pur-

ple and scepters, but have no power; daggers and axes, but can not defend themselves against thieves (12–16, 18); they have candles lit before them, but see not (19); their eyes are full of dust, their faces black with smoke (17, 21); insects and bats cover their bodies, but they feel them not (20, 22). They are carried upon the shoulders, and when they fall they can not rise; yet gifts are set before them as unto the dead! The priests sell and misuse them, take off their garments and clothe their wives and children (26–33); they can give neither health nor wealth, nor sight nor speech, nor any help whatsoever to their worshipers, and instead cause women to deliver themselves over to incest (34–43). [A survival of this Astarte cult is reported by S. I. Curtiss ("Primitive Semitic Religion To-day," Chicago, 1904) as still existing in Egypt.] Men's own handiwork, they can neither save them from war and plague nor from famine, nor their own temples from fire (45–55). Any vessel or piece of furniture in the house is of greater use than they: the stars and the clouds fulfil the command of their Maker, but these idols are like a scarecrow in a garden of cucumbers, that availeth nothing (61–71)."

This description is made quite effective by the refrains

"Whereby they are known to be no gods; therefore fear them not" (16, 23, 29, 66); "How should a man think and say that they are gods?" (40, 44, 52, 56, 64); "And ye shall know them to be no gods . . ." (72–73); "Better the just man that hath no idols; he shall be far from reproach."

In some editions of the Greek text, as well as in the Old Latin and Syriac versions, and accordingly in Luther's and the English translation, the Epistle of Jeremiah constitutes ch. vi. of Baruch, but without justification.

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JEREMIAH, THE LAMENTATIONS OF.

See Lamentations.

JEREMIAH: Polish rabbi in the second half of the eighteenth century; head of the yeshibah at Mattersdorf, Hungary, in which he devoted himself especially to the legal treatises of the Babylonian Talmud. Aaron Chorin was one of his pupils. Jeremiah was the author of "Moda'ah Rabbah," a commentary to Ḥayyim Shabbethai's "Torat Ḥayyim," part ii. (on "Moda'ah we-Ones," a protest against a forced or unduly influenced action); Jeremiah's son **Joab** wrote a parallel commentary entitled "Moda'ah Zuṭa." In the approbation to his work, published at Lemberg, 1795, by his son, Jeremiah is given the title of "gaon." Joab wrote also "Sha'are Binah," novellæ to the "Sha'are Shebu'ot" of Isaac ben Reuben, grandson of Isaac Alfasi.

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S. S. S. Man.

JEREMIAH: Palestinian scholar of the fourth century; always quoted by the single name "Jeremiah," though sometimes that name is used for Jeremiah b. Abba. A Babylonian by birth, he passed his youth in his native land without giving much promise of gaining celebrity as a scholar (Ket. 75a). He emigrated to Cæsarea, in Palestine, where he made rapid progress in his studies. Among his teachers were Abbahu (B. M. 16b); Samuel b. Isaac, whose homilies he very frequently reports (Yer. Peah i. 16b; Yer. Meg. i. 70d; Yer. Ḥag. i. 76c); and Assi II. (Giṭ. 44a; Ḥul. 21a); but his principal teacher was his countryman Ze'era. Both Ze'era and Abbahu loved the young scholar as a son (M. Ḳ. 4a; B. M. 16b). Ammi employed Jeremiah as tutor to his son (Yer. Beẓah v. 63a). Once while Ze'era and his pupil were engaged in some halakic investigation the hour of prayer arrived, and Jeremiah began to betray impatience at being detained. Ze'era, noticing it, reproved him with the words, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii. 9; Shab. 10a).

Jeremiah developed such industrious habits as to evoke from his teacher the remark that since the death of Ben 'Azzai and Ben Zoma, with whom industry ended, there had not been so zealous a student as Jeremiah (Yer. Ned. viii. 40d; comp. Soṭah ix. 15). But in his anxiety to acquire knowledge and accuracy he developed extreme captiousness. He frequently provoked the laughter of the college, except of his teacher (Niddah 23a); and ultimately his ultra-subtletics became insufferable. His considerate preceptor time and again warned him against pursuing his arguments beyond the bounds of the Halakah (R. H. 13a; Soṭah 16b), but it proved of no avail. At last his colleagues gave vent to their displeasure. The college was seriously discussing a point of law, when Jeremiah broke in with what appeared to be a ridiculous objection, whereupon he was ordered out of the academy (B. B. 23b). It happened that after the death of the great teachers a legal problem vexed the minds of the scholars, and there was none to solve it. It was submitted to Jeremiah, who returned it with the solution, which he prefaced with the humble words: "Although I am not worthy [to be consulted by you], your pupil's opinion inclines this way." On receipt of this, which was taken as an apology for the past, his colleagues reinstated him (B. B. 165b).

His Over-Subtlety.

Thenceforth Jeremiah was the undisputed head of the scholastic circle at Tiberias (Yer. Shab. i. 3d, iii. 6c; comp. *ib.* vi. 8a), and questions were addressed to him from different parts of Palestine. Nor was his fame limited by the boundaries of his adopted country. In Babylonia also his opinions carried great weight, and when a contemporary or later Babylonian scholar introduced a statement by the phrase "It is said in the West," it was generally assumed that that statement emanated from Jeremiah (Sanh. 17b). The reverence in which he was held by his former countrymen appears from the following colloquy between his younger contemporaries Abaye and Raba: Said the former: "One Palestinian scholar is worth two of ours"; whereupon the other remarked: "And yet when one of ours emigrates to Palestine he is worth two of the natives. Take, for example, Jeremiah; although while he was here he could not comprehend our teachers, since emigrating to Palestine he has risen to such eminence as to look upon us as 'stupid Babylonians'" (Ket. 75a). Indeed, not only did Jeremiah repeatedly apply this epithet to Babylonian scholars, but he spoke disdainfully of his na-

tive land as well. Whenever an opinion by a Babylonian scholar met with his disapprobation, he would say: "Those Babylonian simpletons! they dwell in a land of darkness and advance opinions of darkness" (Pes. 34b; Yoma 57a; Bek. 25b).

With the leadership of the scholastic circle the management of public affairs was entrusted to him. He considered this occupation as paramount to engaging in the study of the Law (Yer. Ber. v. 8d); but it sometimes occasioned him unpleasantness. On one occasion some serious trouble threatened the Jews of Tiberias, and much treasure was required to avert it. Jeremiah was called upon to assess the people, and in discharging this duty he displeased his older colleague Jacob b. Bun. Jeremiah had called on Jacob for a considerable contribution, whereupon he remarked, "Jeremiah is still at his tricks: he deserves excommunication." The feeling between them became so bitter that they excommunicated each other, though they soon revoked their decrees and became reconciled (Yer. M. Ḳ. iii. 81d).

Active Life.

Jeremiah had many pupils, among them Jonah and Hezekiah II., who stood in the front rank of the scholars of the next generation. His name is frequently found in the departments of the Halakah and the Haggadah, in the Babylonian as well as in the Palestinian Gemara, and in the Midrashim. He left the following directions for his interment: "Clothe me in white garments with sleeves, put stockings and shoes on my feet, place a staff in my hand, and lay me down on my side. Thus equipped, when the Messiah comes I shall be ready to follow him" (Yer. Kil. ix. 32b; Yer. Ket. xii. 35a).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 95; Frankel, *Mebo*, p. 107b; Halevy, *Dorot ha-Rishonim*, ii. 356; Weiss, *Dor*, iii. 107.

S. S. S. M.

JEREMIAH B. ABBA (b. Wa in the Palestinian Talmud): Babylonian amora of the third century; disciple and fellow of Rab (Ber. 27b). In Yerushalmi his patronymic is often omitted (comp. 'Er. 21a with Yer. 'Er. ii. 20a; see also *ib.* 19d and Abina). Jeremiah devoted himself to the study of the Halakah; but he is also cited in connection with haggadot. Most of the latter are embodied in the Babylonian version of the treatise Sanhedrin (pp. 91a, 92b, 93b, 103a). A specimen of these follows. The Jewish Bible canon not recognizing a separation of the Book of Nehemiah from that of Ezra, the Talmud raises the question, "Since what is contained in the Book of Ezra has been told by Nehemiah b. Hachaliah, why is there no Biblical book bearing the name of Nehemiah?" To this Jeremiah answers, "Because Nehemiah claimed credit for what he had done, saying, 'Remember [A. V. "Think upon"] me, O my God, for good, according to all that I have done for this people'" (Neh. v. 19; Sanh. 93b). He proves from Scriptural texts that the following four classes of persons will never be admitted into the Divine presence: (1) scorners; as it is said (Hosea vii. 5), "He stretched out his hand with [Hebr. משך = "withdraweth from"] scorners"; (2) liars; as it is said (Ps. ci. 7), "He that telleth lies shall not tarry in my sight"; (3) deceivers; as it is said (Job xiii. 16), "A hypocrite shall not come before him"; and (4) slanderers; as it is said (Ps. v. 5, Hebr.), "Evil shall not dwell with Thee" (Sanh. 103a).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 582; Hellprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

JEREMIAH OF DIFTA: Babylonian amora of the fourth century; contemporary of Papi (B. B. 52a; 'Ab. Zarah 40a). Rabbina, who eventually assisted in the compilation of the Babylonian Gemara, was his pupil. Once, while they were studying, a certain man passed them without covering his head (out of respect to the scholars). Rabbina thereupon remarked, "How bold this fellow is!" But Jeremiah rejoined, "Possibly he comes from Mata Meḥasya, where scholars are not rare and people pay no special attention to them" (Ḳid. 32b).

S. S. S. M.

JEREMIAH BEN ELEAZAR: 1. Palestinian scholar of the second century: contemporary of Simeon b. Gamaliel, the father of Judah I. He is known through one haggadah, transmitted by his pupil Bar Ḳappara, and giving various reasons for the death of the two sons of Aaron, Nadab and Abihu (Pesiḳ. xxvii. 112b; Lev. R. xx. 8; Tan., Aḥare Mot, 7). Ephraem Syrus ("Opera," i. 240) adopted an explanation by Jeremiah without mentioning his name (comp. Graetz in "Monatsschrift," iii. 319). Jeremiah's son **Eleazar** is mentioned in Pesiḳ. R. 23 (ed. Friedmann, p. 117b) and Soṭah 4a.

2. Haggadist of the third amoraic generation (second half of the third century). Bacher places him among the Palestinian haggadists, although several of his haggadot are found in the Babylonian Talmud, while only one is recorded in Yerushalmi (Shab. vi. 10).

Jeremiah's haggadot are numerous; and a whole group of them is found in 'Er. (18a–19a). He inferred from Ps. cxxxix. 5 that Adam was created with two faces, one of a man and one of a woman, and that God afterward cleft them asunder ('Er. 18a). In Gen. R. viii. 1 this opinion is ascribed to Samuel b. Naḥman, while Jeremiah's opinion is stated to have been that Adam was created a hermaphrodite (see Androgynos). From Gen. v. 3 Jeremiah concluded that all the time that Adam lived under the curse (that is, till the age of 130) he begot demons and spirits ('Er. 18b; see Lilith). According to Jeremiah, the builders of the Tower of Babel were divided into three different groups, which respectively had the intention of dwelling there, of establishing there the cult of idolatry, and of waging war against God. The first group was dispersed; the second was punished by a confusion of language; and the third was transformed into one of apes, demons, and spirits (Sanh. 109a). Jeremiah also indicated the crow as a bird of prophecy (Lev. R. xxxii. 2).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 583–587.

S. S. M. Sel.

JEREMIAH BEN JACOB BEN ISRAEL NAPHTALI: German Talmudist and philanthropist; died in Halberstadt before 1664. Like his father, Jacob (Jockel Halberstadt), Jeremiah was parnas of the congregation. His wealth, which he

used for the benefit of the community, his learning, and his broad culture gave him importance and secured for him the government's recognition, which enabled him to obtain many advantages for his co-religionists.

That, however, which procured influence for him in the higher circles of society availed him nothing against the rage of the populace. On the Ninth of Ab, 1621, the synagogue built by his father was destroyed by a mob. Jeremiah seized the very first opportunity of building a new synagogue at his own expense. This opportunity seemed to be afforded by the wording of a sentence in the rescript issued by the elector Frederick William on May 1, 1652: "The Jews, on account of the synagogue which they shall keep, shall give yearly a gulden in gold." Jeremiah interpreted this to refer to a synagogue proper, and he proceeded to build one. It was claimed, however, that the rescript permitted only a meeting-place for private devotions, and a protest against the new edifice was made to the elector. Before the latter's decision was rendered Jeremiah died, being thus spared the pain of seeing the second synagogue destroyed (March 18, 1669).

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S. S. A. PE.

JEREZ DE LA FRONTERA. See XEREZ DE LA FRONTERA.

JERICHO (יְרֵחוֹ, יְרִיחוֹ, and once, I Kings xvi. 34, יְרִיחָה).—**Biblical Data:** A city in the Jordan valley, opposite Nebo (Deut. xxxii. 49), to the west of Gilgal (Josh. iv. 19). Owing to its importance, the part of the Jordan near Jericho was called "the Jordan of Jericho" (Num. xxii. 1, Hebr.). It was a well-fortified city, surrounded by a wall, the gate of which was closed at dusk (Josh. ii. 5, 15), and was ruled by a king (*ib.* ii. 2, xii. 9). It was also rich in cattle and particularly in gold and silver (see the account of the spoil taken there, *ib.* vii. 21).

Jericho commanded the entrance to Palestine; hence while Joshua was still encamped at Shittim, east of the Jordan, he sent two spies to investigate the state of the country in general and of Jericho in particular (*ib.* ii. 1). They lodged at Rahab's house in the wall of the city, and, upon their presence being suspected, Rahab let them out through the window by means of a rope (*ib.* ii. 2-15). Crossing the Jordan, and having first encamped at GILGAL (*ib.* v. 10), Joshua besieged Jericho and took it in a miraculous manner (*ib.* vi. 1). The whole army marched around it once a day for six days and seven times on the seventh day. When the last circuit had been made and while the [seven] priests blew trumpets, the Israelites were ordered to shout, and when they did so, the walls fell down before them (*ib.* vi. 2-20). According to this narrative, the Israelites had no conflict with the people of Jericho; but Josh. xxiv. 11 speaks of their fight with the "men of Jericho."

Taking of Jericho.

The conquerors, by special command of the Lord, spared the life of none except Rahab and her family, who were saved according to the promise given to her by the spies; even the cattle were destroyed. The city and everything in it were burned;

TRADITIONAL SITE OF ANCIENT JERICHO.
(From a photograph by Bonfils.)

only the vessels of gold, silver, copper, and iron were declared sacred and were reserved for the treasury of the Lord (*ib.* vi. 21-25). Joshua pronounced a solemn curse on the man who should rebuild Jericho (*ib.* vi. 26), and this curse was fulfilled on HIEL (I Kings xvi. 34). Still it can not be affirmed that Jericho remained uninhabited till Hiel's time.

Jericho was given by Joshua to the tribe of Benjamin (Josh. xviii. 21), and later, when David's ambassadors had been ill-treated by Hanun, the King of Ammon—he had shaved off one-half of their beards—they were told by David to stay at Jericho till their beards should be grown (II Sam. x. 4-5).

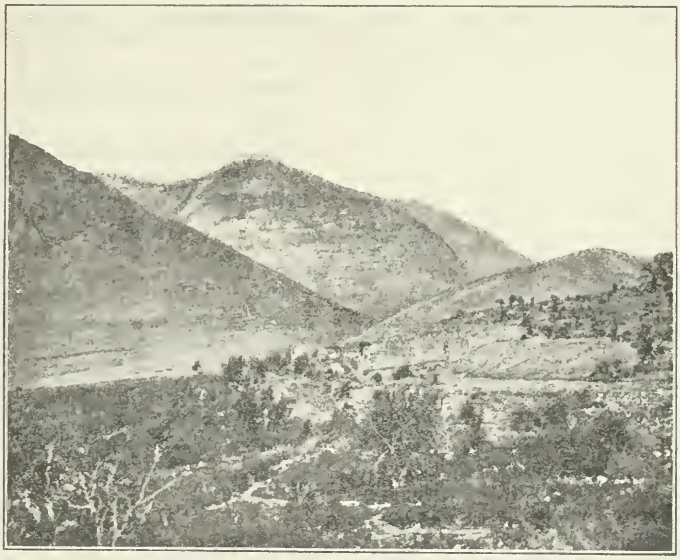
The "city of palm-trees," conquered by Eglon, King of Moab (Judges iii. 13), was probably Jericho (comp. Deut. xxxiv. 3; II Chron. xxviii. 15). After it had been rebuilt by Hiel, the city gained more importance. The sons of the prophets settled there; Elisha "healed" its waters by casting salt into them (II Kings ii. 5, 19-22). Elijah's ascension took place not far from Jericho (*ib.* ii. 4 *et seq.*).

The captives who had been carried away by Pekah to Samaria, and were released by order of the prophet Oded, were brought to Jericho, "the city of palm-trees" (II Chron. xxviii. 8–15). Zedekiah was captured by the Chaldeans in the plains of Jericho (II Kings xxv. 5; Jer. xxxix. 5). At the return from captivity, under Zerubbabel, the children of Jericho are stated to have been 345 in number (Ezra ii. 34; Neh. vii. 36). It seems that they settled again in their native town; for men of Jericho assisted Nehemiah in reconstructing the wall of Jerusalem (Ezra iii. 2). Later, Jericho was fortified by the Syrian general Bacchides (I Macc. ix. 50). The fertility of the plain of Jericho, alluded to in the Bible by the appellation "city of palm-trees" (see above), is described at length by Josephus ("B. J." iv. 8, § 3). Strabo (xvi. 2) likens the plain surrounded by mountains to a theater.

Post-Biblical History.

Jericho was an important place under the Romans. When Pompey endeavored to clear Palestine of robbers, he destroyed their two strongholds, Threx and Taurus, which commanded the approach to Jericho (*ib.*). After Jerusalem had been taken by Pompey, Gabinius divided the whole country into five judicial districts (*σύνοδοι, συνέδρια*), one of which was Jericho (Josephus, "B. J." i. 8, § 5). Later, when Herod in his fight with Antigonus for the throne needed corn for his army, Jericho was plundered by the Roman soldiery, who "found the houses full of all sorts of good things" (*ib.* i. 15, § 6). A short time after this event Jericho was the scene of the massacre of five Roman cohorts and of the death of Joseph, brother of Herod. Herod himself, coming at the head of two legions to avenge his brother's death, was wounded by an arrow, and had to retire from Jericho ("Ant." xiv. 15, §§ 8, 10–12; "B. J." i. 15, § 6; xvii. 1, §§ 4–6). In the year 34 B.C. Antony gave Jericho with other cities of Judea as a present to Cleopatra ("Ant." xv. 4, §§ 1–2; "B. J." i. 18, § 5), who farmed out to Herod the revenues of the regions about the city ("Ant." xv. 4, § 2). Four years later Herod received from Augustus the whole country (including Jericho) that had been in Cleopatra's possession (*ib.* xv. 7, § 3; "B. J." i. 20, § 3). He erected many villas at Jericho for the entertainment of his friends, calling them after their respective names ("B. J." i. 21, § 4); he built also a wall about a citadel that lay above Jericho, calling it "Cypros" (*ib.* i. 21, § 9). At Jericho Herod caused Aristobulus to be drowned by Gallic mercenaries in one of the large water-reservoirs of the city ("Ant." xv. 2, §§ 3–4; "B. J." i. 22, § 2). Jericho had its amphitheater, and it was there that Salome announced Herod's death to the soldiers (*ib.* i. 33, § 8).

After Herod's death his ex-slave Simon burned the royal palace at Jericho and plundered what had been left in it ("Ant." xvii. 10, § 6). It was magnificently rebuilt by Archelaus, who also carried on some important irrigation works (*ib.* xvii. 13, § 1). In the time of Josephus, Judea was divided into eleven toparchies, of which the eleventh was Jericho ("B. J." iii. 3, § 5). When Vespasian approached Jericho the inhabitants fled to the mountains (*ib.* iv. 8, § 2). Vespasian erected a citadel at Jericho and garrisoned it (*ib.* iv. 9, § 1). Among the remarkable events that took place at Jericho according to Christian tradition was Jesus' healing the blind (Matt. xx. 29; Mark x. 46, Luke xviii. 35).



Jabal Ḳaranṭal and Probable Site of Ancient Jericho.
(From a photograph by Dr. W. Popper.)

Jericho, on account of the fertility of its soil, continued to prosper till about 230, when it was destroyed in the war between Alexander Severus and Ardashir, surnamed "Artaxerxes," the founder of the Sassanid dynasty (Solin, "Collectanea," in Th. Reinach's "Textes Relatifs au Judaïsme," p. 339). It is most probable that Jericho was destroyed by the Romans themselves in order to chastise the Jews for their Persian leanings. Many historians, including Graetz, ascribe the second destruction of Jericho to Artaxerxes III., Ochus; but Solin's text shows the improbability of this interpretation. It is to this destruction that Jerome ("Onomasticon") refers in his statement that after Jericho was destroyed by the Romans it was rebuilt a third time. Munk ("Palestine," p. 41b) maintains that Jericho had been destroyed by Vespasian, and was rebuilt by Hadrian. It was entirely burned during the Crusades. Near the site of ancient Jericho there is now a small village called "Al-Riḥah," inhabited by forty or fifty Mohammedan families (Munk, *ib.*).

It may be of interest to note that, according to Eusebius ("Hist. Eccl." vi. 16), in the last years of Caracalla's reign (217) there were found at Jericho manuscripts, both Hebrew and Greek, of the Old

Testament, and ORIGEN is said to have used these for his Hexapla.

During Mohammedan occupation Jericho was the center of an extensive sugar-cane industry ("Kitab al-Masalik," pp. 57, 78, Leyden, 1889; Al-Ya'ḳubi, "Kitab al-Buldan," p. 113, *ib.* 1861). Jericho or Al-Riḥah was destroyed for the last time in 1840 by Ibrahim Pasha in a punitive expedition against the Bedouins.

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——**In Rabbinical Literature:** Jericho is greatly praised by the Talmudists for its fertility and the abundance of its palm-trees; it is alluded to in the Bible as the "city of palm-trees" (see BIBLICAL DATA, above). The Targum of Jonathan without hesitation renders the "'Ir ha-Temarim" of Judges (i. 16, iii. 13) as well as the "Tamar" of Ezekiel (xlvii. 19) by "Jericho." It was also rich in balsam (Ber. 43a; comp. Strabo, xvi. 2), and its plain was covered with wheat (Mek., Beshallaḥ, 'Amaleḳ, 1 [ed. Weiss, p. 64a]). When the Israelites divided the land of Canaan among themselves they left a fertile area of the plain of Jericho, 500 ells square, to the tribe on whose territory the Temple was to be built, giving it in temporary charge to Jonadab b. Rechab (Sifre, Num. 81 [ed. Friedmann, p. 21b]). In Jericho fruit ripened earlier than in any other place, while at Beth-el it ripened later (Gen. R. xcix. 3).

Owing to its geographical position, Jericho was considered the key to Palestine; therefore the Israelites said, "If we take Jericho we shall possess the whole of Palestine" (Midr., Tan., Beha'aloteka, ed. Vienna, p. 206b). Jericho was conquered by Joshua on Saturday (Yer. Shab. i. 3), its wall being swallowed up by the earth; and it is counted among the places where miracles were performed and where a benediction must be recited (Ber. 54a, b). When Joshua pronounced the curse against whomever should rebuild it, he meant both the rebuilder of Jericho and the builder of any other city under the same name (Sanh. 113a). The King of Babylon had a viceroy in Jericho who sent dates to his master, receiving in return articles manufactured in Babylonia; hence the Babylonian garment stolen by Achan (see Josh. vii. 21; Gen. R. lxxxv. 15; Yalḳ., Josh. 18).

In the time of the Tannaites Jericho had a large priestly population (Ta'an. 27a). An indication of the size of its population is the fact that for each of the twenty-four groups ("ma'amadot") of men furnished by Jerusalem for the service in the Temple, Jericho furnished another group, but half as numerous. It could have supplied as many men as Jerusalem, which, however, was given the preeminence (Yer. Ta'an. iv. 2; Pes. iv. 1). The bellicose priests ("ba'ale zero'ot") so often spoken of in the Talmud were at Jericho, where the owners of sycamore-trees were obliged to consecrate them to the Lord in order to save them from the rapacity of the priests (Pes. 57a). It is said that the people of Jericho were accustomed to do six questionable things: graft palm-trees during the whole day of the 14th of Nisan; read "Shema'" without stopping between "eḥad" and "we-ahabta"; reap before the 'Omer; use the fruit of the consecrated sycamore-trees; eat on Sabbath the fruit which fell from the trees; leave "pe'ah" of vegetables. The Talmudists blamed them for doing the latter three things (Pes. 55b, 56a; Yer. Pes. iv. 9). These six things are somewhat differently enumerated in Men. 71a. Büchler concluded that by "the people of Jericho" the priests are meant. There was a school in Jericho which was named "Bet Gadya" (Yer. Soṭah ix. 13) or "Bet Guriyya" (Sanh. 11a).

Though ten parasangs distant from Jerusalem the people of Jericho could hear on Yom Kippur the Sacred Name pronounced by the high priest in the Temple of Jerusalem, and the daily closing of the large gate of the Temple (Yoma 39b; Yer. Suk. v. 3). It is said (Ab. R. N., Text B, ed. Schechter, 53b) that in Jericho could be heard the singing of the Levites and the sound of the horn and trumpet. The fragrance of the incense burned at Jerusalem pervaded Jericho and rendered perfume unnecessary for its women's toilet (Yoma *l.c.*; Yer. Suk. *l.c.*; Ab. R. N. *l.c.*).

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JERIDIE-TERJUME: Title of a Jewish periodical, written in Judæo-Spanish, and printed in rabbinic characters, which was published at Constantinople in 1876 under the editorship of Nissim Niego.

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JEROBOAM (ירבעם): Name of two kings of Israel. The meaning generally attached to the name is "[he] strives with [oppresses] the people," or "the people strive," the root of the first element being taken to be רוב = ריב (comp. Judges vi. 32). This equation, however, between "rub" and "rib" presents difficulties. Hommel ("Z. D. M. G." 1895, pp. 525 *et seq.*) holds "'Am" to be the name of a deity, and gives "'Am fights [for us]." Kittel ("Die Bücher der Könige," p. 99) suggests the derivation from "rabab" (= "to be numerous"), and proposes the rendering "the people, or the sept, is become numerous." This would necessitate the pointing "Yerubbe'am."

1. Biblical Data: Son of Nebat; founder of the kingdom of Israel; an Ephraimite of Zeredah, whose mother, Zeruah, is described as a widow. Jeroboam rebelled against Solomon, whose favor he had won by his industry during the repairing of the city wall and the building of the Millo. Though appointed by his royal protector overseer of "all the labor of the house of Joseph" (R. V.) he engaged in a conspiracy against him (I Kings xi. 26–28). In this he was encouraged by the prophet AHIJAH, the Shilonite, who, upon meeting the young conspirator, rent his new garment into twelve pieces, bidding Jeroboam take ten of them, thus symbolically announcing the division of the realm (as a punishment for Solomon's idolatry) and the appointment of Jeroboam to rule over the ten northern tribes, while one tribe (or two ?), retaining Jerusalem, remained faithful to the house of David. Solomon, suspecting Jeroboam's loyalty, sought to kill him,

but the conspirator succeeded in escaping to Egypt, where, under the protection of Shishak, the Egyptian king, he awaited the death of Solomon (I Kings xi. 30–40).

When Rehoboam convened Israel at Shechem, after his father's death, to confirm his own succession to the throne, Jeroboam, apprised of what had occurred, returned. He seems to have been the spokesman for assembled Israel and to have represented their demands for relief from the "grievous yoke." Upon the refusal of Rehoboam to accede to their demands, and the failure of the attempt to coerce the complainants into submission, which led to the stoning of Adoram, the ten northern tribes asserted their independence by proclaiming Jeroboam their king, the prophet Shemaiah preventing any warlike measures on the part of Rehoboam (I Kings xii. 1–24; II Chron. x., xi. 1–4).

Crowned King.

Jeroboam selected Shechem for his capital, and fortified it and Penuel. To prevent his people from turning again to the house of David, he set up two golden calves, one in Beth-el and the other in Dan, on the plea that the pilgrimage to Jerusalem was "too much" for the people and that "these are thy gods, O Israel, which brought thee up out of the land of Egypt." Jeroboam also built altars on High Places, and appointed non-Levites to serve them; he changed the date of the Feast of Sukkot from the seventh to the eighth month; on the new date Jeroboam himself offered incense on the altar (I Kings xii. 25 *et seq.*). This act of his provoked a "man of God" to journey from Judah to Beth-el to cry out against the altar and announce that under Josiah its priests would be slaughtered. As a sign the altar would be rent. Jeroboam, in anger, stretched forth his hand, commanding his attendants to seize the prophet of evil, whereupon the king's hand was "dried up" and the altar was rent; the king recovered the use of his hand only by humbly imploring the prophet to restore it (II Kings xiii. 1 *et seq.*; for the fate of this "man of God" see I Kings xiii. 11 *et seq.*).

Jeroboam, undeterred by this incident, continued his policy of appointing priests regardless of their Levitical origin (I Kings xiii. 33). But when his son Abijah fell sick, Jeroboam sent his wife, in disguise, with presents to Ahijah the prophet, at Shiloh, to consult him concerning the child. Though blind, the prophet recognized her and announced to her the doom of the dynasty: the sick son of Jeroboam would be the only one of his house to come to the grave; all others would meet a violent death (I Kings xiv. 1–17). The account of this episode names Tirzah as the royal residence. Jeroboam became involved in war with Rehoboam's son Abijah, and was defeated, notwithstanding superior numbers and strategy. In consequence of this defeat several districts reverted to the Southern Kingdom. Jeroboam reigned twenty-two years (I Kings xiv. 20; comp. II Chron. xiii. 1).

War with Judah.

——**In Rabbinical Literature:** Jeroboam became for the rabbinical writers a typical evil-doer. This appears in the Septuagint (2d recension), where even his mother is represented as a disreputable woman. The name is explained as שעשה מריבה בעם (= "one that caused strife among the people," or "one that caused strife between the people and their Heavenly Father"; Sanh. 108b). The name (Nebat) of his father is construed as implying some defect in his progenitor. Jeroboam is excluded from the world to come (Yalḳ., Kings, 196). Although he reached the throne because he reproved Solomon, he was nevertheless punished for doing so publicly (*ib.*). In the meeting between Jeroboam and the Shilonite the Rabbis detect indications of Jeroboam's presumption, his zeal for impious innovations (*ib.*). His arrogance brought about his doom (Sanh. 101b). His political reasons for introducing idolatry are condemned (Sanh. 90). As one that led many into sin, the sins of many cling to him (Abot v. 18). He is said to have invented one hundred and three interpretations of the law in reference to the priests to justify his course. At first God was pleased with him and his sacrifice because he was pious, and in order to prevent his going astray proposed to His council of angels to remove him from earth, but He was prevailed upon to let him live; and then Jeroboam, while still a lad, turned to wickedness. God had offered to raise him into Gan 'Eden; but when Jeroboam heard that Jesse's son would enjoy the highest honors there, he refused. Jeroboam had even learned the "mysteries of the chariot" (Midr. Teh.; see "Sefer Midrash Abot," Warsaw, 1896).

——**Critical View:** The account of Jeroboam's reign as contained in the First Book of Kings reflects the religious views of later, post-Deuteronomic times, though it is not altogether true that it is written from the Judean standpoint, as stated by Wellhausen in Bleek's "Einleitung" (4th ed., p. 243; Stade, "Gesch." i. 344 *et seq.*). The stress laid on the popular election of the king (I Kings xii. 2) and the evident effort apparent in some portions to regard Jeroboam as an innocent favorite of the people point to an original Israelitish source which in course of time had been worked over by Judean writers (Benzinger, "Die Bücher der Könige," p. 86). The Septuagint has a double recension. This circumstance indicates that the account of this episode must have passed through different stages, in which Jeroboam was first represented as the people's choice, then as the chief conspirator artfully utilizing the just dissatisfaction of the people for his ends, and finally as the wicked seducer of his followers, who, if left to themselves and not kept away from Jerusalem, would soon have overcome their feelings of resentment and returned to the house of David. Even so, their continued defection was not altogether due to Jeroboam's intrigue: it had been foreordained by Yhwh as a penalty for Solomon's idolatry (I Kings xi. 33; comp. 1–8). The prophetic episodes are seemingly introduced in accordance with the editor's desire to have prophets appear at every important crisis (see Benzinger, *l.c.* Introduction, iii.).

In the second Septuagint recension (xii. 24, Swete = xiii. 15, 16, Lagarde) the Ahijah episode is placed after Jeroboam's return from Egypt, and the prophet is identified with Shemaiah (I Kings xii. 22). It is curious that, though the mantle is rent into twelve pieces, only eleven are accounted for (I Kings xi.

29–32). Klostermann suggests (commentary *ad loc.*) that originally no numbers were mentioned, and that "twelve" is an interpolation. The Septuagint boldly introduces *dío* in verses 32 and 36. After separating the different strata of the story and allowing for their respective biases the following results as the most probable account of Jeroboam's reign.

Reconstructed History.

The antipathy between North and South (Joseph and Judah) was as old as the house of Israel itself. Saul and David had with difficulty succeeded in establishing a closer union under the hegemony of the southern tribes; but Solomon, by extravagant building, by his luxurious court, and by his introduction and support of foreign cults, had awakened again the old spirit of disunion, never altogether extinct in the north. Jeroboam, for a time in the service of Solomon, grasped the opportunity, but, detected in an attempt to build for himself a fortress (see LXX., 2d recension, I Kings xi. 28; Winckler, "Gesch.") and organize an army in his native district, was compelled to flee to Egypt. (The story of his having married Shishak's sister-in-law Ano [LXX., 2d recension] is unhistorical, a double of the preceding episode in Hadad's career.) There he succeeded in winning for his plans the favor of the Egyptian king, with whose consent (see LXX., 2d recension) he returned after the death of Solomon. At home, undoubtedly, a prophetic party countenanced his movement, and his return crystallized the sentiments of all malcontents. He was acknowledged king by the northern tribes, and his southern rival would not even renew the attempt, which cost his general his life during the gathering at Shechem, to retake the rebellious cities by force of arms.

The sanctuaries at Beth-el and Dan, where the golden calves were enshrined, were old and recognized places of worship and pilgrimage (see High Places). The king, by making them royal sanctuaries, gave these old places new significance. The censure passed on Jeroboam for his appointment of non-Levitical priests is post-Deuteronomic. The postponement of the Feast of Sukkot to the eighth month is also charged against him as a sin by later writers. Probably in the north, where the harvest ends later, this annual pilgrimage (not the Sukkot of P or D) took place in the later month. The prophetic party, finding Jeroboam not so pliant a tool as expected, were organizing against him and looking again to the south. This is the basis of the episode at the altar at Beth-el, if the whole is not to be looked upon as altogether a later embellishment drawn from a collection of prophetical experiences, like those of Elijah and Elisha (Budde, in "Zeitschrift für die Alttestamentliche Wissenschaft," 1892, pp. 37 *et seq.*).

From I Kings xiv. 25 *et seq.* the inference has been drawn that it was Shishak who kept the Southern Kingdom from resorting to arms. But the inscription of Shishak, on the southern wall of the great temple at Karnak, enumerates as conquered more than sixty cities that belonged to Israel. The most plausible explanation of this is that Shishak encouraged Jeroboam to secede from Judah, at first keeping the latter in check in order after the division the more easily to carry out his intention to reestablish Egyptian suzerainty over Palestine and Syria. Judah, under Abijah, entering into an alliance with King Tabrimmon of Damascus (I Kings xv. 19), succeeded in getting the better of Israel. This is the historical basis of the fiction in II Chron. xiii. 19. Thus, in the closing years of his reign, Jeroboam began to lose ground, and his failure prepared the way for his successor's assassination and the extermination of his dynasty. The chronology of this reign is not beyond all doubt; Ebers gives 949 as the year of Shishak's expedition; Maspero, 925; modern scholars give, variously, 933–912, 937–915, 937–916.

2. (Jeroboam II.)—Biblical Data: Son of Joash; fourth king of the dynasty founded by Jehu. He ascended the throne in the fifteenth year of Amaziah, King of Judah, and reigned forty-one years (II Kings xiv. 23). His religious policy followed that of Jeroboam I.; that is, under him YHWH was worshiped at Dan and Beth-el and at other old Israelitish shrines (see High Places), but through actual images, such as the golden calf (II Kings xiv. 24). But in his foreign policy he was extremely successful, restoring the old frontiers of Israel "from the entering of Hamath unto the sea of the plain" (*ib.*). In fact, Jonah, the son of Amittai the prophet, had designated him as the "helper" ("moshia'") for Israel; his reign arresting for the time being the impending doom of the kingdom. He is remembered as having waged war and won back for Israel Damascus and Hamath (II Kings xiv. 26–28). In II Chron. v. (vi.) 17 he is credited with having classified by genealogies the inhabitants of the recovered (transjordanic) territory.

——**Critical View:** Contrary to the usual method of the Books of Kings, in which prophetic experiences and predictions are elaborately introduced, the words of Jonah ben Amittai are not given. The reference to his acclaiming the powerful monarch has the appearance of a timid excuse to account for the palpable exception presented to the Deuteronomic construction of history by the successes of this emulator of Jeroboam, the son of Nebat, and the note (II Kings xiv. 28) shows that sufficient material was accessible to give a much fuller history of his reign. The chronological data require emending. The synchronism in II Kings xiv. 23 agrees with verse 17 preceding, but does not harmonize with xv. 1 following. Again, the length of the reign (41 years) can not be reconciled with xv. 8. In xv. 1 "twenty-seventh year" must be changed to "fifteenth," while the "forty-one" in xiv. 23 should perhaps be "fifty-one." The dating formerly accepted (825–772 B.C.) is now generally abandoned; about 785(3)–745(3) is more probable. The boundaries mentioned correspond with the ideal limits given in Amos vi. 14—Hamath on the Orontes and the Arabah, the southern continuation of the Jordan plain (the Ghor) from Jericho and the Dead Sea to the Red Sea. The expression in xiv. 28 is almost unintelligible, though in meaning it is probably identical with xiv. 25: "to Judah" is certainly a textual error, perhaps due to a false resolution of an abbreviation of the following "for Israel."

A man of great energy, this monarch turned to

good profit the developments of his times. Damascus had, since the very first days of the independent Northern Kingdom, been a thorn in the flesh of the Israelitish kings. Attacked by Assur-dan III., King of Assyria (773), Damascus had been sensibly weakened. But Assyria itself was on the decline. This enabled Jeroboam to carry out his own plans and extend the boundaries of his kingdom in accordance with claims never totally relinquished. According to Schrader ("K. A. T." 2d ed., pp. 212 *et seq.*), Jeroboam II. had to pay tribute to Assyria for its acquiescence in his military expeditions and conquests, among which, according to Grätz ("Gesch."), were the cities Lodebar and Karnaim, alluded to in Amos vi. 13.

His Character.

That certain of the prophets saw in these successes signs of Messianic import is plain from the mention, however grudging, of Jonah's oracle by the compilers of the Books of Kings. Amos and Hosea reveal the disappointment at the miscarriage of these extravagant expectations. The triumphs of the king had engendered a haughty spirit of boastful overconfidence at home (Amos vi. 13). Oppression and exploitation of the poor by the mighty, luxury in palaces of unheard-of splendor, and a craving for amusement were some of the internal fruits of these external triumphs. The YHWH services at Dan and Beth-el, at Gilgal and Beer-sheba, were of a nature to arouse the indignation of these prophets, and the foreign cults (Amos v.), both numerous and degrading, contributed still further to the corruption of the vainglorious people. What these conditions were bound to lead to, Amos and Hosea had no doubt. Assyria, now weak, would soon recover its prestige, and then would come the day of reckoning. But it is for this arousing of the prophetic spirit that the reign of Jeroboam II. is an important period in the evolution of Judaism. The old Israelitish religion of YHWH was more and more ethicized, and the connection between it and the old "high places" was loosened. See AMOS; HOSEA.

E. G. H.

JEROHAM BEN MESHULLAM: French Talmudist; flourished in the first half of the fourteenth century. According to Gross, he lived in Languedoc, but on the banishment of the Jews from that province (1306) he settled at Toledo, where he devoted himself to the study of the Talmud under the direction of Asher ben Jehiel and Abraham b. Ishmael. Jeroham was the author of two casuistical works: "Sefer Mesharim," on the civil laws (Constantinople, 1516), and "Toledot Adam we-Ḥawwah" (*ib.*). The latter work is divided into two parts, the first being entitled "Adam"; the second, "Ḥawwah." The first part considers the laws and regulations that come into force before marriage, such as those regarding circumcision, instruction, prayer, Sabbath ordinances, etc.; the second part deals with the laws and observances that become obligatory at and after marriage, such as those connected with betrothal, marriage, etc.

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G. I. BR.

JEROME (EUSEBIUS HIERONYMUS SOPHRONIUS): Church father; next to Origen, who wrote in Greek, the most learned student of the Bible among the Latin ecclesiastical writers, and, previous to modern times, the only Christian scholar able to study the Hebrew Bible in the original. The dates of his birth and death are not definitely known; but he is generally assumed to have lived from 337 to 420. Born in Stridon, Dalmatia, he went as a youth to Rome, where he attended a school of grammar and rhetoric. He then traveled in Gaul and Italy, and in 373 went to Antioch, where he became the pupil of Apollinaris of Laodicea, the representative of the exegetical school of Antioch; subsequently, however, Jerome did not accept the purely historical exegesis of this school, but adopted more nearly the typic-allegoric method of Origen. From Antioch he went to Chalcis in the Syrian desert, where he led the strictly ascetic life of a hermit, in atonement for the sins of his youth. Here to facilitate his intercourse with the people, he was obliged to learn Syriac; and this language doubtless aided him later in his Hebrew studies ("Epistolæ," xvii. 2; yet comp. *ib.* lxxviii. and comm. on Jer. ii. 18). Here also he began with great labor to study Hebrew, with the aid of a baptized Jew (*ib.* cxxv. 12), and it may be he of whom he says (*ib.* xviii. 10) that he was regarded by Jewish scholars as a Chaldean and as a master of the interpretation of Scripture (*ib.* cxxv. 12). On a second visit to Antioch Jerome was ordained a priest. He then went to Constantinople, and thence to Rome, where he undertook literary work for Pope Damasus, beginning at the same time his own Biblical works (*c.* 383). He finally settled at Bethlehem in Palestine (*c.* 385), founding a monastery there which he directed down to his death. This outline of Jerome's life indicates that he was a master of Latin and Greek learning, and by studying furthermore Syriac and Hebrew united in his person the culture of the East and of the West.

It was in Bethlehem that he devoted himself most seriously to Hebrew studies. Here he had as teachers several Jews, one of whom taught him reading ("Hebræus autem qui nos in veteris instrumenti lectione erudivit"; comm. on Isa. xxii. 17); the peculiar pronunciation of Hebrew often found in Jerome's works was probably therefore derived from this Jew. Jerome was not satisfied to study with any one Jew, but applied to several, choosing always the most learned (preface to Hosea: "dicerem-que . . . quid ab Hebræorum magistris vix uno et altero acceperim"; "Epistolæ," lxxiii. 9 [i. 443]: "hæc ab eruditissimis gentis illius didicimus"). With similar words Jerome is always attempting to inspire confidence in his exegesis; but they must not be taken too literally, as he was wont to boast of his scholarship. However, he was doubtless in a position to obtain the opinions of several Jews; for he often refers to "quidam Hebræorum." He even traveled in the province of Palestine with his Jewish friends, in order to become better acquainted with the scenes of Biblical history (preface to "Paralipomena," i.); one of them was his guide (preface to Nahum).

His Teachers.

Of only three of his teachers is anything definite known. One, whom he calls "Lyddæus," seems to have taught him only translation and exegesis, while the traditions ("midrash") were derived from another Jew. Lyddæus spoke Greek, with which Jerome was conversant (comm. on Ezek. ix. 3; on Dan. vi. 4). Lyddæus, in interpreting Ecclesiastes, once referred to a midrash which appeared to Jerome absurd (comm. on Eccl. iii. 1); Jerome thought him fluent, but not always sound; this teacher was therefore a haggadist. He was occasionally unwilling to explain the text (*ib.* v. 1). Jerome was frequently not satisfied with his teacher's exegesis, and disputed with him; and he often says that he merely read the Scriptures with him (comm. on Eccl. iv. 14, v. 3; "Onomastica Sacra," 90, 12).

Another teacher is called "Baranina," *i.e.*, "Bar Ḥanina," of Tiberias. He acquainted Jerome with a mass of Hebrew traditions, some of which referred especially to his native place, Tiberias. He came at night only, and sometimes, being afraid to come himself, he sent a certain Nicodemus ("Epistolæ," lxxxiv. 3 [i. 520]).

A third teacher, who may be called "Chaldæus," taught Jerome Aramaic, which was necessary for the Old Testament passages and the books of the Apocrypha written in that language. This teacher of Aramaic was very prominent among the Jews, and Jerome, who had great difficulty in learning Aramaic, was very well satisfied with his instruction (prefaces to Tobit and Daniel). Jerome continued to study with Jews during the forty years that he lived in Palestine (comm. on Nahum ii. 1; "a quibus [Judæis] non modico tempore eruditus"). His enemies frequently took him to task for his intercourse with the Jews; but he answered: "How can loyalty to the Church be impaired merely because the reader is informed of the different ways in which a verse is interpreted by the Jews?" ("Contra Rufinum," ii. 476). This sentence characterizes the Jewish exegesis of that time. Jerome's real intention in studying the Hebrew text is shown in the following sentence: "Why should I not be permitted, . . . for the purpose of confuting the Jews, to use those copies of the Bible which they themselves admit to be genuine? Then when the Christians dispute with them, they shall have no excuse" (*ib.* book iii.; ed. Vallarsi, ii. 554).

His Knowledge of Hebrew.

Jerome's knowledge of Hebrew is considerable only when compared with that of the other Church Fathers and of the general Christian public of his time. His knowledge was really very defective. Although he pretends to have complete command of Hebrew and proudly calls himself a "trilinguis" (being conversant with Latin, Greek, and Hebrew), he did not, in spite of all his hard work, attain to the proficiency of his simple Jewish teachers. But he did not commit those errors into which the Christians generally fell; as he himself says: "The Jews boast of their knowledge of the Law when they remember the several names which we generally pronounce in a corrupt way because they are barbaric and we do not know their etymology. And if we happen to make a mistake in the accent [the pronunciation of the word as affected by the vowels] and in the length of the syllables, lengthening short ones and shortening long ones, they laugh at our ignorance, especially as shown in aspiration and in some letters pronounced with a rasping of the throat" (comm. on Titus iii. 9). Jerome not only acquired the peculiar hissing pronunciation of the Jews, but he also—so he declares—corrupted his pronunciation of Latin thereby, and ruined his fine Latin style by Hebraisms (preface to book iii., comm. on Galatians; "Epistolæ," xxix. 7; ed. Vallarsi, i. 143). This statement of Jerome's is not to be taken very seriously, however. In his voluminous works Jerome transcribed in Latin letters a mass of Hebrew words, giving thereby more or less exact information on the pronunciation of Hebrew then current. But, although he studied with the Jews, his pronunciation of Hebrew can not therefore be unhesitatingly regarded as that of the Jews, because he was led by the course of his studies, by habit, and by ecclesiastical authority to follow the Septuagint in regard to proper names, and this version had long before this become Christian.

Jerome shared the belief of the Hebrews and of most of the Church Fathers that Hebrew was the parent of all the other languages ("Opera," vi. 730b). He sometimes distinguishes Hebrew from Aramaic (preface to Tobit), but sometimes appears to call both Syriac. In reference to Isa. xix. 18 (comm. *ad loc.*; comp. "Epistolæ," cviii.) he speaks also of the "Canaanitish" language, as being closely related to Hebrew and still spoken in five cities of Egypt, meaning thereby either Aramaic or Syriac. In explaining "yemim" (Gen. xxxvi. 24), he correctly states in regard to the Punic language that it was related to Hebrew ("Quæstiones Hebraicæ in Genesin"). His knowledge of Hebrew appears most clearly in his two important works, that on the Hebrew proper names and that on the situation of the places mentioned in the Bible; in his extensive commentaries on most of the books of the Old Testament; and especially in his chief work, the new Latin translation of the Bible from the Hebrew original (see VULGATE). Through these works he not only became an authority on the Bible during his lifetime, but he remained a leading teacher of Christianity in the following ages, because down to very recent times no one could go direct to the original text as he had done.

Jerome's importance was recognized by the Jewish authors of the Middle Ages, and he is frequently cited by David Ḳimḥi; also by Abu al-Walid ("Sefer ha-Shorashim," *s.v.* גלל and דום), Abraham ibn Ezra (on Gen. xxxvii. 35), Samuel b. Meïr (on Ex. xx. 13), Naḥmanides (on Gen. xli. 45), Joseph Albo (iii. 25), and the polemic Isaac Troki (in "Ḥizzuḳ Emunah"). Jerome is also important because he could consult works which have since disappeared, as, for example, Origen's "Hexapla" (he says that he had seen a copy of the Hebrew Ben Sira, but he seems not to have used it); he had Aramaic copies of the Apocryphal books Judith and Tobit; and the so-called Hebrew Gospel, which was written in Hebrew script in the Aramaic language, he translated into Greek and Latin ("Contra Pelagianos," iii. 2; "De Viris Illustribus," ch. ii.; comm. on Matt. xii. 13).

Jerome's exegesis is Jewish in spirit, reflecting the methods of the Palestinian haggadists. He expressly states, in certain cases, that he adopts the Jewish opinion, especially when he controverts Christian opponents and errors (comm. on Joel iv. 11: "nobis autem Hebræorum opinionem sequentibus"); he reproduces the Jewish exegesis both in letter (comm. on Amos v. 18–19) and in substance (παραφραστικῶς; comm. on Dan. ix. 24). Hence he presents Jewish exegesis from the purely Jewish point of view. Even the language of the Haggadah appears in his commentaries, *e.g.*, where the explanation is given in the form of question and answer (comm. on Dan. ii. 12: "quæruntHebræi"); or when he says, in explaining, "This it is that is said" ("Hoc est quod dicitur"; comm. on Hag. i. 1: זה הוא שנאמר); or when several opinions are cited on the same subject ("alii Judæorum"); or when a disputation is added thereto ("Epistola xix. ad Hedibiam," i. 55). He even uses technical phrases, such as "The wise men teach" ("Epistolæ," cxxi.) or "One may read" (comm. on Nahum iii. 8). This kind of haggadic exegesis, which is merely intended to introduce a homiletic remark, leads Jerome to accuse the Jews unjustly of being arbitrary in their interpretation of the Bible text. But he did not believe that the Jews corrupted the text, as Christians frequently accused them of doing. While at Rome he obtained from a Jew a synagogue-roll ("Epistolæ," xxxvi. 1) because he considered the Hebrew text as the only correct one, as the "Hebraica veritas," which from this time on he regarded as authoritative in all exegetical disputes. Jerome hereby laid down the law for Bible exegesis. Of course he recognized also some of the faults of Jewish exegesis, as, for example, the forced combination of unconnected verses (comm. on Isa. xliv. 15: "stulta contentione"); he sometimes regards his teacher's interpretation to be arbitrary, and opposes to it his own (*ib.* xlix. 1). Contrary to the haggadic interpretation of the Jews, he correctly notices a difference between "Hananeel" (Jer. xxxi. 38; see comm. *ad loc.*) and "Hanameel" (*ib.* xxxii. 7). Jerome rarely employs simple historical exegesis, but, like all his contemporaries, wanders in the mazes of symbolic, allegoric, and even mystic exegesis. In his commentary on Joel i. 4 he adopts the Jewish interpretation, according to which the four kinds of locusts mean the four empires; Zech. iv. 2, in which the lamp means the Law, its flame the Messiah, and its seven branches the seven gifts of the Holy Spirit, he interprets entirely mystically. In his commentary on Eccl. i. 9 he even teaches the preexistence of all beings, including man. He frequently uses the Notariḳon, *e.g.*, in reference to Zerubbabel (comm. on Hag. i. 1) or to Abishag ("Epistolæ," lii. [i. 210]).

Exegesis.

Use of Notariḳon.

Jerome's exegesis came in some respects like a revelation to the Christian world, and cleared up difficulties in reading the Bible; *e.g.*, his explanation of the Hebrew alphabet ("Epistola xxx. ad Paulam," i. 144) or that of the ten names of God ("Epistola xxv. ad Marcellam," i. 128). It must always be remembered that in many portions of his allegorical exegesis Jerome is entirely in agreement with Hellenistic methods; for instance, in the explanation of the four colors in the sanctuary of the desert ("Epistola lxiv. ad Fabiolam," i. 364; comp. Philo, "De Monarchia," § 2; Josephus, "B. J." v. 4, § 4; *idem*, "Ant." iii. 7, § 7). Jerome's commentaries are of small value for Old Testament criticism, on account of the inclination to allegorize which leads him to a free treatment of the text, as well as on account of his polemics against Judaism (comp. Jew. Encyc. iv. 81, *s.v.* Church Fathers).

Jerome's works are especially important for Judaism because of the numerous Jewish traditions found in them, particularly in his work "Quæstiones Hebraicæ in Genesin." Jerome designates by the general name "tradition" all supplementary and edifying stories found in the Midrash and relating to the personages and events of the Bible; these stories may fitly be designated as historic haggadah. Here also Jerome affirms that he faithfully reproduces what the Jews have told him (comm. on Amos iv. 16: "hoc Hebræi autumant et sicut nobis ab ipsis traditum est, nostris fideliter exposuimus"). He designates the Jewish legend of Isaiah's martyrdom as an authentic tradition (comm. on Isa. lvii. 1: "apud eos certissima traditio"), while he doubts the story of Jeremiah's crucifixion because there is no reference to it in Scripture (comm. on Jer. xi. 18). Jerome often remarks that a certain story is not found in Scripture, but only in tradition (comm. on Isa. xxii. 15), and that these traditions originated with the "magistri," *i.e.*, the Rabbis (comm. on Ezek. xlv. 10); that these "fables" are incorporated into the text on the strength of one word (comm. on Dan. vi. 4); and that many authors are cited to confirm this tradition. All these remarks exactly characterize the nature of the Haggadah. Jerome apparently likes these traditions, though they sometimes displease him, and then he contemptuously designates them as "fabulæ" or "Jewish fables," "ridiculous fables" (comm. on Ezek. xxv. 8), "ridiculous things" (on Eccl. iii. 1), or "cunning inventions" (on Zech. v. 7). Jerome's opinion of these traditions is immaterial at the present time. The important point is that he quotes them; for thereby the well-known traditions of the Midrash are obtained in Latin form, and in this form they are sometimes more concise and comprehensible—in any case they are more interesting. Moreover, many traditions that appear from the sources in which they are found to be of a late date are thus proved to be of earlier origin. Jerome also recounts traditions that are no longer found in canonical Jewish sources, as well as some that have been preserved in the Jewish and Christian Apocrypha. It is, furthermore, interesting to note that Jerome had read some of these traditions; hence they had been committed to writing in his time.

Traditions.

Although other Church Fathers quote Jewish traditions none equal Jerome in the number and faithfulness of their quotations. This Midrash treasure has unfortunately not yet been fully examined; scholars have only recently begun to investigate this field. Nor have Jerome's works been properly studied as yet in reference to the valuable material they contain on the political status of the Jews of Palestine, their social life, their organization, their relig-

ious views, their Messianic hopes, and their relations to Christians.

Jerome was no friend to the Jews, although he owed them much; he often rebukes them for their errors; reproaches them for being stiff-necked and inimical to the Christians; controverts their views in the strongest terms; curses and reviles them; takes pleasure in their misfortune; and even uses against them both the books that he has cunningly obtained from them and the knowledge he has derived therefrom. Thus Jews and Christians agree that he is eminent only for his scholarship, and not for his character. See Church Fathers.

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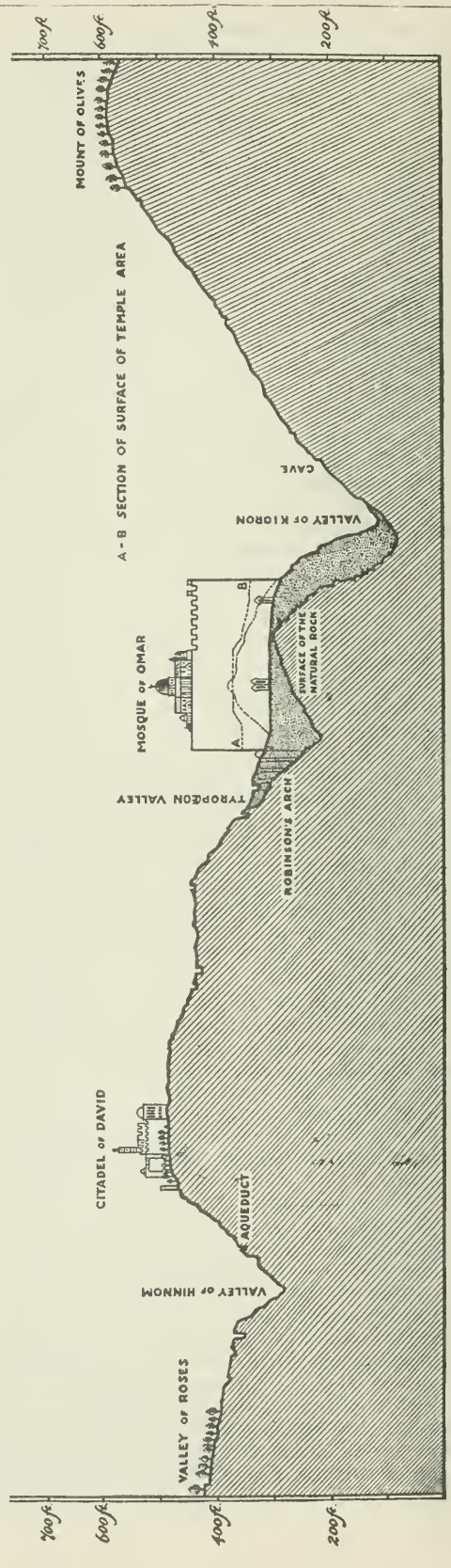
T. S. Kr.

JERSEY CITY. See New Jersey.

JERUBBAAL: A name given to Gideon by his father, Joash (Judges vi. 32), because the men of the city of Ophrah demanded that he turn over to them Gideon, who had destroyed the altar of Baal. When Joash named him "Jerubbaal," he said, "Let Baal contend against him, because he hath broken down his altar." The name means "Baal strives," or "contends." It is used three times in subsequent passages (*ib.* vii. 1; viii. 29, 35) when referring directly to Gideon, and in two of these passages "who is Gideon" is added to the new name. In Judges ix., however, it occurs often. In II Sam. xi. 21 it is replaced by "Jerubbesheth" ("Beshet-Ba'al"). See Gideon.

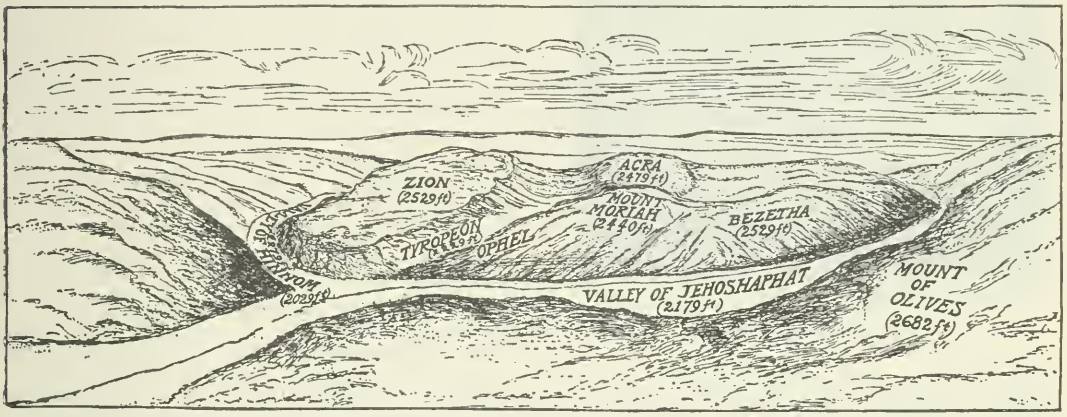
E. G. H. I. M. P.

JERUSALEM—Ancient: Capital at first of all Israel, later of the kingdom of Judah; chief city of Palestine; situated in 31° 46′ 45″ N. lat. and 35° 13′ 25″ E. long., upon the southern spur of a plateau the eastern side of which slopes from 2,460 ft. above sea-level north of the Temple area to 2,130 ft. at the southeastern extremity. The western hill is about 2,500 ft. high and slopes southeast from the Judean plateau. Jerusalem is surrounded upon all sides by valleys, of which those on the north are less pronounced than those on the other three sides. The principal two valleys start northwest of the present city. The first runs eastward with a slight southerly bend (the present Wadi al-Joz), then, deflecting directly south (formerly known as "Kidron Valley," the modern Wadi Sitti Maryam), divides the Mount of Olives from the city. The second runs directly south on the western side of the city, turns eastward at its southeastern extremity, then runs directly east, and joins the first valley near Bir Ayyub ("Job's Well"). It was called in olden times the "Valley of Hinnom," and is the modern Wadi al-Rababi, which is not to be identified with the first-mentioned valley, as Sir Charles Warren (in his "Recovery of Jerusalem," p. 290, and in Hastings,



Cross-Sectional View of Jerusalem (West to East) as Seen from the South.
(After Heyck, "Die Kreuzzüge.")

"Dict. Bible," *s.v.*) has done. Easy access to Jerusalem could be had only on the north and northwest. In olden times there were other valleys which divided up this complex; but these are now filled in by the accumulated rubbish of centuries. A third valley, commencing in the northwest where is now the Damascus Gate, ran south-southeasterly down to the Pool of Siloam, and divided the lower part into two hills (the lower and the upper cities of Josephus). This is probably the later Tyropœon ("Cheese-makers' ") Valley, though it should be mentioned that W. R. Smith, Sayce, Birch, and Schwartz identify the Tyropœon with the Valley of Hinnom (Cheyne and Black, "Encyc. Bibl." ii. 2423; Hastings, "Dict. Bible," ii. 387). A fourth valley led from the western hill (near the present Jaffa Gate) over to the Temple area: it is represented in modern Jerusalem by David street. A fifth cut the eastern hill into a northern and a southern part. Later Jerusalem was thus built upon four spurs (see frontispiece map of physical features of Jerusalem).



SKETCH SHOWING TOPOGRAPHICAL FEATURES OF JERUSALEM.
(After Fulton, "The Beautiful Land.")

The name "Jerusalem" is written in the Old Testament and upon most of the old Hebrew coins defectively ירושלם, though punctuated "Yerushalayim" as a "ḳere perpetuum" (with the exception of five places where the "yod" is added; Frensdorff, "Massora Magna," p. 293). The Aramaic form, "Yerushlem" (Ezra iv. 8, 20, 24, 51), the Syriac "Urishlem," the Septuagint transcription Ἱερουσαλημ, the Assyrian "Urusalim" (El-Amarna tablets) and "Ursalimu" (Sennacherib), point to an original pronunciation "Yerushalem"; the ending "-ayim" either being due to a diphthongization or representing a dual formation (König, "Lehrgebäude," ii. pt. 1, p. 437). A shortened form is perhaps to be found in "Shalem" (Gen. xiv. 18; Ps. lxxvi. 3; comp. Josephus, "Ant." i. 10, § 2), known also to the Arabs ("Shallam," in Yaḳut, "Geographisches Wörterb." iii. 315). Several etymologies for the word have been suggested; *e.g.*, ירוש שלם = "possession of peace" or "of Salem"; ירו שלם, "foundation of peace" or "of Shalem [God of peace]"; according to the Midrash it is made up of "Shalem," the name given to the city by Shem, and "Yir'eh,"

The Name.

that given to it by Abraham (Gen. R. lvi. 10; Midr. Teh. to Ps. lxxvi. 3). A more plausible derivation makes it the equivalent of "Uru-shalim" (= "City of [the god] Shalim"; comp. the Assyrian god Shalman or Shulman, the Phenician שלמן [Greek Σαλαμαν], and the Egyptian Sharamana [Zimmern, in "K. A. T." 3d ed., pp. 224, 475; Praetorius, in "Z. D. M. G." lvii. p. 782), "Uri" having become "Yeru" by metathesis (see Haupt in "Isaiah," in "S. B. O. T." Eng. transl., p. 100). In the Greek period the name was Hellenized into Ἱεροσόλυμα (Sibyllines, x. 103, New Testament, Josephus, Philo, and the classical writers). Following the New Testament, the Vulgate has both "Hierusalem" and "Hierosolyma" (or "Ierusalem," "Ierosolyma"). Philo uses the name Ἱερόπολις (ed. Mangey, ii. 524). Under Hadrian (135) the city was renamed "Ælia Capitolina," from which Ptolemy took his Καπιτολιας. The Arabs at times preserved the ancient forms "Urishalam," "Urishallam," "Uraslam" (Yaḳut, *l. c.* i. 402), or "Iliya" (*ib.* 423), or more commonly "Bait al-Maḳdis" or "al-Muḳaddas" (*ib.* iv. 590); in modern parlance, "Al-Ḳuds al-Sharif" or simply "Al-Ḳuds" = "the Sanctuary."

The earliest historical notices respecting Jerusalem come from the El-Amarna tablets. Before the fifteenth century B.C. Babylonian influences must have been present. There was a city called "Bit-Ninib" (Temple of the God Ninib) in the "district of Jerusalem" (Letter 180, 25). In the fifteenth century Amenophis III. had extended Egyptian rule so as to include Syria, Mesopotamia, Babylonia, and Assyria. This empire, however, became disrupted through its own weight. The individual districts in Palestine and Syria had been first under native princes ("amelu") with an Egyptian resident ("rabiẓ"), and then under a "ḥazzanu," who was in reality a viceroy of the Pharaoh. Jerusalem was the chief seat of one of the districts, in consequence of which it may at one time have changed its name ("the king has placed his name upon Jerusalem," Letter 180, 60). The four El-Amarna letters from Jerusalem were written by its

In the El-Amarna Tablets.

ḥazzanu, one Abdi Heba. The whole district was sorely pressed by the Ḥabiri. The chief conspirators against him were Milki-il, his father-in-law Tagi, Shuardatu, the Banu Lapaya, the Banu Arzawa, and Adaya, a military chief; they prevented him from personally reporting to his sovereign, upon whom he impressed the fact that if reenforcements were not sent, the whole "land of the King" would be lost. He protested his loyalty, and mentioned the presents he had sent to the king by the latter's officer Shuta. How long the conspiracy had lasted is not known. Before that, an Egyptian special officer (rabiẓ) had been sent to Jerusalem.

One of the El-Amarna Tablets Mentioning Abdi Heba of Jerusalem.
(From Ball, "Light from the East.")

The Kash (?) had also entered Abdi Heba's dominions; and one city had gone over to the Kilti. From another of the El-Amarna letters (182, 5) it appears that Jerusalem itself was in the hands of rebels, and that Egyptian troops which had been sent under Haya had been detained in Gaza. It was evidently a period of general anarchy, due to the break-up of the Egyptian power.

In Hebrew annals Jerusalem is first mentioned in connection with Melchizedek, King of Salem (Gen. xiv. 18), then with the incursions of the Israelites after the taking of Ai. It was one of the five cities of the Amorites, who seem to have succeeded to the Egyptian power in southern Palestine.

Resists the Israelites.

Each of these cities had its prince ("melek"), that of Jerusalem being Adoni-zedek, who took the lead against the city of Gibeon (Josh. x. 1 *et seq.*). All the princes were taken, slain, and hanged at Makkedah (see, also, the list, *ib.* xii. 10). The relation of the inhabitants of Jerusalem to the Jebusites can not now be determined. They may themselves have been Jebusites; at least, the latter were not completely driven out at the time (*ib.* xv. 63). In fact, Jerusalem is expressly called a "foreign city," not belonging to the Israelites (Judges xix. 12); and the Jebusites are said to have lived there for very many years together with the Benjamites (*ib.* i. 21; according to Josh. xv. 63, "with the children of Judah"), in whose territory the city lay. At one time the city seems to have been called "Jebus" (Josh. xv. 8, xviii. 28; Judges xix. 10). It was at Jerusalem that Adoni-bezek died (Judges i. 7). Finally the Judahites took the place, burned it, and killed its inhabitants. It must have been soon rebuilt; for in the early history of David (I Sam. xvii. 54) it is again called by its old name, "Jerusalem." Perhaps only the "lower city" had been taken (Josephus, "Ant." v. 2, § 2)—just as in Maccabean times the Acra or citadel was held for twenty-six years by the Syrian garrison—which would explain the apparent contradiction between verses 8 and 21 of Judges i. (Moore, "Judges," p. 21). The name "Zion" seems already to have been attached to a portion of the city; at least the "Meẓudat Ziyyon" is mentioned (II Sam. v. 7; I Chron. xi. 5). But the place was renamed by David "'Ir Dawid" (= "City of David"), in the same manner as Assyrian rulers were wont to give their names to captured cities. Though dignified by the name "'Ir," the town need not necessarily have been large. In addition to the fortress, it must have contained some place of worship, besides houses for the people and the soldiers. What the "Ẓinnor" (II Sam. v. 8) was is not known. The word is usually rendered "watercourse" (LXX. παραξιφις (?); Aquila, κρουνισμος = "stream"; Symmachus, ἐπαλξις = "battlement," "parapet"; according to later Hebrew usage, "canal," "aqueduct").

The exact situation of these early settlements has always been a matter of dispute. The author of I Macc. iv. 37 says expressly that the Temple was built upon Mt. Zion; and the presence of St. Mary's Well and the Siloam Pool seems to show that the natural position of the ancient fortress was upon the edge of the southeastern hill, where, as the excavations of Guthe and Bliss have shown, the level of the ground was much higher than at present. It is true that later tradition, both Jewish and Christian, agrees in placing Zion upon the southwestern hill;

Situation of Zion.

but even the latest attempts of Karl Rückert ("Die Lage des Berges Sion," Freiburg, 1898), Georg Gatt ("Sion in Jerusalem," Brixen, 1900, and "Zur Topographie Jerusalems," in "Z. D. P. V." xxv. 178), and C. Mommert ("Topographie des Alten Jerusalems," Leipsic, 1902) have not been successful in harmonizing this theory with the Biblical data. The theory is based chiefly upon (1) the direction of the old north wall, ending at the Ḥaram, as described by Josephus ("B. J." v. 4, § 2), and south of which Zion must (?) have stood, and (2) the place of David's burial, which, according to tradition, is usually placed on the southwestern hill (see "Z. D. P. V." xxiv. 180–185).

There were only two natural water sources near Jerusalem, En-rogel and Gihon, respectively east and southeast of the city. The first (II Sam. xvii. 17; I Kings i. 9) has generally been identified with

St. Mary's, or the Virgin's, Spring, largely because the flight of steps running from the spring to Silwan is to-day called "Zaḥwayleh," *i.e.*, "Zoheleth" (I Kings *l.c.*). But the distance is too great; and the application of the term to these particular steps is not certain. En-rogel, according to tradition ("Ant." vii. 14, § 4), was in the king's garden; and Mitchell's identification of it with the Bir Ayyub is worthy of acceptance ("Jour. Bib. Lit." xxii. 108). The well Gihon (I Kings i. 33, 35, 38; II Chron. xxxii. 30, xxxiii. 14) is the so-called "Virgin's Spring." In addition, there were several pools: the "old pool" (Isa. xxii. 11), now called the Patriarch's Pool, northwest of the city; the "lower pool" (Isa. xxii. 9), now known as the Birkat al-Ḥamra; and the "upper pool" (*ib.* vii. 3, xxxvi. 2; II Kings xviii. 17), probably the Mamilla Pool, west of the Jaffa Gate, which fed the "old pool." In regard to the "Serpents' Pool," see below.

The city at this epoch may have extended to the southwestern hill; but it is not clear what enlargements were due to David. In II Sam. v. 9 it is said that he built "round about from Millo and inward." The Millo, however, was built by Solomon (I Kings ix. 15, 24); and the reference at the time of David may be to the place where in later times the Millo was. Whether the latter was part of the wall or a citadel (LXX. ἡ ἄκρα) is not known. It was, however, part of the defense of the city, and is mentioned in connection with the walls (*ib.*). It was strengthened by Hezekiah upon the approach of Sennacherib (II Chron. xxxii. 5); and may have been an artificial terrace (comp. the Assyrian "Mulu" and "Tamlu").

City of David.

A palace of stone and of cedar-wood from Lebanon was built for David by Tyrian workmen (II Sam. v. 11, vii. 2). It must have stood somewhere between the Temple and the Siloam Pool, from the latter of which steps led up to the city of David (Neh. iii. 15). Some sort of tabernacle must also have been erected for him (אהל, II Sam. vi. 17; יריעה, *ib.* vii. 2); for he brought the Ark from the house of Abinadab in Gibeah, first to the house of Obed-edom, and then to the city of David (*ib.* vi. 3, 11). It was here that he deposited the gold and the silver that he had taken from the Aramean princes and from the Moabites and Ammonites, whom he had subdued (*ib.* viii. 11 *et seq.*). The plague that appeared in the land toward the end of David's reign does not seem to have touched Jerusalem. It was supposed to have been stayed mysteriously at a threshing-floor on Mt. Moriah, north of the city of David, belonging to one Araunah or Aranyah, which place was then bought by David, who erected an altar there (II Sam. xxiv. 14 *et seq.*; I Chron. xxi. 15 *et seq.*). David was buried "in the city of David" (I Kings ii. 10). The site of the tomb is unknown; but it was situated probably in the rocks of the southeastern hill ("Z. D. P. V." iii. 210, v. 330). It is mentioned in Neh. iii. 16 as being near to the steps (see above); and it was known in New Testament times (Acts ii. 29).

Under Solomon the city took on a much grander aspect. There is now definite reference to a wall surrounding it (I Kings iii. 9, ix. 15), a part of which seems to have been the Millo mentioned above. This wall must have enclosed some portion left open by David (*ib.* xi. 27). Solomon erected a palace made up of various buildings (*ib.* iii. 1), which took thirteen years to build (*ib.* vii. 1). The Temple was commenced in the month Ziv (*ib.* vi. 1; see Temple); it occupied seven years in construction, and was finished in the month Bul (*ib.* vi. 38). With the help of a Tyrian, the two pillars Jachin and Boaz were fashioned out of bronze (*ib.* vii. 13 *et seq.*, ix. 11). The Temple was made up of a forecourt, the Holy Place ($40 \times 20 \times 30$ ells), the Holy of Holies (a cube of 20 ells), and various smaller buildings adjoining. To this Temple the Ark was removed from the city of David on the Feast of Tabernacles (*ib.* viii. 1). With the assistance of Hiram of Tyre (I Kings v. 15 *et seq.*), Solomon built a palace for Pharaoh's daughter (*ib.* vii. 8), and the "house of the forest of Lebanon" ("bet ya'ar ha-Lebanon," *ib.* vii. 2), which measured $100 \times 50 \times 30$ cubits, and the top part of which was used as an armory (*ib.* x. 16). All these buildings, constructed of stone and wood, seem to have stood in a sort of court ("ḥaẓer"), around which was a wall of three courses of stone (*ib.* vii. 12). Smaller courts surrounded the individual buildings. Solomon is said to have embellished Jerusalem with silver and costly wood (*ib.* x. 27). In later years he built, also, a "bamah" to Chemosh and to Molech "in the mount that is before Jerusalem" (*ib.* xi. 7, R. V.).

Improvements by Solomon.

The extent of the city at this time might be gaged by tracing the probable line of the wall, if that line were at all certain. Some scholars believe that Solomon enclosed the western hill; the wall would then be the first of the three, which had sixty crenelations, mentioned by Josephus ("B. J." v. 4, § 2). It would accordingly have commenced at what was later the tower Hippicus, near the present Jaffa Gate; running eastward to the Xystus, it would then have encircled the greater part of the Temple mount; bending south and southwest, it would have skirted Ophel, though not including the Siloam Pool (Josephus says "above the fountains"); and, enclosing the present Jewish and Protestant cemeteries, it would then have turned north again, meeting the other end at the Jaffa Gate. Upon this supposition, the remains found in the excavations of Maudslay in 1865, successfully followed by Bliss in 1896-97, are parts of this wall. Where the towers Hananeel and Ha-Meah or Meah stood can not be ascertained. They are mentioned in Jer. xxxi. 38; Zech. xiv. 10; Neh. iii. 1, xii. 39. The former seems to have marked the northeast corner of the city; the latter, to have been on a wall leading westward from this corner.

After the partition of the kingdom Jerusalem suffered many vicissitudes. It was taken by Shishak of Egypt at the time of Rehoboam of Judah (I Kings xiv. 25–26); and Jehoash of Israel destroyed 400 cubits of the wall from the Ephraim Gate to the corner gate (II Kings xiv. 13). It seems probable that the wall was repaired under Uzziah; at least, according to II Chron. xxvi. 9, he built towers over three of the gates. The Ophel wall was further re-

As Capital of Judah.

paired or enlarged by Jotham (*ib.* xxvii. 3); and a gate, called in Jer. xxxvi. 10 the "new gate," was built in the north wall of the Temple court (II Kings xv. 35). The coming of Sennacherib (701) caused the rebuilding of some portion of the wall which in the course of time had become ruined; but Sennacherib withdrew and Jerusalem was spared a siege (see Nagel, "Der Zug des Sanherib Gegen Jerusalem," Leipsic, 1902; and Jensen in "Theol. Lit. Zeitung," 1904, 4, col. 103). Hezekiah is mentioned as having done this repairing. He also rebuilt the Millo, and especially erected "another wall outside" (Isa. xxxii. 10; II Chron. xxxii. 5). This is probably Josephus' second wall, which "took its beginning from that gate which they called Genneth, which belonged to the first wall: it only encompassed the northern quarter of the city and reached as far as the tower Antonia," the northwest corner of the Temple mount ("B. J." *l.c.*). This indicates the growth of the city to the north; the additional part being called "Mishneh" ("second city"; II Kings xxii. 14; Zeph. i. 10). Whether the Maktesh (Zeph. i. 11), in which the Phenician traders lived, was a part of the city can not be ascertained (Neh. xiii. 16; Zech. xiv. 21).

To Hezekiah was due also the regulation of the water-supply in Jerusalem, so that the city might be prepared for a siege. The only natural spring of real value is Gihon on the southeastern side in the Kidron Valley (now called "Virgin's Spring" or "Spring of the Steps"), which from early times seems to have been used to provide the city with water. Undoubted traces have been found of an early conduit, partly open and partly underground, which conducted the water from the spring around the hill into the city of David (perhaps the earlier "Shiloah" of Isa. viii. 6; see Schick in "Palestine Exploration Fund Quarterly Statement" [hereafter cited as "P. E. F. S."], 1886, p. 197). In 1867 a rock tunnel was discovered by Warren that brought the water westward into a basin cut in the rocks; to this access was had by a shaft from above (perhaps the "king's pool," Neh. ii. 14), from the top of which a series of corridors led to an exit on the Hill of Ophel. Hezekiah cut off the flow of water to the north and had a conduit excavated through the rock, thus leading the water within the city limits to the Siloam Pool (II Chron. xxxii. 30; II Kings xx. 20). This Siloam conduit, which was discovered in 1880, is 1,757 feet in length. At about 19 feet from the Siloam end was found the famous inscription detailing the manner in which the undertaking had been carried out (see Siloam Inscription). The usefulness of this work may be gaged by the fact that it is specially mentioned to Hezekiah's honor by Ben Sira (Ecclus. [Sirach] xlviii. 17). It seems probable also that this king built a special fortification around Siloam ("wall of the pool of Siloah," Neh. iii. 15; "between the two walls," Isa. xxxii. 11; Jer. lii. 7). The graves of the common people (Jer. xxvi. 23, xxxi. 40) were probably in the Kidron Valley. The wall built by Manasseh (II Chron. xxxiii. 14) encompassed Ophel; starting west of Gihon, it must have been an additional protection for the southeastern fortifications. Its position can not be accurately determined.

Water-Supply.

In the reign of Jehoiakim, Nebuchadnezzar of Babylon made his first invasion into Palestine. There is no trace of a siege of Jerusalem at this time; but some of the Temple vessels were carried off (*ib.* xxxvi. 7). In 597 B.C., however, an encircling wall was built by the invaders, and the city invested. At the time of Jehoiachin (Jer. lii. 6) famine raged in the city. The rebellion of Zedekiah caused a second invasion in 587; and after a siege of a year and a half Jerusalem was taken on the ninth day of the fourth month (Ab), 586. The beauty and the strength of the city were destroyed. Nebuchadnezzar's general, Nebuzar-adan, burned the Temple, carrying away all the brass and the vessels; he burned also the king's palace and the larger houses of the city. The walls were razed, and a large number of the inhabitants (10,000, according to II Kings xxiv. 14) were deported and settled in various parts of Babylon; a number probably at Nippur, to judge from the names found by Hilprecht in the business documents of that city ("P. E. F. S." 1898, pp. 54, 137; Batten, "Ezra and Nehemiah," p. 57, in "S. B. O. T."). Even before this the city must have been depleted through the flight of many to Egypt (Jer. xlii. *et seq.*). The seat of government was removed to Mizpah (II Kings xxv. 23; Jer. xli. 1 *et seq.*).

Taken by Nebuchadnezzar.

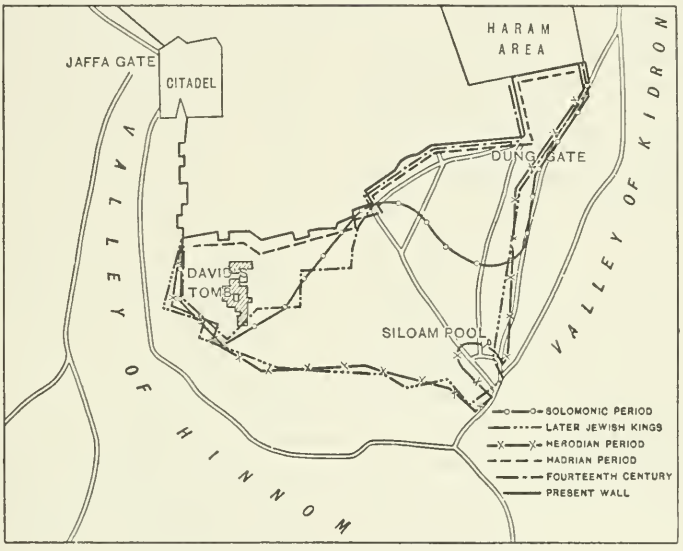
There are no materials for a history of Jerusalem during the period of the captivity, or even during the centuries following the return. The view advanced by Kosters and supported especially by Wildeboer and Cheyne will be criticized elsewhere (see Zerubbabel); but there seems to be no really valid ground for doubting the tradition reported by the chronicler in Ezra iii. of a first return under Sheshbazzar and Zerubbabel in 539, during the reign of Cyrus; though Kosters may be right in pointing out that the Judahites who had been left in the city must have continued the worship of Yhwh in some manner or other. In the seventh month of that year there was a great gathering in Jerusalem, and the altar of burnt offering was again set up—presumably upon the place it had formerly occupied. The reconstruction of the Temple was begun in the second month of the second year (537; Ezra iii. 8 *et seq.*). Though this was attended with great ceremony (*ib.* verses 10–11), it is entirely ignored by the accounts in Ezra v. 2; Hag. i. 14, ii. 15; and Zech. viii. 8, which place the commencement of the building seventeen years later, in 520, during the reign of Darius Hystaspes, under the same Zerubbabel and the high priest Jeshua. But as nothing is said in Ezra iii. of the amount of building done, it may be surmised that it did not extend beyond the mere foundations, the work being interrupted by the evil devices of the Samaritans (*ib.* iv.), who made complaint to the suzerain in Babylon. Even the erection of the building of the year 520 was not uninterrupted, Tatnai, governor of Cœle-Syria and Phenicia, making a second reference of the matter to Babylon necessary (Ezra vi.). It was at length

Rebuilt 537–516 B.C.

finished in 516 (*ib.* verse 15). For the Temple building itself see TEMPLE.

It is possible that the Birah or fortress was built at this time, though it is first mentioned in Neh. ii. 8. It was twice rebuilt in later times: once ("Ant." xv. 11, § 4, "Baris") by the Hasmonean kings, and a second time by Herod, who renamed it "Tower of Antonia." It was a strong, square building in the northwestern corner of the Temple mount, of some extent, as it had several gates. It was here that the high priests' vestments were kept (*ib.* xviii. 4, § 3), if the tower "built" by the high priest Hyrcanus is to be identified with Antonia, as is done by Josephus.

The population of the city was further augmented by the expedition under Ezra in the year 458, which comprised 1,496 men, besides women and children. It was through Ezra and Nehemiah that the new community was organized. It is difficult to estimate accurately the relation of these two to each other; but the material building up of the city seems to have been due to the latter. Whatever theories may exist regarding the composition of the Book of Nehemiah, the data there given are old and trustworthy. Nehemiah's night journey around the walls (Neh. ii. 13 *et seq.*), the account of the building operations (*ib.* iii.), and the route of the processions (*ib.* xii.), would give definite information as regards the extent of the city if the identification of the gates were in every case certain. A thorough exposition of the archeological data to be gotten from Nehemiah's accounts will be found in Ryssel's commentary ("Kurzgefasstes Exegetisches Handbuch"). The most recent study of the subject has been commenced by H. Vincent in "Revue Biblique," 1904, pp. 56 *et seq.* In his night ride Nehemiah starts from the Valley Gate: goes in the direction of the well 'En-Tannin, then to the Dung Gate, the Fountain Gate, and the Pool of the King; passes through the valley; and returns to the Valley Gate. The location of these various places depends upon the position assigned to the Valley Gate. The word "Gai" undoubtedly stands for "Gai ben Hinnom"; and this must be identical with the Wadi al-Rababi on the south and its continuation northward on the west. Bliss has uncovered a line of wall starting southwest of the old Pool of Siloam and running in a northwestern direction, as well as remains of a gate 600 feet from what was the southwestern corner of the ancient city. This was probably the Valley Gate, although many identify the latter with the present Jaffa Gate, on the western side of the city. From the Valley Gate Nehemiah, taking the direction of the Serpents' Pool ("'En-Tannin"; sometimes identified with the pool of that name mentioned by Josephus ["B. J." v. 3, § 2]; by Caspari and Schick ["Z. D. P. V." xiv. 42], with the aqueduct which led the water from the Pools of Solomon; by Stade and Mitchell, however, with En-rogel ["Jour. Bib. Lit." 1903, p. 114]), proceeded to the Dung Gate, 1,000 cubits from his starting-point, and possibly the Harsith Gate of Jer. xix. 2, which in turn may be identified with a second gate, discovered by Bliss, 1,900 feet east of the first. He then went east, crossed the Tyropœon below the present Birkat al-Ḥamra, and came to the Fountain Gate near the Siloam Pool (here called the "pool of the king"), perhaps the "gate between two walls" through which King Zedekiah fled (II Kings xxv. 4; Jer. xxxix. 4, lii. 4), traces of which have also been found by Bliss. Nehemiah was then in the Kidron Valley, and, being unable to proceed farther along the walls, he returned to the city through the Valley Gate. It seems therefore that he examined only the southern and the southwestern walls of the city.



Southern Wall of Jerusalem at Various Times.
(After Bliss.)

The Night Ride of Nehemiah.

The walls and gates as rebuilt under Nehemiah's directions are succinctly noticed in Neh. iii.; and their order is partially assured by the reverse enumeration, *ib.* xii. 38 *et seq.* The Sheep Gate is naturally to be sought for north of the Temple area. It is identified by some with the "gate of Benjamin" (Jer. xxxvii. 13, xxxviii. 7). The Fish Gate was so named after Tyrians who brought fish to Jerusalem (Neh. xiii. 16), and was situated on the northwestern side near the present Damascus Gate (II Chron. xxxiii. 14; Zeph. i. 10). The latter, which was strengthened by Manasseh, is sometimes called the "middle gate" (Jer. xxxix. 3). The "old gate" or "gate of the old pool"—referring perhaps to the Patriarch's Pool northwest of the city—is called also "Sha'ar ha-Rishon" (Zech. xiv. 10) and "Sha'ar ha-Pinnah" (II Kings xiv. 13; Jer. xxxi. 38; "ha-Poneh," II

The Gates.

Chron. xxv. 23; "ha-Pinnim," Zech. xiv. 10). The Ephraim Gate led to the chief road to the north, where the throne of the Persian governor was placed; which throne can not have been in another place, Mizpah, the residence of the governor, as Ryle and Mitchell suggest. Where the "broad wall" was can not now be determined. In connection with it, reference is made to the "tower of the furnaces" (Neh. iii. 11), mentioned before the Valley Gate, and which was probably somewhere along the Tyropœon Valley. Schick, however ("Z. D. P. V." xiv. 51), places it near the Tower of David; Stade, about the middle of the western wall; and Mitchell (*ib.* p. 128), at the southwestern corner of the ancient city, where the remains of a tower whose base was hewn out of the native rock have been found ("P. E. F. S." 1875, p. 83). Then came the Dung Gate and the Fountain Gate mentioned above, a wall or a dam enclosing the Siloam Spring (*i.e.*, the "lower pool," Birkat al-Ḥamra), in the neighborhood of which were the king's gardens (II Kings xxv. 4), the king's wine-presses (Zech. xiv. 10), and the steps leading down from the city of David on the eastern side of the hill ("Z. D. P. V." xi. 12), an artificial pool (Neh. iii. 16), and the "house of the warriors," either a tower or a species of barracks. The line of wall then turned ("angle," *ib.* verse 19) apparently to the northeast. Here two corners were found by Guthe ("Z. D. P. V." v. 298), between which turning and Ophel were the houses of the high priest and the dwelling-places of the Nethinim (Neh. iii. 21–23). Then came the upper royal palace, a projecting tower the ruins of which have been found, the "court of the guard" (*ib.* 25, 26), and the Water Gate (*ib.* iii. 26, xii. 37), near which there must have been an open space (*ib.* viii. 1, 3, 16); it was probably so called because a road led from it to the Virgin's Spring. The Horse Gate (*ib.* iii. 28) was probably toward the southeastern corner of the Temple. In former times it was directly connected with the palace (II Kings xi. 16; II Chron. xxiii. 15; comp. Jer. xxxi. 40). The other gates of the Temple wall on the east were the "gate of Benjamin" (Jer. xx. 2; R. V. "upper gate of Benjamin"; Zech. xiv. 10); the "gate of the Guard," generally located at the northeastern corner of the Temple area, though Schick and Mitchell are inclined to place it south of the Temple; and the "gate Miphḳad" (Neh. iii. 31). The Sheep Gate on the north ended the work.

In addition to the walls, Nehemiah did much for the rebuilding of the city itself. A house for the high priest is mentioned (Neh. iii. 20), as are also dwellings for the other priests near the Horse Gate (*ib.* iii. 28); while, as stated above, the Nethinim had residences on Ophel, west of the Water Gate (*ib.* iii. 26), where there was also an outlying tower. The king's palace seems still to have been standing, or to have been rebuilt (*ib.* iii. 25), and was also flanked by a tower. It has been computed that the whole city thus included within the walls (Temple mount, the old city, and its southern additions) occupied about 200 acres, and covered both the eastern and the western hills. It is said to have been "large and great" (*ib.* vii. 4); but there were few houses built for the common people.

No events during the Persian period are recorded with any certainty. Josephus has a story that one Bagoses (Bagoas), "the general of Artaxerxes' army," used a quarrel between the high priest John and his brother Jesus (in which the latter was slain) as a pretext to enter the Temple with his Persian soldiers and to "punish the Jews for seven years" ("Ant." xi. 7, § 1; Eusebius, ed. Schoene, ii. 112).

Seized by the Persians.

This Bagoas is supposed to be the general of the same name under Artaxerxes Ochus (357–338), who with Memnon put down an Egyptian revolt. The identification is quite uncertain, in spite of the authority of Nöldeke ("Aufsätze," p. 78), Wellhausen ("I. J. G." p. 146), and Cheyne ("Introduction to Isaiah," p. 360). Winckler places the occurrence under Cambyses (Schrader, "K. A. T." 3d ed., pp. 120, 291).

Whether Alexander the Great was really in Jerusalem after the siege of Gaza in 332 is a matter of dispute, though it is hardly to be supposed that he was in Palestine without visiting the capital. The Talmud (Yoma 69a, etc.) has a reminiscence of such a visit, which may be true despite the legendary character of the details in Josephus (Grätz, "Gesch." ii., 2d. ed., p. 221). The latter says ("Ant." xi. 8, §§ 4 *et seq.*) that Alexander exempted its inhabitants from the payment of tribute in the seventh year (see Jew. Encyc. i. 341, *s.v.* Alexander the Great). But the city naturally suffered during the wars between the Ptolemies and the Seleucids which followed the disruption of Alexander's Asiatic empire. Ptolemy Soter seized Jerusalem (in 320 or 305) on a Sabbath-day, as Josephus says ("Ant." xii. 1, § 1) on the authority of Agatharchides of Cnidus, and the priests probably paid tribute to him. In 203 the city was taken by Antiochus; but it was retaken in 199 by the Egyptian general Scopas. The Jews inclined to the Seleucids. According to Josephus ("Ant." xiii. 3, § 3), they even assisted Antiochus when in 198 he seized the (Egyptian?) garrison which was in the citadel of Jerusalem, and admitted him and his soldiers into the city. The Syrian king showed his gratitude by assisting in the rebuilding of various places which had fallen into decay, by repopulating the city, by supplying material for the sacrifices, and by removing part of the heavy taxes. It seems probable that Simon, the high priest, using the permission to offer sacrifices, had the Temple repaired, a cistern dug, the wall for the Temple ("hekal melek") built, and the city fortified; for all of which he is praised by Ben Sira (Ecclus. [Sirach] l. 1–4).

Under the Seleucids.

If the letter of Aristeas dates from about 200 B.C., as Schürer and Abrahams hold, it gives a fair description of the appearance of the city and especially of the Temple at that time. The city comprised 40 stadia, and the wall had towers. The narrator expresses his especial astonishment at the many canals that carried off the blood and the water from the Temple, and at the magnificence of the service. A similar description of Jerusalem at this time occurs in the fragments ascribed to Hecatæus of Abdera (cited by Jose-

Described by Aristeas and Hecatæus.

phus, "Contra Ap." i. 22), who speaks of the city as being 50 stadia in extent, with 120,000 inhabitants; of the wall surrounding the Temple area (150 miles in length, 44 miles wide); and of the altars and priests in the Temple (Reinach, "Textes," p. 232). The "flagrant mistakes" which the letter of Aristeas is supposed to contain (Kautzsch, "Apokryphen," ii. 12, note b) are not apparent. This view rests upon his description (§§ 100–104) of the Acra or citadel, which was the chief defense of the Temple area. That such an Acra existed is evidenced, in spite of Wendland, Willrich, and Wellhausen, by the presence of the Syrian garrison left there by the Egyptian general Scopas (II Macc. iv. 27; "Ant." xii. 3, § 1), which garrison was driven out by Simon Maccabeus (I Macc. xiii. 49). Where the Acra stood is doubtful, as the word is applied by Josephus in a general sense to various citadels. Under the Hasmoneans this defense was finally razed, the hill on which it stood being leveled, in order that the Temple might rise high above all other buildings, and to prevent the occupation of the citadel by an enemy ("Ant." xiii. 6, § 7). The northwestern part of the Temple mount can not be meant, as the rock upon which the Antonia was built still exists. In addition, I Maccabees speaks repeatedly of the Greeks fortifying themselves in the "city of David" (i. 33, ii. 31, vii. 32, xiv. 36), which overlooked the Temple ("Ant." xii. 9, § 3; 10, § 5).

The spread of Hellenism was in many ways fatal to the Jews of Jerusalem. It introduced factions into the life of the people; and the contests between the brothers Jason and Menelaus for the high-priestly office occasioned the presence of Antiochus Epiphanes (170 B.C.), who plundered the Temple of its treasures and killed a large number of the inhabitants (I Macc. i. 20; II Macc. v. 12; "Ant." xii. 5, § 3; "B. J." i. 1, § 1). Two years later his general and farmer of the taxes, Apollonius, attacked Jerusalem with a large army; took the city, also killing a large number; set fire to many of its buildings, razed some of its walls, and carried away many captives. The altar of the Temple was desecrated; and the Temple itself was given over to heathen worship. Apollonius built a strong wall around the Acra, which he evidently enlarged (I Macc. i. 29; II Macc. v. 24), and in which he entrenched the Syrian garrison. Jerusalem must, however, have commenced to take on the appearance of a Hellenic city. There was a gymnasium built on the hill west of the Temple (I Macc. i. 14; "Ant." xii. 5, § 1); probably the Xystus (Colonnade), which was joined to the Temple plateau by a bridge.

In 165 Judas Maccabeus was at length successful in driving the Syrians out of the Temple and out of the greater part of the city, in honor of which the Feast of Ḥanukkah was instituted. The Temple mount was fortified with high walls and strong towers (I Macc. iv. 60, vi. 7). The citadel, however, was not freed until the time of Simon (142). In 163 Jerusalem was once more besieged, by Antiochus V., Eupator. Failing to take it, he feigned a peace; and, entering the city, he caused the wall around the Temple area to be razed (I Macc. vi. 60 *et seq.*; "Ant." xii. 9, §§ 5-7).

Recaptured by Judas Maccabeus.

It was rebuilt by the Maccabean Jonathan with rectangular stones, and he also repaired the walls of the city (I Macc. x. 10, 11). In 143 he raised the wall still higher, rebuilding a portion called "Caphenatha," which led down to the Kidron Valley, and which had fallen into decay (*ib.* xii. 36, 37). Finally, he built a wall to separate effectually the Acra from the rest of the city (*ib.*). This work was completed by his successor, Simon (*ib.* xiii. 10), who as related above expelled the Syrian garrison and leveled the hill of the Acra. The author of I Maccabees, however, knows nothing of this leveling; in xiv. 37 he speaks of Simon's fortifying the citadel, and in xv. 28 he mentions it as still existing. Wellhausen ("I. J. G." p. 227) supposes that the work was done at the time of John Hyrcanus. No certainty can be reached on this subject; but that the leveling occurred is proved by the various ground-levels as they exist to-day (Schürer, "Gesch." i. 195, note 14). Under Hyrcanus the city was once again besieged, by Antiochus VII., Sidetes (134 B.C.). Towers were raised by him opposite the northern wall; and great suffering ensued. On this occasion Hyrcanus opened the sepulcher of David and took out 3,000 talents ("Ant." vii. 15, § 3; "B. J." i. 2, § 5). A truce was made and, while the Syrian garrison was not admitted, some part of the fortifications around the city was leveled ("Ant." xiii. 8, §§ 2–4); it seems, however, to have been soon rebuilt (I Macc. xvi. 23).

The Roman power was hovering not far from Judea. It was soon to fasten its claws upon Jerusalem, in consequence of the fratricidal war between Aristobulus II. and Hyrcanus II. Aristobulus had fortified himself on the Temple mount, where he was besieged by Hyrcanus, aided by the Idumean Aretas. Pompey was appealed to by both combatants; and, not wishing to decide in favor of either, he moved against the city (66 B.C.). The war party had entrenched itself behind the walls in the northern part of the Temple area, and day after day Pompey raised a bank on which the Roman battering-rams were placed. These finally broke down one of the towers and made breaches in the wall (Tacitus, "Hist." v. 9; Dio Cassius, xxxvii. 16). Josephus ("Ant." xiv. 4, § 4; "B. J." i. 7, § 12) says that 12,000 Jews perished, and that many houses were fired by the Jews themselves. Though the Temple was not touched, the bridge crossing the Tyropœon to the Xystus was destroyed; this, however, was rebuilt later ("B. J." ii. 16, § 4). Jerusalem thus became (in the autumn of 63) the capital of one of the five provinces into which Palestine was divided ("Ant." xiv. 5, § 4; "B. J." i. 8, § 5); but this arrangement was not of long duration. The Syrian proconsul M. Lucinius Crassus despoiled the Temple, taking 2,000 talents of money and all the golden objects he could find ("Ant." xiv. 7, § 1; "B. J." i. 8, § 8). Permission to rebuild the walls was given by Julius Cæsar ("Ant." xiv. 10, § 5). More blood was shed in the conflicts between Antigonus, Phasael, and Herod, the sons of the Idumean Antipater; and in the year 40 the Parthians, under Pacorus and Barzapharnes, occupied Jerusalem and plundered it and the sur-

Captured by Pompey.

rounding country ("Ant." xiv. 13, § 9). The city itself was beleaguered by Herod (37 B.C.) and the Roman general Sosius, the attack coming again from the north. After forty days the first wall was taken; after fifteen more, the second; finally, the Temple and the upper city were captured and a terrible slaughter ensued ("Ant." xiv. 16, § 3; "B. J." i. 18, § 2).

Buildings of Herod.

With the accession of Herod the city entered on a period of outward brilliancy. He was the great building king, and is renowned especially for the palace that he erected and for the Temple that he restored. The palace was built (24 B.C.) upon the extreme western part near the present Jaffa Gate, where to-day are the barracks and the Armenian Garden. It was walled in to the height of 30 cubits; it had towers, many porticos in which were pillars, and large chambers; and outside were groves of trees, a deep canal, cisterns, and brazen statues, all of which excite the admiration of Josephus. Herod's restoration of the Temple, begun in 20 B.C. (finished in 62–64 C.E.), was carried out with great magnificence. He built also a theater, and in the plain ("P. E. F. S." 1887, p. 161) an amphitheater covered with "inscriptions of the great actions of Cæsar" ("Ant." xv. 8, § 1; a hippodrome, according to "B. J." ii. 3, § 1), as well as a town hall, near the present maḥkamah; and in the northeast he erected a monument to himself ("B. J." v. 12, § 2), which can not be exactly located. He enlarged the Baris commanding the Temple on the north, and renamed it "Antonia." It was connected with the Temple by a flight of stairs (Acts xxi. 35). He does not seem to have added to the walls, but to have strengthened and beautified them to the north of his palace by four towers called respectively "Psephinus" (an octagon 70 cubits high), "Hippicus" (a square of 25 cubits), "Mariamne" (a square of 40 cubits), and "Phasael" (a square of 30 cubits). In these towers were reservoirs and living-rooms; and they had battlements and turrets ("B. J." v. 4, § 3). Of the other features of the city at this time may be mentioned the Κολυμβήθρα Ἀμίγδαλον ("B. J." v. 11, § 4), which, if it represents the Hebrew "Berekat ha-Migdalim," must have been in the neighborhood of the four towers. Where the "Lishkat ha-Gazit," in which the Sanhedrin sat, was situated is not clear. According to the Mishnah, it was in the inner court of the Temple. If it is the Βουλή of Josephus, or rather the Βουλευτήριον, it must have been on the western side of the Temple mount not far from the Xystus, of which word the Hebrew "Gazit" would be a translation (Schürer, "Gesch." 3d ed., ii. 211). The city, largely extended as it was to the north, was indeed magnificent in appearance, but with a strangely Roman character imprinted upon an Oriental background. It was during the reign of Herod that Jesus was born (Matt. ii. 1; Luke ii. 1); and during the reign of Herod's successor, Herod Antipas, that he was crucified (see Jesus).

Very little change was effected in Jerusalem during the years between Herod and the destruction under Titus. Pilate increased the water-supply by building a conduit 200 furlongs in length; whence the water came, Josephus does not state ("Ant." xviii. 3, § 2). If this conduit was one of those which carried the water from the Pools of Solomon south of Bethlehem, it is probable that Pilate only repaired what already existed (Baedeker, "Palestine and Syria," p. 132). The friction between Jews and Romans increased, especially as a garrison of the latter was permanently stationed in the Antonia. The northern suburb had grown to such an extent that in the year 41 of the common era Agrippa I. repaired its walls, making them broader and higher ("Ant." xix. 7, § 2). Josephus says that the work was stopped by Emperor Claudius, and that the people completed it, probably not in as magnificent a style as had been contemplated ("B. J." v. 4, § 2). According to Schick, this work is represented by the present northern wall ("Z. D. P. V." xvii. 87). Most of the original wall has in course of time been carried off for building purposes; but as late as 1869 about forty or fifty yards were still visible (Merrill, in "P. E. F. S." 1903, p. 159). This new part of the city was over against the Antonia, but was divided from it, as a precaution, by a deep valley. Josephus calls this "Bezetha" ("B. J." v. 5, § 8), which he interprets as "New City," but which in Aramaic ought to be "Bet-Ḥadta." It is called "Bezeth" in I Macc. vii. 19; "Bezetho" in "Ant." xii. 10, § 2; "Bethzatha" in John v. 2 (R. V., margin; "Bethesda," A. V.; בית חסדא in Palestinian Syriac; see Grätz, "Gesch." iii., note 11).

Growth of Northern Suburb.

The beauty of the city was enhanced by several palaces erected toward the south by the royal family of Adiabene: one by Monobaz near the wall running east from Siloam ("B. J." v. 6, § 1); another for Queen Helena ("in the middle of the Acra," "Ant." vi. 6, § 3); and a third built by Grapte, a relative of Izates ("B. J." iv. 9, § 11). A family burial-place was erected by Helena three furlongs north of the city in the form of a triple pyramid ("Ant." xx. 4, § 3). Agrippa II. built an addition to the Hasmonean palace near the Xystus, which, however, gave offense to the priests, as from it all the doings in the Temple courts could be observed. It was also a menace in time of war. They, therefore, erected a wall which effectually shut out the inner court even from the western cloisters, in which a Roman guard was kept ("Ant." xx. 8, § 11). The Antonia was also a constant menace to the Temple itself. In the time of Florus the Jews destroyed the cloisters between the two buildings ("B. J." ii. 15, § 6); but subsequently they were rebuilt.

A picture of Jerusalem shortly before its final destruction can be drawn from the accounts of Josephus, Tacitus, and the New Testament. The varied character of its population must have been quite evident, made up, as it was, of different parties of Jews, notably Zealots and Hellenists, on the one hand, and of Romans on the other. At the time of the great festivals, the city and its surroundings must have been filled with Jews from other towns and villages, and even from the farthest portions of the Diaspora ("Ant." xvii. 9, § 3). Josephus says that at one time 2,565,000 offered the Passover sacrifice ("B. J." vi. 9, § 3; comp. John

xii. 20; Acts ii. 5-11; and "Z. D. P. V." iv. 211), and that at the similar festival in the time of Florus 3,000,000 were present ("B. J." ii. 14, § 3)—as evident an exaggeration as the Talmudic reckoning of 12,000,000 (see Chwolson, "Das Letzte Passamahl Christi," p. 48), though Tacitus ("Hist." v. 13) states that the number of the besieged was 600,000.

Jerusalem Before the Fall.

According to Josephus ("B. J." v. 6, § 1) there were 10,000 soldiers in Jerusalem at the time of the final rebellion in addition to 5,000 Idumeans. The Roman procurator had his court in the Pretorium (Mark xv. 16 *et seq.*). It seems likely that this was part of the Antonia, where the Roman garrison was situated (Acts xxi. 34) and where the procurator's judgment-seat is said to have been (Matt. xxvii. 19).

The account of Tacitus ("Hist." v. 8-12) is meager. He mentions the walls with towers 120 feet high, part of which height was that of the natural elevation upon which they were built. He mentions also a perennial fountain of water. Further details, especially of the walls, are given by Josephus ("B. J." v. 4). He says that the city lay upon two opposite hills, with a valley between: the one containing the upper city was much higher and longer, and was called in his day the "upper market-place"; the other hill, called "Acra," was ἀμφίκυρτος ("gibbous"), referring, no doubt, to the city of David of the Old Testament, *i.e.*, Zion. Over against this was a third hill, lower and separated from it by a valley, evidently the Temple mount. In addition to this there was the "new city" (for another, novel but unacceptable, view of these designations see Gatt in "Z. D. P. V." xxv. 178). This would give the city an extent of about 33 stadia or 6 square kilometers; though Eusebius gives only 27 stadia. The walls were three in number. That on the north was a triple one, on account of the vulnerable condition of the city from that direction. The southernmost wall encompassed the upper and the lower city and Ophel. It started at Hippicus, ran south to the Gate of the Essenes at the southwest corner of the city, then east, curving as it approached the Kidron Valley, from which it ran north-northeast, joining the Temple enclosure at its southeastern extremity. Bliss supposes that this wall did not include the Siloam Pool, as Josephus ("B. J." v. 9, § 4) speaks of the pool as being in the hands of the Romans. On the north it ran from Hippicus directly east to the northern edge of the southwestern hill, near the Xystus, where it joined the western porch of the Temple. The second wall to the north has been partly retraced by the excavations of Schick. It must have started near Hippicus and the gate Gennath, running slightly northward, enclosing the Amygdalon Pool, and then east; thence it ran north-northeast until it reached the Antonia. Schick supposed that it did not include the place where now the Church of the Sepulcher stands; but, according to Mitchell, he made a wrong estimate of the material found by him in 1887, and the wall included this space ("Jour. Bib. Lit." xxiii. 142). The third wall was that built by Agrippa I. It started also at Hippicus, ran northwest, then northeast, over against the monuments of Helena, passed by the tomb of the kings, and joined the old wall in the Kidron Valley. It seems probable that this coincided with the present northern wall of the city. See frontispiece, map of Jerusalem (time of destruction).

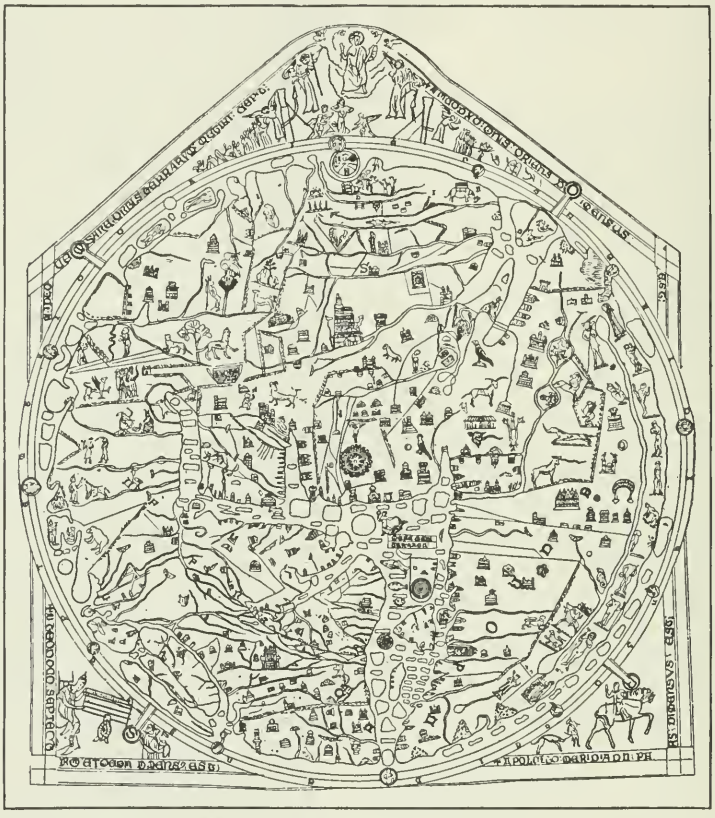
The Walls.

The city, however, was doomed to destruction, partly because of the dissensions among its inhabitants and partly because of the exactions of the Roman procurators. Among the latter was particularly Gessius Florus (66 C.E.), who inflamed the multitude by taking 17 talents out of the treasury of the Temple, and by bringing his soldiers to Jerusalem, where they plundered the upper market-place and robbed many houses; though in the end he was forced to retire again to Cæsarea ("B. J." ii. 14-15). Cestius Gallus tried to retrieve the lost fortunes of Florus: he burned the new city Bezetha, stormed the inner wall, and had commenced to undermine the Temple wall when he was repulsed. Under Vespasian (70) was commenced the great siege of Jerusalem, which lasted from the 14th of Nisan until the 8th of Elul, 134 days. The war party, the parties of Simon and of John of Giscala, the Idumeans, and the peace party rent the city in pieces. Simon held the upper and lower cities; John, the Temple and Ophel; and they did as much destruction from within as the Romans did from without ("B. J." ii. 6, § 1). Vespasian was succeeded by his son Titus, who came with four legions. On the fifteenth day of the siege the wall of Agrippa was taken; on the twentieth and twenty-fourth, the second wall; on the seventy-second, the Antonia; on the eighty-fourth, the daily sacrifice in the Temple was stopped; on the ninety-fifth, the northern cloisters of the Temple were destroyed; on the one hundred and fifth, fire was set to the Temple and the lower city was burned; finally, the greater part of the city went up in flames. The Jews commemorate the Ninth of Ab as the day of the destruction of the Temple, though this seems to have taken place on the 10th of the month (Schürer, "Gesch." i. 530). Josephus says ("B. J." vii. 1, § 1) that orders were given to allow the towers Hippicus, Phasael, and Mariamne to stand, and "so much of the wall as enclosed the city on the western side," but that all of the remaining walls were leveled, and even their foundations were dug up. How far this is to be taken literally is not clear: recent excavations seem to show that it is only partially true. There is no proof that even the altar of burnt offering in the Temple was left, and that some sacrifices were still offered there; the explicit statement (Ta'an. iv. 6) that on the 17th of Tammuz the daily offering ceased is proof against the notices in the Epistle to the Hebrews, Clement of Rome, and Josephus (see discussion in Schürer, "Gesch." i. 548 *et seq.*). The suffering in the city must have been terrible. Many of the inhabitants were carried off and sold as slaves in the Roman markets. According to Josephus ("B. J." v. 13, § 7), as many as 115,880 dead bodies were carried out through one gate between the months of Nisan and Tammuz; and even before the siege was ended, 600,000 bodies had been thrown out of the gates. The 10th Roman legion was left in the city, for whose

Destruction of the City (70).

purposes the towers mentioned were allowed to stand. Bricks marked "leg. X Fret." (*i.e.*, Fretensis) have been found in numbers both in and outside of the city proper. Cæsarea, however, remained the capital of the Roman province (see Church, "The Last Days of Jerusalem," 1903).

The emperor Hadrian attempted to erect a Roman city upon the ruins of Jerusalem, and even to turn the Temple into a place of worship of Jupiter Capitolinus. A stone from the foundation of the statue of the latter, with a Roman inscription, is still to be seen in the southern wall of the Ḥaram (Luncz, "Jerusalem," v. 100). The Jewish legend (Gen. R. lxiv.), mentioned also by Chrysostom, Cedrenus, and Callistus, that the Jews themselves attempted to rebuild the Temple, seems untrustworthy; and the "Chronicon Paschale" says expressly that it was actually rebuilt by Hadrian (Schürer, *l.c.* i. 564). This may or may not have been the direct cause of the Bar Kokba war (see Jew. Encyc. ii. 508, *s.v.* Bar Kokba); at any rate, during the Bar Kokba revolt Jerusalem suffered still further. It seems probable that the leader and his insurgents did occupy Jerusalem for a while; his restruck Greco-Roman tetradrachms have as symbol a portico with four columns, evidently representing the Temple (Reinach, "Jewish Coins," p. 51), with the inscription "Of the Freedom of Jerusalem." When the rebellion was put down, in 134, the city was further destroyed (Appian, "Syria," p. 50), and the plow was drawn over the Temple mount by the governor-general Tinnius Rufus (Ta'an. iv. 6; Jerome on Zech. viii. 19). The new city was finally built and was named Ælia Capitolina after Hadrian and Jupiter Capitolinus; heathen colonists were introduced, and the Jews were prohibited from entering—a decree of Hadrian which was in force certainly up to the time of Eusebius, 312 ("Hist. Eccl." iv. 6). After a while the walls were repaired; but the city does not seem to have had the same extent as before. The new wall did not include part of Ophel and Mount Zion, and seems to have stood on the south where the present wall is found. Various public buildings were erected: a temple to Venus in the northern quarter, and a sanctuary to Jupiter on the site of the Temple. Statues to Hadrian and Jupiter were placed on the Temple area. The Antonia was rebuilt, but on a smaller scale, the ground to the north being turned into a covered market-place on which a triumphal arch was erected to Hadrian, part of which is the present so-called "Ecce homo" arch. The above-mentioned edict does not seem to have been strictly observed; for the Bordeaux Pilgrim (333) states that the Jews were allowed to visit annually "the pierced stone," which they anointed, and at which they bewailed their fate ("Palestine Pilgrim Text Soc. Publ." i., v. 22), a fact corroborated by Jerome (on Ezek. i. 15) and by the rabbinical writings (Eccl. R. xi. 1; Cant. R. i. 15; Lam. R. i. 17; Yer. Ber. 13b, above; "Luaḥ Ereẓ Yisrael," v. 16). Stone ossuaries ("osteophagi") containing bones of both Jews and Jewish Christians and dating from the second to the fourth century have been found in the Valley of Jehoshaphat.



The Hereford Mappa Mundi, 1280, Showing Jerusalem in the Center of the World.

Under the Christian Emperors.

With the advent of Constantine the Great the city became thoroughly Christian. In 336 the Church of the Anastasis was built over the Holy Sepulcher, and the Pool of Siloam was surrounded by a portico. There is a tradition that the emperor Julian, called "the Apostate," in 362 gave the Jews, of whom Rabbi Hillel was nasi, permission to rebuild the Temple, but that the plan was not carried out because of an explosion (Socrates, "Hist. Eccl." iii. 20; see Hanauer in "P. E. F. S." 1902, p. 389). Valentinian commenced to rebuild the walls, but died before the work was accomplished. In 450

the empress Eudoxia, widow of Theodosius II., restored them, enclosing within them the Pool of Siloam. Under the Council of Chalcedon (451) Jerusalem became an independent patriarchate. Additional Christian buildings were erected by Justinian in 532. In 614 the Persian Chosroes II. attacked Jerusalem. He is reported by the "Chronicon Paschale" to have been aided by 24,000 Jews ("P. E. F. S." 1898, p. 36). At the time of the emperor Maurice there were several earthquakes in Palestine; one of these caused the destruction of the building which had been erected on the site of the Temple. It is said that Jews were sent to rebuild it. In 629 Heraclius made peace with Siroes, the son of Chosroes, and reentered the city. He renewed the edict prohibiting the Jews from dwelling in Jerusalem. In 637 Omar and the Arabs appeared before Jerusalem, and the city came under the power of the Moslems. Omar erected a wooden mosque west of the Rock, and ordered that no new churches were to be built.

For the whole of the Talmudic period very little information in regard to Jerusalem is to be obtained from the Jewish sources. What became of the Temple utensils carried off by Titus, and figured upon the arch erected to him in Rome, can not be ascertained, despite the various legends that have gathered around them (see, *e.g.*, Naphtali b. Isaac, "'Emeḳ ha-Melek," p. 14a, Amsterdam, 1648). It is interesting to note that a picture on colored glass dating from the third century and representing the Temple at Jerusalem has been found in the Jewish catacombs of Rome ("Archives de l'Orient Latin," ii. 439). Jerusalem was supposed by the Rabbis to be the center of the habitable world (see the passages in Farḥi, "Kaftor wa-Feraḥ," p. 18a), a view adopted by medieval Christendom (see Bevan and Philroth, "Medieval Geography," p. xiii.); and the earthly Jerusalem (ירושלים של מטה) was believed to be paralleled by the Jerusalem above (ירושלים של מעלה), which had been prepared before the creation of the world (Apoc. Baruch, iv. 3). The same idea is found in the Apocrypha (II Esdras vii. 26; viii. 52, 53; x. 44–59) and in the New Testament (ἡ ἄνω Ἰερουσαλὴμ, Gal. iv. 26; Heb. xii. 22; Rev. iii. 12, xxi. 10; see Weber, "Lehren des Talmuds," p. 356; Charles, "Apoc. of Baruch," p. 6, note 3; and Jew. Encyc. v. 215).

Rabbinic References.

The Rabbis count seventy different names for Jerusalem in the Bible (Midr. ha-Gadol, ed. Schechter, p. 678; "Agadat Shir ha-Shirim," l. 125, and Schechter's note in his ed. p. 50, Cambridge, 1896; see also Ta'an. v.; Midr. ha-Ne'elam, in Zohar Ḥadash, section "Noaḥ"). They are of course extravagant in their praise of the city: "Whoever has not seen Jerusalem in its glory has never seen a delightful city" (Suk. 51a; Midr. Teh. on Ps. xlviii.); "Ten measures of beauty descended upon the world: Jerusalem took nine, and the rest of the world one" (Ḳid. 49b; Esther R. i.); "There is no beauty like that of Jerusalem" (Ab. R. N. § 28); "No serpent or scorpion ever did harm in Jerusalem" (Ab. v. 48); "nor was there ever a destructive fire or ruin in Jerusalem" (Ab. R. N. xxxv.).

Of the city itself the following data may be mentioned: There were 480 synagogues (Lam. R., Preface, 12) and 80 schools (Num. R. xviii.), among them the bet ha-midrash of Johanan b. Zakkai, all of which were destroyed by Vespasian. Each bet ha-midrash contained an elementary and a high school (Pesiḳ., ed. Buber, p. 121b, and note). Mention is made of a synagogue of the טרסיים (Naz. 52a), which was sold to Rabbi Eliezer b. Zadok (Meg. 26b). This may refer to a synagogue of the Jews of Tarsus, though Tosef., Meg. iii. 6 reads: "Synagogue of the Alexandrians." In Midr. Tadshe xxii. (Epstein, "Beiträge," p. xliv.) occurs the following: "Jerusalem originally was made up of two cities: the upper one, which fell to Judah's lot; and the second, to that of Benjamin. Upon Joshua's death, the Judahites took their portion, fired the city, and made it waste. The lower city remained until the time of David, who commenced to rebuild the upper one and to surround both with a wall. In the upper one was the threshing-floor of Araunah; in the lower one (Mt. Moriah) the Temple was situated." Ten peculiarities are mentioned in connection with Jerusalem: its houses could not have balconies or extensions; neither ash-pits nor potters' ovens were allowed, nor gardens, other than those of roses; chickens were not to be raised; a corpse was not to remain over night; a house might not be irredeemably sold; the ceremony of the "beheaded heifer" was not performed to atone an unknown murder committed in Jerusalem or its neighborhood (Deut. xxi. 1–8); it could not be declared "a city led astray" (Deut. xiii., xiv.); nor could any house in it be made unclean by reason of a plague (see Lev. xiv. 34 *et seq.*; see also B. Ḳ. 82 and parallels). There were twenty-four squares in Jerusalem, each having twenty-four porticoes (Lam. R. 1). The following market-places are mentioned: שוק של פטמין, for those that fattened animals: explained by some to be either a meat- or poultry-market or the market of the apothecaries (Yer. Soṭah viii. 3); it was closed on the Sabbath-day ('Er. x. 9); שוק של צמרים, that of the wool-dealers (*ib.* 101a); שוק העליון, where the non-Jewish washers dwelt (Sheḳ. viii. 1); and the דיר העצים (Tosef., 'Eduy. iii. 3), the wood-market, or, perhaps, a chamber in the Temple area where wood for the altar was kept (Zeb. 113a). There was also a large court, Bet Ya'zeḳ, in which the witnesses to the new moon collected (R. H. 23b); a Lishkat Ḥashsha'im (Sheḳ. v. 6), where the charitable made their contributions in secret and the poor received them also in secret; the Eben ha-Ṭo'im (or Ṭo'en), where found articles were brought and returned to their owners (B. M. 28b); the Shokat Yehu ("Water-channel of Jehu"), cut in the rocks (Miḳ. iv. 5; Yeb. 15a); the Kippah shel Ḥeshbonot, a vaulted place immediately outside of the city, in which business accounts were settled: it was placed there so that no one might sorrow in Jerusalem on account of a money loss (Ex. R. lii., end). Courts were built over the rocky ground; in the hollows below were born those children who were to assist the high priest in offering the red heifer (Num. xix. 2; Suk. 21a and parallels). Very peculiarly, Shiloh (Siloam) is said to have been in the middle of the city (Yer. Ḥag. 76a). The trees of Jerusalem were cinnamon-trees,

Synagogues and Schools.

and gave forth an odor over the whole land (Shab. 63a). All sorts of pictures ("parẓupot") except those of human figures were in Jerusalem (Tosef., 'Ab. Zarah, vi.). There were no graves there except those of the house of David and of Huldah the prophetess (Tosef., Neg. vi.).

Certain customs peculiar to Jerusalem are mentioned in the rabbinical writings. A man invited to a meal turned up one of his sleeves as a sign of the receipt of the invitation (Lam. R. iv. 2); a flag ("mappah") was displayed at the door of a house where a feast was being held; after it had been taken away no one could enter (Tosef., Ber. iv. 8; comp. Yer. Demai iv. 4).

Old Customs.

Jerusalemites were accustomed to bind their lulabs with golden bands (Suk. 36b). Certain women habitually provided the narcotic which was given to a condemned man in order to blunt his sensibilities (Sanh. 43a; comp. Matt. xxvii. 48 and parallels). On the Fifteenth of Ab and on the Day of Atonement the maidens went abroad in borrowed white garments and danced in the vineyards, saying to the young men, "Lift up thy eyes and see whom thou wouldst choose" (Ta'an. 26b). In writing deeds in Jerusalem it was customary to state not only the day but also the hour of execution (Ket. 94b). A man approaching the city recited, "Zion is a wilderness, Jerusalem a desolation" (Isa. lxiv. 10), and made a rent in his garment (M. Ḳ. 26 and parallels)—a custom observed to this day. As a congregation, the Jews of Jerusalem are called specifically קהלא קדישא דבירושלים (Ber. 9b) and עדה קדושה (Yer. Ma'as. Sh. ii. 10).

The Rabbis further held that the western wall, the Gate of the Priests, and the Huldah Gate were not and never will be destroyed (Cant. R. § 2), and that whether the Temple was standing or not the Shekinah was not removed from it; it still dwelt near the western wall (Tan., Shemot, x.; Cant. R. ii. 9). God will bring back all the former joy to Jerusalem; and every one that on earth bewails its destruction will in the future world rejoice at its restoration (Pes. 28 and parallels). It will not be rebuilt until all the Diaspora is gathered together (Tan., ed. Buber, Noaḥ, 17); then it will reach to the Gate of Damascus (Cant. R. § 7; Sifre ii. 1); and people will come borne on clouds (Pes. 1). God and His angels will be a wall around the city (Yalḳ., Zech. 569), which will be a "metropolis for all countries" (Cant. R. i., § 37); it is even said that all nations will be collected therein (Ab. R. N. xxxv., end), and that the city will then have a new name (Isa. lxii. 2; Pesiḳ. § Sosa Asis). The passages from the Talmudical writings will be found in Jehiel Ẓebi Hirschensohn, "Sheba' Ḥokmot sheba-Talmud," pp. 128 *et seq.*, Lemberg, 1883; Judah Idel Zisling, "Sefer Yalḳuṭ Ereẓ Yisrael," Wilna, 1890; David b. Simon, "Sha'ar ha-Ḥazer," Jerusalem, 1862; see also Farḥi, "Kaftor wa-Feraḥ," ed. Edelmann, p. 14a, and Neubauer, "G. T." pp. 134 *et seq.*

After the conquest of Jerusalem by the Arabs the city soon took on a Mohammedan aspect. In 688 the calif 'Abd al-Malik built the Dome of the Rock; in 728 the cupola over the Aḳṣa mosque was erected, the same being restored in 758-775 by Al-Mahdi. In 831 Al-Ma'mun restored the Dome of the Rock and built the octagonal wall. In 1016 the Dome was partly destroyed by earthquakes; but it was repaired in 1022.

Under the Arabs.

The chief Arabic histories of Jerusalem are those by Al-Maḳdisi, "Mutir al-Ghanam" ("J. R. A. S." xix. 297); Al-Suyuṭi, "Itḥaf al-Aḥissa" (1470, p. 258); and Mujir al-Din al-'Ulaimi, "Ins al-Jalil" (1496), ed. Cairo, 1866 (partly translated in H. Sauvaire, "Histoire de Jerusalem," Paris, 1876). Mujir al-Din relates that when 'Abd al-Malik built the Dome, he employed ten Jewish families, who were freed from all taxes. They increased so quickly in number that they were removed by the calif Omar (*c.* 717). He relates further: "And among the servants of the sanctuary, too, was another company of Jews, who made the glass plates for the lamps and the glass lantern-bowls and glass vessels and rods. No poll-tax was demanded of them, nor from those that made wicks for the lamps." Another tradition, reported by a number of Arabic writers, says that the original position of the Temple was pointed out to Omar by the apostate Ka'b ("Z. D. P. V." xiii. 9 *et seq.*). This tradition is referred to also in an anonymous Hebrew letter ("Oẓar Ṭob," 79, 13) and by Isaac Ḥelo (1333), who says that the place was pointed out by an old Jew to the Mohammedan conqueror on condition that he preserve the western wall (Carmoly, "Itinéraires de la Terre Sainte," p. 237). Bar Hebræus ("Chronicum Syriacum," p. 108) asserts that it was specially stipulated between Omar and Sophronius, the patriarch of Jerusalem, that the Jews should not live in the city—a statement which can not be verified.

The geographer Al-Muḳaddasi, writing in 985, does not speak highly of Jerusalem; he complains that the Christians and the Jews "have the upper hand" (ed. De Goeje, p. 167). He adds that in Palestine and Syria most of the minters, dyers, tanners, and money-changers were Jews (*ib.* p. 183). The later complaints about the burdensomeness of the taxes were evidently not unwarranted; for, according to Al-Muḳaddasi, the tax on Palestine was 259,000 dinars (*ib.* p. 189). The Persian traveler Nasir i-Khusrau (1047) says that both Christians and Jews came up to Jerusalem to visit the church and the synagogue there (Guy le Strange, "Palestine under the Moslems," p. 88). According to the Ahimaaz Chronicle (Neubauer, "M. J. C." ii. 128, 25), Paltiel, the vizier of Al-Mu'izz in the second half of the tenth century, presented, among other gifts, 1,000 dinars to the אבילי בית העולמים (*l.c.* 128, 25), otherwise called the אבילי ציון (*ib.* 130, 13). These are the usual designations for the Karaites in Jerusalem ("R. E. J." xxxii. 149; "Monatsschrift," xl. 535).

The Karaite Sahl b. Maẓliaḥ of the eleventh century gives a picture of the Jerusalem of his day. There were very few Jews there to bewail her fate, and Sahl begs his fellow Jews wherever they may be to return to the city. He speaks of the wailing women who lamented the city's state in Hebrew, Persian, and Arabic; especially on the Mount of Olives in the months of Tammuz and Ab. Zion, he says, is in the hands of Esau; Jerusalem, in the hands of the Arabs (Harkavy, "Meassef Niddaḥim," No. 13, in "Ha-Meliẓ," 1879, No. 31, p. 639, and in

Berliner's "Magazin," 1878, p. 181). There seems to be some support even for the view that there were German Jews in Jerusalem at this time. The story is told, on the authority of Elijah Ba'al Shem of Chelm, that a young man named Dolberger was saved by a Jew in Palestine who knew German, and that out of gratitude one of his family who was among the Crusaders saved some of the Jews in Palestine and carried them to Worms ("Seder ha-Dorot," ed. 1878, p. 252).

In the second half of the eleventh century halakic questions were sent from Germany to Jerusalem (Epstein, in "Monatsschrift," xlvii. 344).

It is said that Harun al-Rashid sent the keys of Jerusalem to Charlemagne, and that under Harun various Christian buildings were erected. In 969 Mu'izz al-Din of Egypt took the city; and under Ḥakim (1010) certain buildings were destroyed, which were restored in 1048 by the patriarch Nicephorus. In 1077 the Seljuk Turks, under Isar al-Atsis, drove the Egyptian garrison out of Jerusalem, and 3,000 of the inhabitants of the city were slain. During the First Crusade (1098) the Turks were expelled by Egyptians after a siege lasting forty days. The walls were rebuilt, and the city was taken by the Crusaders July 15, 1099. The latter built extensively and repaired the walls in 1177. The Franks were defeated in Jerusalem in 1187 by Saladin, who is said to have invited the Jews to return to Palestine. The Ḥaram area was reconverted into a mosque, the Dome rebuilt, and in 1192 the city walls were repaired. There are very few notices of the Jews in the city during all this time. Abraham b. Ḥiyya says that in his day (1136) it contained no Jew ("Monatsschrift," xlvii. 450). Yet there must have been some there, as the street in which they lived is called "Judairia" in Latin documents of the times ("Regesta Regni Hierosolymitani," ed. Röhricht, p. 109). A Petrus Judæus is mentioned as swearing allegiance to Baldwin III. on Feb. 11, 1056; and the same name occurs in a document of 1160 (*ib.* pp. 77, 78, 89, 95). That a yeshibah existed or was reinstituted during the first half of the tenth century is proved by the title "Rosh ha-Yeshibah" given to Ben Meïr, perhaps by Saadia himself (Schechter, "Saadyana," p. 18, lines 11, 17). He seems, also, to have had about him both a large and a small Sanhedrin ("R. E. J." xliv. 239; "Zeit. für Hebr. Bibl." vii. 147).

During the Crusades.

It was in the first half of the eleventh century that the attempt was made to revive the gaonate in Palestine. The yeshibah in Jerusalem is mentioned in the year 1031 (see also Schechter, "Saadyana," p. 18, l. 10 [comp. "J. Q. R." xv. 96]); and in 1046 Solomon b. Judah was at its head; but upon the coming of the Seljuks it was removed to Tyre (see Jew. Encyc. v. 572a, *s.v.* Gaon).

A letter from Jerusalem dated 1188 seems to relate to the dire straits of the Jews, perhaps after Saladin had recaptured the city, to which event a certain passage in the letter ("Oẓar Ṭob," p. 79, 12) may refer. It is partially an alphabetic acrostic, and was given to R. Jonah b. Judah the Sephardi, who was sent out to collect money. He mentions the yeshibah, which at his time had practically ceased to exist. The Jews, though very few in number, were bound to pay the same tax which was originally laid upon them (see Berliner's "Magazin," iii. 217, iv. 233; "Oẓar Ṭob," p. 77). A fragmentary letter, referring probably to the same time, is published in Luncz, *l.c.* v. 67. A letter of 1137 mentions not only the assembling of the Jews in their synagogue ("Midrash Me'aṭ"), but also their gathering together with Jews from other places on the Mount of Olives on the festivals of Sukkot and Hosha'na Rabbah, a custom otherwise attested (see Schechter, *l.c.* 22, 5; according to 21, 12, the dates of the festivals were promulgated on the Mount of Olives; "Sefer ha-Ḥasidim," p. 169, § 630; "R. E. J." xlii. 181; Luncz, *l.c.* i. 65). Abraham ibn Daud (Neubauer, "M. J. C." i. 79, 7) also mentions the custom, but adds that the "Minim" (Karaites) were in tents opposite the other Jews.

About the year 1140, Judah ha-Levi visited Jerusalem and was inspired, as legend says, to compose his "Zionide" before its walls. In 1173 Benjamin of Tudela visited Jerusalem. He describes it as a small city full of Jacobites, Armenians, Greeks, and Georgians. Two hundred Jews dwelt in a corner of the city under the Tower of David. He mentions especially the two buildings of the Hospitalers and of the Templars; the four gates of Abraham (Khalil), David, Zion, and "Gushpat" (Jehoshaphat); the Gate of Mercy; the house and stable of Solomon; the Pillar of Absalom; and the grave of Uzziah. In front of Jerusalem is Mt. Zion, upon which there is only a Christian church, and where are the graves of the princes of the house of David ("P. E. F. S." 1894, p. 294). It is curious that Pethahiah of Regensburg (p. 11) mentions only one Jew in Jerusalem, a certain R. Abraham the dyer, who had to pay a heavy tax for permission to remain (ed. Benisch, p. 60). Pethahiah recalls (p. 64) the tradition connected with the Gate of Mercy; namely, that it could not be opened until the Shekinah returned to the gate by means of which it had left the city. Though often spoken of as one, this was really two gates in the eastern wall of the Temple enclosure (now called the "Golden Gate")—the Gate of Repentance and the Gate of Mercy, the first of which was for happy people, the second for the unhappy (see "Oẓar Ṭob," p. 35; Carmoly, *l.c.* pp. 237, 239, 458; Gurland, "Ginze Yisrael," pp. 13, 39, 49; "Shibḥe Yerush." p. 19b; Luncz, *l.c.* v. 242; "Luaḥ Erez Yisrael," vii. 95, 106; ix. 8). The later Arabs had the same designations for these gates ("Z. D. P. V." vii. 163; Guy le Strange, *l.c.* pp. 161, 177, 184), and many tales are told in Jewish writings of the futile attempts of the Arabs to open them (see, *e.g.*, Gurland, *l.c.* p. 39; "Sammelband," Meḳize Nirdamim, 1888, pp. 27, 47; Obadiah of Bertinoro, ed. Neubauer, p. 65; and Jehudah, in Luncz, *l.c.* v. 240 *et seq.*). Reference to a gate separating the blessed from the damned is made in the Koran, sura lvii. 13.

Medieval Jewish Visitors.

In 1210 a certain Samuel b. Simon made a pilgrimage to Palestine as the forerunner (Berliner's "Magazin," iii. 158) of the 300 and more rabbis from the south of England and from France who went to the Holy Land in 1211 ("Shebeṭ Yehudah," p. 113). His account has been published in "Oẓar Ṭob," p. 35;

transl. in Carmoly, *l.c.* p. 127. He mentions the custom of praying on Sabbaths on the Mount of Olives. In 1218 Al-Ḥarizi visited Jerusalem and saw the English and French rabbis mentioned above. Among them were Samuel b. Simon, Joseph b. Baruch, his brother R. Meïr, and Samson b. Abraham. According to Grätz ("Gesch." vi. 404), this migration was the consequence of the Albigensian persecutions. Al-Ḥarizi speaks of the Jews coming to Jerusalem in large numbers; but he bewails the spirit of discord he found there (see "Taḥkemoni," ch. xxvii., xxviii., xlvi., and xlvii.; and M. Schwab in "Archives de l'Orient Latin," 1881, pp. 231 *et seq.*). In 1219 the walls of the city were taken down by order of the Sultan of Damascus; in 1229 by treaty with Egypt Jerusalem came into the hands of Frederick II. of Germany. In 1239 he began to rebuild the walls; but they were again demolished by Da'ud, the emir of Kerak.

In 1243 Jerusalem came again into the power of the Christians, and the walls were repaired. The Kharezmian Tatars took the city in 1244; and they in turn were driven out by the Egyptians in 1247. In 1260 the Tatars under Hulaku Khan overran the whole land, and the Jews that were in Jerusalem had to flee to the neighboring villages.

On Aug. 12, 1267, Naḥmanides visited Jerusalem. He found there only two Jews, brothers, who were dyers, and who on Sabbath and at festivals gathered Jews from the neighboring villages (see his letter to his son in "Sha'ar ha-Gemul"). He reorganized the community, and on New-Year's Day, 1268, service was held in a new synagogue, later called חורבת רבינו יהודה החסיד, in a court to the right of the present synagogue. It was near the Zion Gate, which led down to the traditional graves of the kings of Judah ("Yiḥus ha-Abot," in Carmoly, *l.c.* p. 440), and seems to have been called "Midrash ha-Ramban" (Conforte, "Ḳore ha-Dorot," p. 19a).

Naḥmanides in Jerusalem.

Palestine at this time was under Egyptian rule. This rule was clement and the congregation grew. Naḥmanides also founded a yeshibah and planted in Jerusalem the study of the Cabala. Pupils came to him from all parts of the Diaspora, among the most famous being the commentator and lexicographer R. Tanḥum, who may, however, have been there even before Naḥmanides, as he was perhaps an eye-witness of the Tatar raids (see Bacher, "Aus dem Wörterbuch des Tanḥum," 1903, p. 11). Naḥmanides died in 1270, and the yeshibah lost its attraction.

In the year 1322 Estori Farḥi was in Jerusalem; and his "Kaftor wa-Feraḥ" (ch. vi.) gives an archeological description of the city (Eng. transl. in "Itinerary" of Benjamin of Tudela, ii. 393; German, in Zunz, "G. S." ii. 268). According to Farḥi, Jerusalem was three parasangs long. He mentions the entrance to the Cave of Hezekiah (B. Ḳ. 16b), within the walls of Jerusalem to the north; the tent erected by David for the Ark, which was supposed to be still in a place called "David's Temple," south of Mt. Moriah (comp. "Yiḥus ha-Abot," p. 25); northwest of this was a place near which were a synagogue and the Jewish quarter (see David b. Zimrah, Responsa, No. 633). The city of Jerusalem is, according to him, higher than Mt. Moriah, and of course higher than the above-mentioned synagogue. A further description of the city is obtained from a letter written by Isaac Ḥelo of Aragon in the year 1333 (Luncz, *l.c.* v. 55). He describes the community as a large one, most of its members having come from France (probably referring to the rabbis mentioned above); they lived at peace and in seeming tranquillity. Many were dyers, clothiers, and shoemakers; others were engaged in commerce and shopkeeping. A few were busy with medicine, astronomy, and mathematics; but most of them were students of the Law and were nourished by the community. It was an old institution that the Talmudic scholars should be exempt from all taxes except the poll-tax. This was reenforced by Isaac Cohen Sholal, and is mentioned in 1535 by Moses de Rossi ("J. Q. R." ix. 498, 23). Isaac Ḥelo describes four gates of the city: Ha-Raḥamim to the east, leading to the Mount of Olives, where the Jewish cemetery is; David's Gate, leading to the Valley of Rephaim on the west; the Gate of Abraham to the north, leading to the tombs of the kings and to the cavern of Ben Sira, the grandson of Jeremiah; and the Zion Gate to the south, leading to Mt. Zion, the Hinnom Valley, and Siloah. He places David's fortress upon Mt. Zion, but the Temple upon Mt. Moriah. He enumerates seven remarkable things in Jerusalem: the Tower of David, where the Jews used to live, but which at his time was only a fortification; the Palace of Solomon, in Christian times a hospital, but at his time a market-place; the tomb of Huldah on the Mount of Olives; the sepulchers of the kings of Judah, the exact location of which was unknown to him; the tombs of the kings; the Palace of Helena, used in his day by the Mohammedan officials; the Gate ha-Raḥamim and the western wall of the Temple.

The number of Ashkenazim in Jerusalem grew rapidly, and a certain Isaac ha-Levi (Asir ha-Tiḳwah) founded a yeshibah for them. R. Samuel Schlettstadt had come from Strasburg (*c.* 1390), but had returned after a short while. Though the Sephardim formed a separate congregation, all the Jews worshiped in one synagogue. In 1434 the plague broke out in the city and ninety Jews perished. A short while after this the Italian Talmudist, Elijah of Ferrara, came to Jerusalem; and in 1437 he was chosen chief rabbi and head of the bet ha-midrash, his decisions having validity in Syria on the one hand and in Egypt on the other. He seems also to have been a physician (for his letters see Jew. Encyc. v. 131, *s.v.*). He relates that the Jewish women manufactured silk, which the men then sold.

Ashkenazim and Sephardim.

If Isaac Zarfati's letter (Jellinek, "Ḳontres Tatnu," p. 14) belongs to this period (end of the fifteenth century; Grätz, "Gesch." viii. 446), it would seem that the report had been spread in Germany that the Jews had bought Mt. Zion, had destroyed the buildings upon it, and had also bought the Holy Sepulcher. For this reason Jews were not allowed on Venetian ships, but had to travel to Jerusalem by the land route (mentioned also by Obadiah of Bertinoro, ed. Neubauer, p. 68). Probably in connection with a similar rumor, the Jews of Calabria were mulcted in a large sum, owing to the vexations

caused by Jerusalem Jews to the Minorite convent on Mount Zion (Jorga, "Notes . . . pour l'Histoire des Croisades," ii. 255, Paris, 1899). The conditions in Jerusalem grew so bad that within six years more than 100 families left the city, among them that of R. Nathan Cohen Sholal. A contributing cause was another famine which in 1441 came upon the city. In addition to this, the Mameluke sultan Ḳa'it Bey (*c.* 1450) demanded of the Jews 400 ducats a year, besides the 50 ducats which they had to pay to the city authorities for the privilege of making wine. For the collection of this sum, a sort of "vice-nagid" was established in Jerusalem, who together with five others was responsible for the tax. The consequent hardship was so great that the community was forced to sell its books, the holy ornaments, and even the scrolls of the Law (see the letter of the Jerusalem congregation, dated 1456, in "Sammelband," Meḳize Nirdamim, 1888, p. 46). The attitude of the Sephardim toward the Ashkenazim in this matter was not calculated to increase the good-will between the communities, the latter feeling that they were being made the scapegoat (see the complaint of Israel Isserlein in "Pesaḳim," No. 88; Grätz, "Gesch." viii. 294). It was at this time that the well-known "taḳḳanah" was laid down "that if a man die without issue his property (with the exception of real estate) shall go to the community unless he shall have made an arrangement with the leaders during his lifetime." As many old people came to Jerusalem, this brought in a considerable sum of money (Moses Ḥagiz in his "Sefat Emet" says that in his time it was as much as 2,000 francs a year); but it also led to abuses, as the old people were not properly cared for. The decree therefore created much discussion and opposition, and had to be renewed every ten or twenty years. In 1720 it was enforced by a haskamah from the rabbis in Constantinople (Luncz, *l.c.* v. 121).

In 1481 Meshullam of Volterra visited the city (see his letter in Luncz, *l.c.* i. 202). He found there 10,000 Mohammedan and about 250 Jewish families (Brüll's "Jahrb." vii. 123). The Gate ha-Raḥamim, he says, is 4 cubits above the earth and 2 cubits below; and he solemnly records that on every Ninth of Ab, when the Jews go to pray near where the Temple was situated, the lights go out of their own accord. Of the twelve gates in the Temple area, five were closed: the two Ha-Raḥamim mentioned above and three others which had been built up by the Moslems, but the traces of which could still be seen. He speaks of the buildings in Jerusalem as large and beautiful; and it is interesting to note that he gives the name "Mt. Zion" to the hill on which the Temple stood (pp. 202, 207). He mentions as parnas R. Joseph de Montaña Ashkenazi, and as vice-parnas R. Jacob b. Moses. The chief rabbi was R. Shalom Ashkenazi. It seems probable that the custom of regularly sending out "shelihim" commenced at this time. The first of them seems to have been R. Moses Twenty-four (עשרים וארבע). The two letters of Obadiah of Bertinoro, dated respectively 1488 and 1489 (ed. Neubauer, Leipsic, 1863), give an interesting picture of the Jerusalem Jews at this time. Among the 4,000 inhabitants he found seventy Jewish families, all in poor circumstances, and in the ratio of seven women to one man. The community was in debt to the extent of 1,000 gold pieces. Even the ornaments on the scrolls of the Law had been sold. Jews lived not only in the Jews' street, but also on Zion. He was especially interested in the Ashkenazic Jews, to whom all the houses around the synagogue belonged.

Meshullam of Volterra.

The expulsion of the Jews from Spain and Portugal in 1492 sent large numbers of Jews to the East. In a few years 130 families were added to those already in Jerusalem, and the community numbered 1,500 souls. The anonymous writer who came to Bertinoro in Jerusalem in 1495 (Neubauer, "Zwei Briefe Obadjahs," pp. 80 *et seq.*) could hardly find a dwelling-place in the city. With the exception of the goldsmiths, it was difficult for workmen to make a living. The Jews had to pay a poll-tax of 1½ ducats. Near the Jews' quarter there was a gate of which they had the key. The houses were made of stone and brick, no wood being used; they contained five or six rooms each. He mentions the Midrash of King Solomon (*i.e.*, the Aḳṣa Mosque), near the synagogue, and states that the Jews were not allowed to enter it. This midrash is also mentioned by Isaac b. Meïr Laṭif (see his letter in "Oẓar Ṭob," p. 33). He says that Jerusalem was twice the size of Ancona, and that it took him six hours to make the tour of the city. He found the Jews living on good terms with the Moslems, which had not always been the case, at least as regards the Ulemas. A significant example of their fanaticism is given in connection with the synagogue of Naḥmanides. It is said that a woman out of spite had sold a piece of property near the synagogue to the Mohammedans, who had built there a mosque and who desired to make a street leading directly to it. The Moslems wished to buy a courtyard for this purpose, but the Jews refused to sell. The rain had washed away part of the wall and disclosed a door in this courtyard west of the mosque. The matter was carried before the sultan in Egypt. It was held that the synagogue was a new one and that therefore, according to the Pact of Omar, it had no right to exist. It was closed for a time, and though the Jews paid a large sum of money, it was pulled down by the fanatical religious leaders. The case was again brought before the sultan; the ringleaders were punished; and the synagogue was eventually rebuilt (1478; see the account by Mujir al Din in Luncz, *l.c.* iii. 72; Grätz, "Gesch." viii. 295; Obadiah of Bertinoro, p. 60; Kolon, Responsa, No. 5; Schwarz, "Tebu'ot ha-Areẓ," ed. Luncz, 1900, p. 465).

Effect of Expulsion from Spain.

The exiles from Spain commenced to form a new congregation ('Adat Sefardim), which caused the Ashkenazim to form one also; the North Africans instituted a third ('Adat ha-Ma'arabim); and the old inhabitants were thus left to themselves ('Adat ha-Moriskos or Musta'ribim). These communities, however, still seem to have used one and the same synagogue. In course of time the Arabic-speaking Jews drew together again and joined the Sephardim, the result being the establishment of two main

classes, the Ashkenazim and the Sephardim. The first set of takḳanot for the community seems to have been laid down by the nagid of Egypt, Isaac Cohen Sholal, in 1509, and accepted by the Jerusalem yeshibah. In 1517 a further series of takḳanot was drawn up, approved by the nagid, engraved on a plate, and affixed to the wall of the synagogue.

Takḳanot.

In the same year the Ottoman Turks captured Syria. Salim I. abolished the office of nagid in Egypt; and Sholal came to Jerusalem. The latter did much good in the city, spending his own money and founding two new yeshibot, so that many scholars flocked thither from other parts of Palestine. He also laid down some further takḳanot; namely, that a Jew should not cite a fellow Jew before a Mohammedan court, unless he had previously cited him three times before a bet din; that no unseemly drinking should take place at the tomb of Samuel the prophet; and that disputes should not be held in the synagogue. He seems to have commenced to regulate the ḥaluḳḳah and to have instituted vigils ("mishmarot"), for which in 1521 he drew up special rules. It is said that on the first day of these vigils there was a heavy rainfall, and lightning damaged the dome of the Great Mosque (see letter of the Jerusalem rabbis, published by Neubauer in "Ha-Lebanon," 1868, v. 26).

In 1527 Sulaiman I. began to rebuild the walls of Jerusalem. He also improved the water-supply, bringing water from a distance into three basins near the Ḥaram area. The Tower of David was also restored, the walls being finished in 1542. Sulaiman gave the Jews permission to do whatever work they wished, and the Jewish accounts take cognizance of his action; *e.g.*, the author of the "Yiḥus ha-Abot" (ed. Hottinger, 1659; ed. Baruch, Leghorn, 1785; transl. Carmoly, *l.c.* p. 453), who in 1522 came to Jerusalem from Venice. He relates that there were four covered market-places: one for Mohammedans selling wool and flax; a second for Jews selling spices; a third for the sale of vegetables; and a fourth for the sale of fruit. The most beautiful street was that leading from a gate in the Temple area. He himself lived "in the house of Pilate." He refers to the twelve gates of the Ḥaram area, ten of which, he says, were open; and seven gates of the city, of which he mentions only Bab al-Ṣabṭ, Bab al-'Amud, and Bab al-Kuṭṭan, and three gates on the side of Zion. He gives a description of the Naḥmanides Synagogue with its beautiful marble columns. The only window was in the door on the west side, so that lights had to be used even during the daytime. There were 300 Jewish families in the city, among which were more than 500 widows. In addition to Isaac Sholal, he mentions R. David ibn Shoshan, the physician, as head of the Sephardic yeshibah, and a R. Israel as head of the Ashkenazic yeshibah. In 1523 David Reubeni was in Jerusalem for five weeks. He affirms (Neubauer, "M. J. C." ii. 145) that the Moslems showed him the cave below the rock in the Great Mosque. He speaks of two hills; one being Zion, where David was buried, and the other, Jerusalem. The same year a severe drought afflicted the city so that many fled; among them the nagid, who died in 1525. He was followed as head of the community by Levi ibn Ḥabib, who was active in promoting harmony among the various Jewish parties in the city. A certain disturbance was wrought in 1529 by the coming of Solomon Molko. Many people commenced to fast, awaiting the end of time. His influence, however, was effectually nullified by Ibn Ḥabib. In 1538 Jacob Berab attempted to reestablish the old practise of ordination ("semikah") in Palestine; and although Ibn Ḥabib himself was one of those ordained by him, he resented the ordination, and Berab was obliged to fly to Egypt.

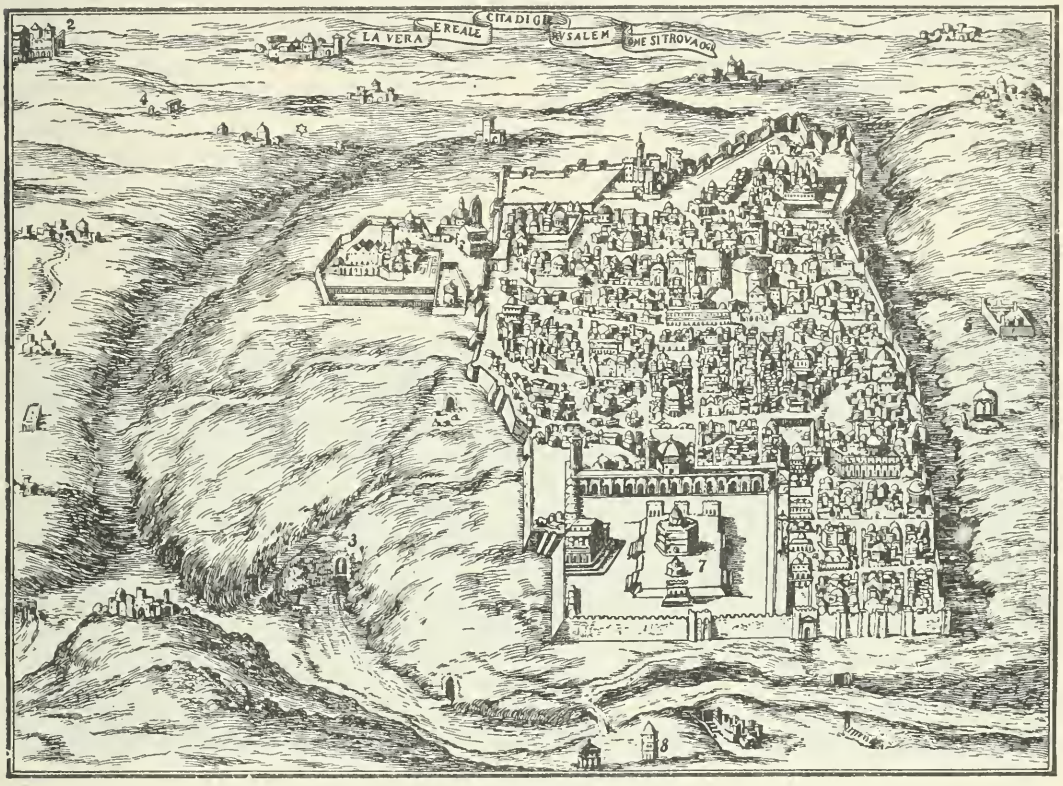
Jacob Berab and Ibn Ḥabib.

The inhabitants, especially the scholars, had largely increased in number; and though the former were well-to-do because of the many merchants that came from Italy, the scholars languished. Debts were contracted; and some of the houses used for charitable purposes had to be sold. This is especially dwelt on in two letters written by a certain R. Israel to Abraham of Perugia ("Sammelband," Meḳize Nirdamim, 1888, p. 26). In his day there were two yeshibot, one of David Shoshan; but the scholars had to leave and seek sustenance elsewhere. Only goldsmiths, silversmiths, weavers, and shoemakers could make a living (*ib.* pp. 25, 26); the rest of the Jews hawked their wares in the neighboring villages. Most of the learned men were Sephardim; but two German scholars had recently arrived (*ib.* p. 30, below). Attempts had been made at various times to force the scholars to contribute to taxes other than the poll-tax. In order to prevent this, a takḳanah had been laid down in 1509 by the Bene ha-Yeshibah (20 in number); this was renewed toward the end of 1547 and again in 1566 (according to Avila) or 1596 (Steinschneider, "Hebr. Bibl." xvi. 58; "Centralanzeiger für Jüdische Literatur," i. 51).

Ibn Ḥabib died in 1553, and was succeeded by David ibn Abi Zimra. Even he was unable to lighten the burden of the taxes levied by the Turks; and with many others he left the city in 1567 and went to Safed. In addition to Ibn Ḥabib the following prominent men deserve mention: Menahem di Lonsano (1562), Moses Alshaḳar of Egypt, Aaron b. Ḥayyim, Simon ha-Levi Innsburg of Frankfort, and Moses Najjarah of Damascus. In 1586 trouble was occasioned by the Moslems: the mufti declared that the synagogue of Naḥmanides had previously been a mosque; and it had to be vacated. The Sephardim then built a synagogue, now the K. K. Talmud Torah; the Ashkenazim, one near the closed synagogue, supposed to be the present Menaḥem Ẓiyyon. In 1587 additional takḳanot were issued, and after seven months had to be reaffirmed. In 1594 and 1599 the community was further depleted by plagues. In addition to the takḳanah of 1596, ḥerem was placed upon all those who should reveal the names of rich scholars to the authorities. Moses Alsheeh, rabbi in Safed, intervened and secured aid for the Jerusalem Jews from Venice and other places.

For a number of years no further complaints are met with; and in spite of the plague, which reappeared in 1618 (Azulai, "Ḥesed le-Abraham," Introduction), the Jews prospered. In 1621 Isaiah Horowitz (Sheloh) went to Jerusalem as head of the

Ashkenazim, who had become very important in the community. Through him assistance came to Jerusalem from the Jews of Prague; but five years later he and others were obliged to flee to Safed on account of the extortions of the pasha. In 1623 an attempt was made to separate the Sephardic from the Ashkenazic ḥalukkah; but it was vetoed by the authorities, who reissued the takkanah referring to it (Luncz, "Jerusalem," ii. 147). In 1625 Mohammed ibn Farukh became governor of Jerusalem; and he oppressed the people with such onerous taxes that they fled to the rocks and caverns around the city and had hardly sufficient clothing to cover into a mill. In 1627 Ibn Farukh was deposed. He extorted in all 50,000 piasters from the Jews. An account of these persecutions, under the title "Ḥorbot Yerushalayim," was drawn up by the rabbis of Jerusalem, and sent to Venice (printed in 1636; see Steinschneider, "Cat. Bodl." No. 3547, who has given a German translation in Pascheles, "Sippurim," 1856, iv. 49). A special deputy was sent to Europe to collect funds in aid of the community, the Ashkenazic congregation having been practically broken up by the flight of Horowitz, and the few who were left having joined the Sephardim. A letter was also sent to the Jews of Persia (Luncz,



PLAN OF JERUSALEM, *Circa* 1600.

1. Jewish Quarter. 2. Bethlehem. 3. Pool of Siloam. 4. Tomb of Rachel. 5. Tomb of the Kings. 6. Palace of Herod. 7. Mosque of Omar. 8. Tomb of Absalom.

(From Bernandino Amico, "Trattato della Terra Santa," Florence, 1620.)

themselves. His brother-in-law Ottoman Agha took Ibn Farukh's place for a short time while the latter went on a pilgrimage. It was Ottoman who imprisoned Horowitz, Isaac Habillo, Moses Cordovero, and others (Luncz, *l.c.* iii. 38), and demanded heavy ransoms. Ibn Farukh returned and did worse than before. Complaint was made to the authorities in Damascus; and a cadi was sent to watch Ibn Farukh. Even this resulted in no change. Some of the leaders were tortured, *e.g.*, Samuel Tardiulah, Moses Romano, and especially Abraham Ustiral, brother of Isaac Aboab, who had laid the complaint before the vali of Damascus. The cadi of Jerusalem joined in the oppression. He extorted money by threatening to turn one of the synagogues

l.c. v. 262) complaining that only 144 Jews were to be allowed to reside in the city as poll-tax for only that number was being paid.

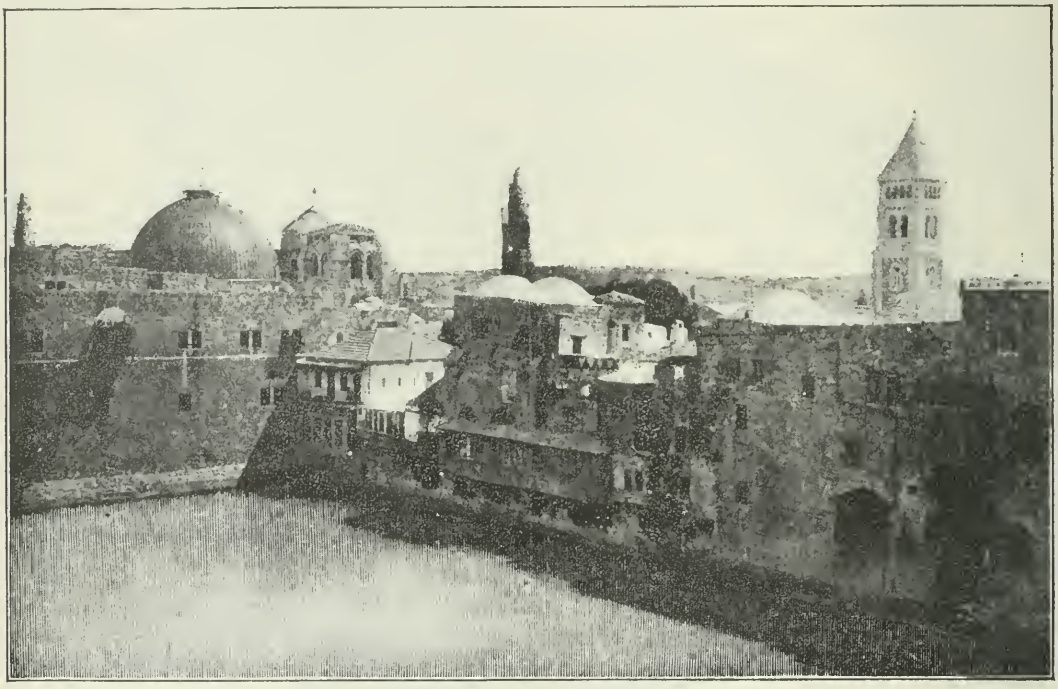
A letter written about this time by an unknown traveler from Carpi to his son (*ib.* v. 74) has been preserved. He found in Jerusalem many members of well-known Italian families, *e.g.*, Moses Finzi, David Moscato, Mattathias Rieti, and Benjamin b. Moses of Orbino. The Jews were compelled to wear the same clothing as the Turks, except that they wore a bonnet resembling a "cappello." The community was deep in debt. Several times it had had to pay a sum of 6,000 piasters. There were two synagogues: a small one for the Ashkenazim, at whose head was Horowitz; another, a large one,

for the Sephardim, near to which was a bet ha-midrash. There was also a small Karaite synagogue, the congregation of which numbered 20. He estimated the Jewish population at 2,000 souls. The city had eight gates, the walls having been built 100 years before his time. He describes at length the city and its monuments, especially the western wall where the Jews were allowed to congregate in times of peace. He speaks of the prayers prepared for the visits to this wall—an early reference, since the present prayers were arranged only at the beginning of the nineteenth century, by R. Samuel (author of "Minḥat Shemuel") under the title "Sha'are Dim'ah."

In 1635 Solomon al-Gazi came to Jerusalem from Smyrna. He was the progenitor of a large and important family. Of the scholars of that time may be mentioned Samuel Garmizon, Moses Galante, and Jacob Ḥagiz. A special bet ha-midrash had been founded for Ḥagiz by the Vega brothers of Leghorn; and among his pupils may be mentioned Moses ibn Ḥabib and Joseph Almosnino. In 1641 Samuel b. David, the Karaite, visited Jerusalem (Gurland, *l.c.* pp. 12 *et seq.*). He gives an account of the Karaite synagogue, founded, he says, by Anan, which was built so low down that it had to be reached by twenty steps; he also states that there were fifteen houses provided for the poor, in which twenty-seven persons (families?) were maintained. He mentions six gates of the city, and a hill near the Mount of Olives, where Abraham had caused his attendants to wait, and where the Jews were accustomed to pray. In 1654 another Karaite, Moses b. Elijah ha-Levi (Gurland, *l.c.* p. 36), visited the city. He describes the same synagogue as very beautiful, and has much to say of the wonderful cave under the sanctuary, mentioned above in connection with David Reubeni. In 1645 the chief rabbi of Jerusalem was Jacob Ḥayyim Ẓemaḥ, a physician from Portugal. The important rabbis of the time were Nathan Spira of Cracow, Uri Shraga Phoebus, and Meïr Poppers. In 1650 appeared the "Darke Ẓiyyon" of Moses b. Israel Naphtali Porges (Moses Präger; transl. by Steinschneider in "Z. D. P. V." iii. 225). At the gate of Jerusalem Moses had to pay a tax of 2 löwenthaler (60 paras; see Gurland, *l.c.* p. 12). He mentions the synagogue in the court of the Temple, which was closed to the public after the evening prayer, and the two yeshibot. The poll-tax amounted to 3 löwenthaler for each householder. The community, he found, had been in great want, especially since the Chmielnicki disasters in Poland, from which country much money had usually come. Near the Jewish burial-ground were two holes in the earth popularly supposed to lead to Gehenna (see Steinschneider, "Hebr. Bibl." 1864, p. 105).

Solomon al-Gazi's Description.

In 1665 the chief rabbi was Moses Galante, and among his associates were Abraham Ẓemaḥ, Joseph Ḥagiz, and Aaron Padro (Pardo ?). Shabbethai Ẓebi, though in Palestine at this time, does not seem to have visited Jerusalem. Galante was followed by Moses ibn Ḥabib in 1689; while the head of the Ashkenazim was Moses ha-Kohen. In 1690 a large number of Ḥasidim, at whose head was R. Judah he-Ḥasid of Shidliz near Grodno, came to Jerusalem and took up their abode in Dair Siknaji, which on



POOL OF HEZEKIAH, JERUSALEM.
(From a photograph by the American Colony, Jerusalem.)

that account was afterward called "Ḥurbat Rabbi Judah he-Ḥasid." Judah, however, died three days after their arrival. They were so poor that, in order to meet the exactions of the authorities, they had to hypothecate all their buildings, and Moses ha-Kohen, head of the Ashkenazim, went, together with Isaac of Slutsk, to Europe to gather money in their behalf. Frankfort-on-the-Main alone sent 128,000 piasters (25,600 gulden), and Metz 5,000 gulden. Especially helpful were Samson Wertheimer and his son Wolf of Vienna, who not only sent large sums, but through court influence exercised through the Austrian representative at Constantinople tried to prevent the Jews in Jerusalem from falling still further into debt (see Kaufmann in "R. E. J." xxi. 140, and in "Jerusalem," iv. 25 *et seq.*).

In the Eighteenth Century.

In 1695 Moses Ḥayyun was chief rabbi. Among other prominent rabbis were Samuel Tanuji and Moses Ḥagiz, while the head of the Ashkenazim was Nathan Naṭa of Mannheim. In 1715 the chief rabbi was Abraham Yizḥaḳi, whose successor for two years was Benjamin ha-Kohen Ma'ali.

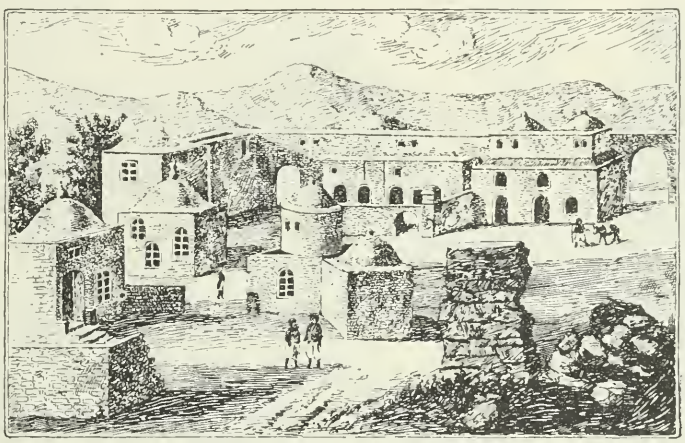
In 1716 appeared the "Sha'alu Shelom Yerushalayim" of Gedaliah of Semiecz (transl. by Steinschneider in "Z. D. P. V." iii. 226). Gedaliah had come with Judah he-Ḥasid. He describes the synagogue built by the Ḥasidim in a courtyard in which were forty houses. When a new pasha came, the Jews paid him 500 löwenthaler for three years, and an extra bakshish whenever any additional building was to be erected. To meet these requirements, money had to be borrowed from the Turks at 10 per cent. The Jews were forbidden to sell wine or other liquor to the Turks. Few of them had shops; and they were in general very poor. In 1703 the people of the city had revolted against the pasha and had shut the gates of the city upon him. His successor was allowed to enter only for the purpose of receiving the taxes; but in 1705–6 he put down the rebellion, and demanded much money from the richer Jews. Another pasha forbade the Jews to wear white garments on Sabbath or iron in the soles of their shoes. Their turbans were to be large and black; and on the street Jews were always to pass on the left of Moslems. In 1721 the Moslems fell upon the synagogue of the Ashkenazim; burned all the woodwork and the books; took the Jews prisoners; and occupied all the dwelling-places in Dair Siknaji.

In 1730 the chief rabbi was Eleazar b. Jacob Nahum, and his associates were Isaac Zarḥi, Israel Mizraḥi, and Menahem Ḥabib. In 1738 Emanuel Ḥai Ricci came to Jerusalem, and in 1742 Ḥayyim ibn 'Aṭṭar, who became president of one of the yeshibot. In 1745 Nissim Ḥayyim Moses Mizraḥi was chief rabbi. He was followed by Israel Jacob al-Gazi, and in 1754 by Isaac ha-Kohen of the Rapoport family in Lublin. Prominent in Isaac's day were Ḥayyim Joseph Azulai, Jonah Nabon, and Joseph b. Aaron Ḥason. Isaac was followed in 1762 by Raphael Meyuḥas Bekor Samuel, and in 1786 by Yom-Ṭob al-Gazi, in whose day there lived the noted cabalist Shalom Mizraḥi (called שרעבי) of Yemen.

There is a short account of Jerusalem during this period in Moses Ḥagiz's "Parashat Ele Massa'ai" (cited in "Ḥibbat Yerushalayim," pp. 37a *et seq.*).

Taxation and Income.

The taxes were paid from the sum gathered by the congregation from those who had died in Jerusalem, which produced an income of 3,000 piasters. There were then about 9,000 Mohammedans and Christians in the city, and 1,000 Jews, most of whom were Sephardim. In 1758 there were eight Sephardic yeshibot, each with a definite income: (1) that of R. Jacob Ferrara of Holland (1,200 pi. a year); (2) Newe Shalom, founded by R. Isaac Dimayo of Constantinople (700 pi.); (3) Pe'er 'Anawim, founded by the Franco family of Leghorn (600 pi.); (4) Ḥesed le-Abraham (1,000 pi.); (5) Damesek Eliezer, founded by Eliezer Ashkenazi (450 pi.); (6) Keneset Yisrael, founded by Ḥayyim ibn 'Aṭṭar (600 pi.); (7) that of Mordecai Taluk of the Maghreb (400 pi.); and (8) that of Abraham Meyuḥas (1,000 pi.). In addition, there were a cabalistic yeshibah, Bet-el, founded by R. Shalom, and three private yeshibot. There were only a few Ashkenazim at this time; and these had no separate congregation (see letter of the rabbis of Constantinople in "Jerusalem," v. 45).



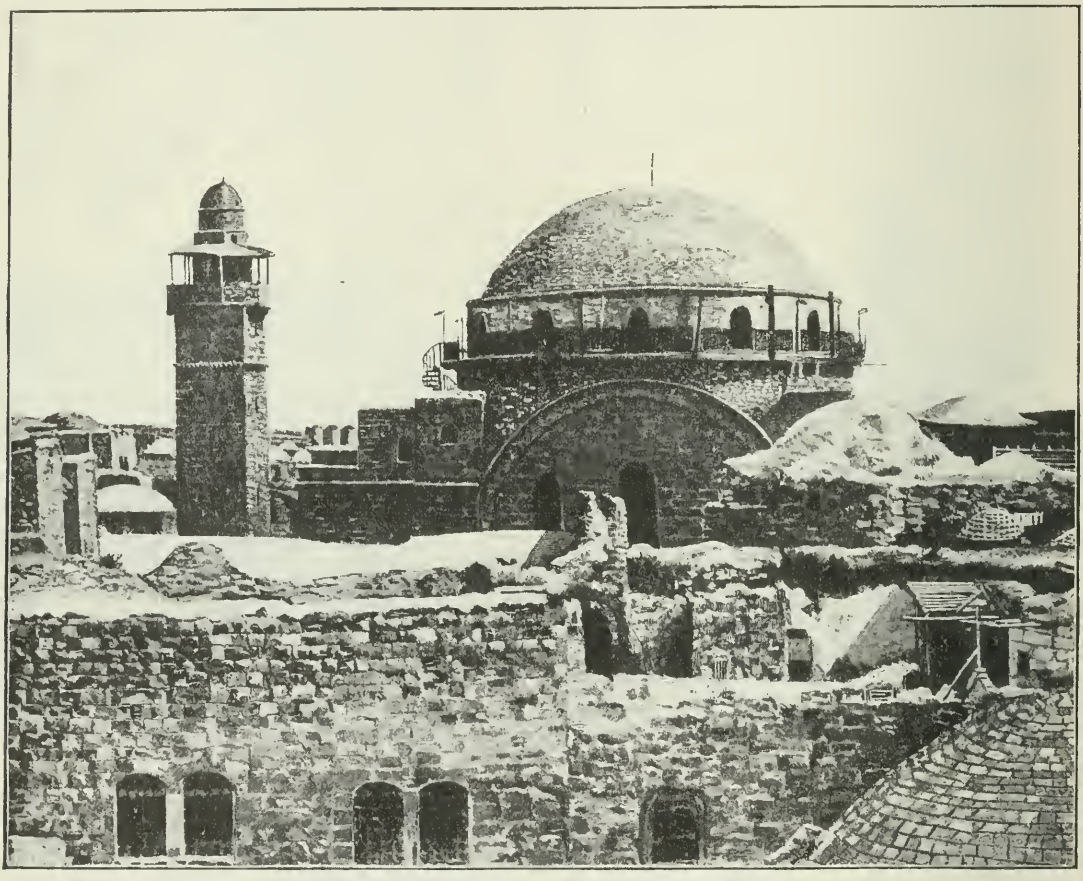
The Ashkenazic Synagogue, Jerusalem.
(From Schwarz, "Descriptive History of Palestine," 1850.)

In 1782 some trouble arose in regard to the burial-ground on the Mount of Olives, the site of which the Mohammedans wished to use. They were bought off with a large sum of money ("Jerusalem," vi. 43). In 1785 Benjamin b. Elijah, the Karaite, visited Jerusalem (Gurland, *l.c.* p. 48). He mentions six gates: the Western, David, Hebron, Damascus, Pillar, and Lion. He speaks of two burial-places: a new one under the wall near the Midrash of Solomon, and the old one separated from this by a valley.

When Napoleon came to Palestine in 1798, the Jews were accused of assisting him, and were threat-

ened with death by the Moslems. Led by Mordecai al-Gazi they assembled at the Wailing-Wall for prayer. Napoleon, however, did not come near the city. The condition of the Jews at this time was so bad that the chief rabbi, Yom-Ṭob al-Gazi, went to Europe in their behalf, returning in 1801. He was followed in office by Mordecai Joseph Meyuḥas (1802), who was succeeded by Jacob Moses 'Ayish of the Maghreb (1806). In his day lived Zechariah Zamiro and Solomon Isaac Meyuḥas. On account of the plague in Safed a number of Jews came thence to Jerusalem, at times clothing themselves as Sephardim in order to escape the

In the Nineteenth Century.



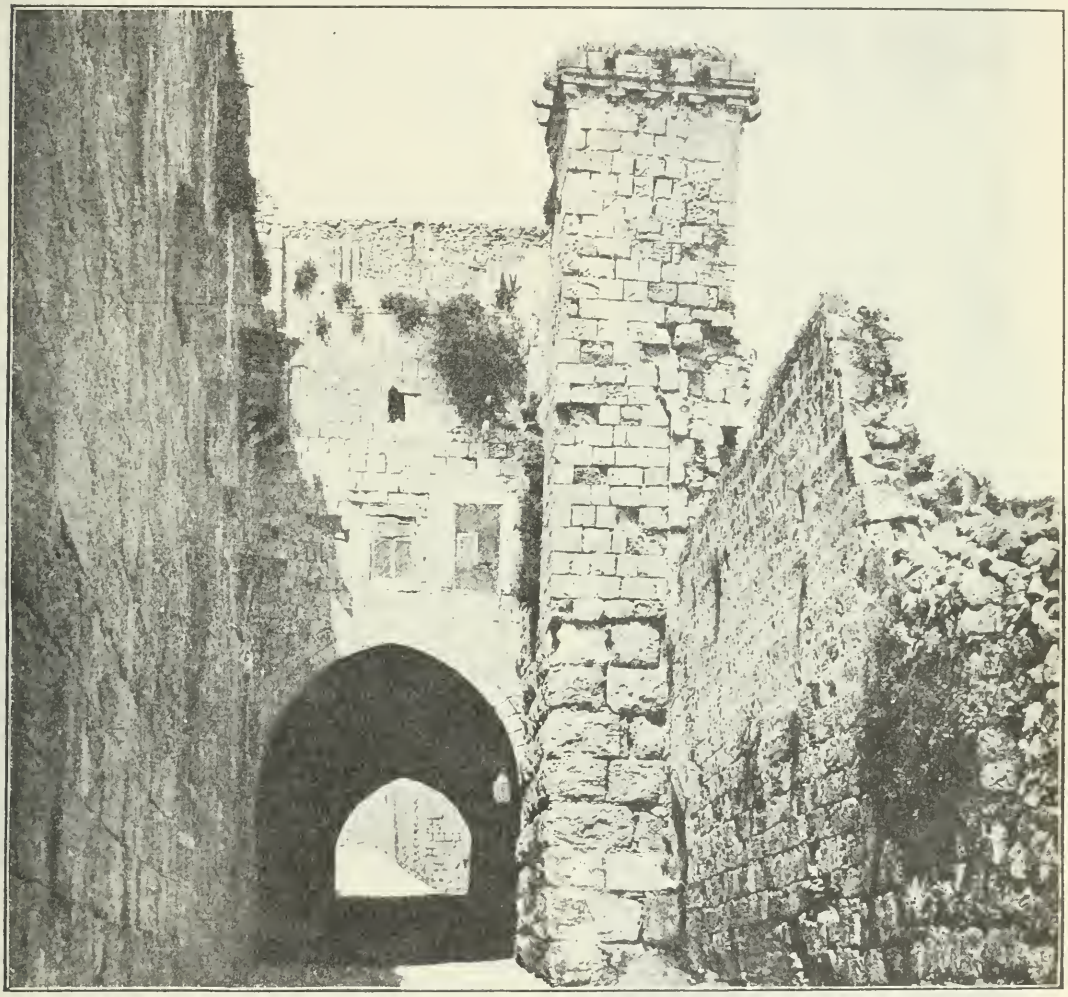
THE GREAT ASHKENAZIC SYNAGOGUE AT JERUSALEM.
(From a photograph.)

hatred of the Mohammedans. Two of them, R. Menahem Mendel and R. Abraham Solomon Zalman, founded the 'Adat Ashkenazim Perushim, consisting of about twenty persons. They had a private synagogue in the house which had been the yeshibah of Ḥayyim ibn 'Aṭṭar, where they worshiped on weekdays. On other days they prayed in the synagogue of the Sephardim, whose cemetery also they used. By the year 1817 they had a yeshibah of their own (see letter in "Jerusalem," v. 112); but they were in continual dread that the taxes left unpaid by former Ashkenazim would be demanded of them, and an attempt was made in 1816 to settle the matter in Constantinople. The chief rabbi of the community in 1807 was Jacob Ḳoral; in 1813, Joseph b. Ḥayyim Ḥazzan of Smyrna; and in 1822, Yom-Ṭob Danon. The position was vacant for a year, when it was filled by Moses Sozin, and in 1826 by Moses Jonah Nabon. In 1825 Syria and Palestine revolted against Turkish rule, and in 1832 the country was taken by Mohammed Ali of Egypt. In 1840 Jerusalem was restored to the Turks. During this time a number of Ashkenazim had come from Russia. Great distress prevailed among the learned men; messengers were sent out to all parts of Europe and to the United States; and the Ḥaluḳkah was organized. In 1827 Moses Montefiore visited Jerusalem for the first time. Occasional aid came through the European powers; *e.g.*, in 1829, through an Austrian representative, Prokesch Osten, who had been sent from Vienna to look after the Austrian subjects.

Ashkenazim continued to come in large numbers, from Lithuania, White Russia, and other European countries; often whole families arrived, *e.g.*, Shemariah Luria with forty persons. Luria did much for the Ashkenazim; but after a short while he returned to Russia (1834). In order to establish a bet

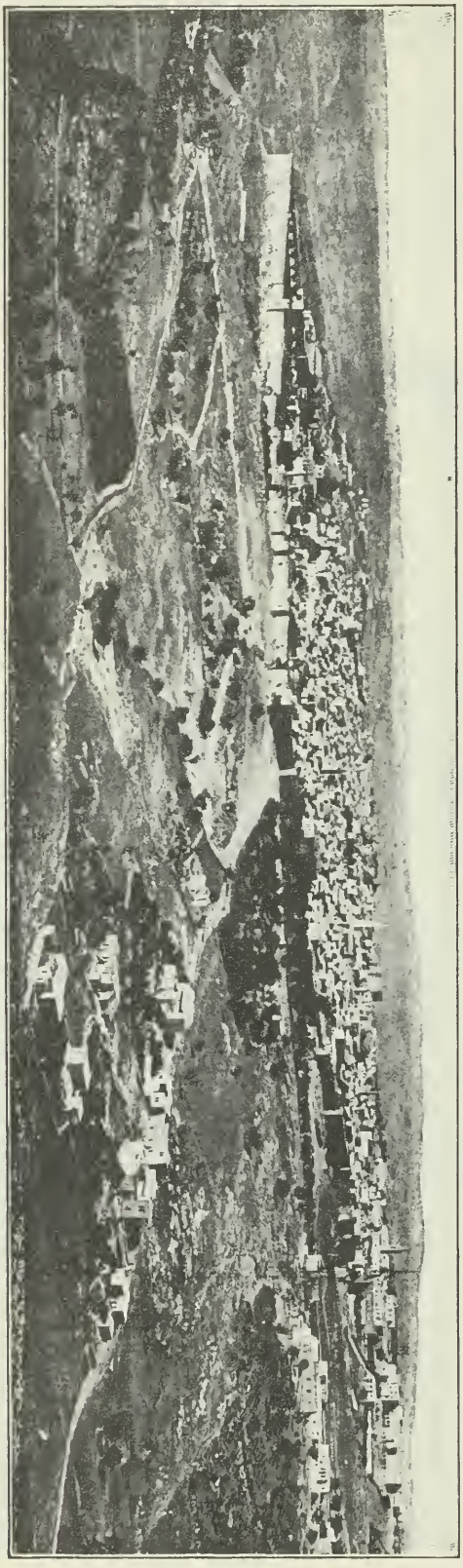
ha-midrash, Akiba Leeren of Amsterdam gave a certain sum of money to be used for this purpose by Rabbi Isaiah בארדאקי. This was called "Sukkat Shalom," or more popularly "Bet ha-Midrash of R. Isaiah." This produced a split in the Ashkenazic community; but after ten years the Ḥurbah was victorious. R. Abraham Solomon Zoref went to Egypt in order to obtain authority to rebuild the "Ḥurbat R. Yehudah he-Ḥasid." He was helped by the Russian and Austrian consuls, and received the necessary permission. The new bet ha-midrash, called "Menaḥem Ziyyon," or popularly "Bet ha-Midrash ha-Yashen," was inaugurated in 1837.

The same year there was a slight earthquake in Jerusalem, which, however, was very severely felt in Safed and Tiberias. This caused many families to remove from these places to Jerusalem, where the anniversary of the event is still observed. The plague appeared in Jerusalem in 1838 and 1839, as many as fifteen persons dying in one day. England was the first European power to send a consul to Jerusalem (1839); by the year 1844 Austria, Sardinia, Prussia, France, and Russia were similarly represented. The Damascus Affair of 1840, by bringing Crémieux, Albert Cohn, and Montefiore to Palestine, made the wretched condition of the Jerusalem Jews known to their brethren. The idea had arisen among the Ashkenazim and Sephardim of Jerusalem that it was necessary to induce the Jews to till the soil again. Montefiore took up this idea, and was assisted by R. Aryeh b. Jerahmeel, who had taken the place of Menaḥem Mendel (d. 1847) as head of the Ashkenazic Jews.



Tower of Antonia, Jerusalem.
(From a photograph by Bonfils.)

Moses Nabon had been followed in 1841 as chief rabbi by Judah Bekor Raphael Nabon, and he in 1842 by Abraham Ḥayyim Gagin. He seems to have been the first who was called "Ḥakam Bashi." When he walked out a man holding a staff in his hand preceded him; and ten soldiers were allotted to him to keep order and to protect him. There



BIRD'S-EYE VIEW OF JERUSALEM.
(From a photograph by Bonfils.)

were at this time several assemblies: the general assembly (ועד הכללי) of eighty learned and lay members, under the presidency of the vice-ḥakam bashi; the spiritual assembly (ועד הרוחני) of seven learned men, elected by the general assembly; and the "material" assembly (ועד הגשמי) of eight members, also elected by the general assembly (see the firman, rules, and a list of the ḥakam bashis in "Jerusalem," v. 188 *et seq.*). In 1854 Albert Cohn was in Jerusalem as almoner for the Rothschilds and other rich Jews of Europe. He gave his attention especially to the efforts of the missionaries and to the Ḥalukḳah system. He founded a hospital, a society of manual workers, a girls' school, and a loan society. In 1856 Montefiore, who visited Jerusalem in 1827, 1839, 1840, 1855, 1866, and 1875, made it possible for 500 Jews to take up agriculture; he also laid the foundation for a hospital, and founded a girls' school, against which, however, a ḥerem was issued. The Sephardic congregation was now decreasing in numbers, and so poor that in 1854 it had to sell its bet ha-midrash; while in 1857 the Ashkenazim received permission to build a new synagogue (finished in 1864), which was called "Bet Ya'aḳob." Some statistics of the year 1856 are due to the visit of Ludwig August Frankl, who went from Vienna to Jerusalem to found the Frau Elise von Herz-Lämel School. A section of the community was violently opposed to this foundation, fearing that a modern school would be inimical to Orthodox observance. Placards were put on the houses, lamentations recited, and prayers offered up at the Wailing-Wall. Frankl, however, was successful, being assisted by the Austrian consul, Pizzamano, and by Kiamil, the pasha of Jerusalem. Of the 18,000 inhabitants of the city 5,137 were Jews; and of the latter 1,700 were under Austrian protection. Frankl gives the following details: Sephardim, 3,500; Ashkenazim Perushim, 770; Ḥasidim, 430; Austrians, 145; Warsawers, 145; Ḥabad, 90; Germans, 57; total, 5,137 (see "Monatsschrift," 1856, p. 330; in his "Nach Jerusalem," ii. 11, Leipsic, 1858, he gives the number of Jews as 5,700). The Sephardim were so well organized that at their head was a ḥakam bashi. For worldly affairs, the "ḥakamim" chose three "peḳidim," under whom there were three other chiefs. Three "mashgiḥim" (observers) examined the accounts of the leaders. The community had 36 yeshibot. The Perushim had no head in Jerusalem, the seat of authority being in Wilna. The Ḥasidim, mostly from Volhynia, had at their head Nissim Bak, who with the aid of Moses Montefiore (*l.c.* p. 22) was the first to establish a printing-press in the city. The Ḥabad were Ḥasidim who got their name from the initial letters of the words "Ḥokmah," "Binah," and "De'ah." The Warsawers were made up of Perushim and Ḥasidim. They had separated from the other Ashkenazim about the year 1850. The Germans, or as they called themselves "Anshe Hod" (*i.e.*, men of H[olland and] D[eutschland]), had separated a year later. Zion, the large synagogue of the Sephardim, was really made up of four synagogues, which together occupied considerable space. According to tradition it had been built 460 years before Frankl's time. The

Albert Cohn and Ludwig Frankl.

synagogue of the Ashkenazim (Ḥurbat R. Yehudah he-Ḥasid) was rebuilt about 1856, a man named Ezekiel of Bagdad contributing 100,000 piasters for the purpose ("Nach Jerusalem," p. 53). Frankl estimates the money sent every year in charitable gifts to Jerusalem at 800,000 piasters.

In 1856 the Turkish authorities gave permission to all persons to visit the mosques; and this brought more Europeans, who commenced to build churches and hospices. The American Mission had been established in the city in 1821; the English, in 1826. In 1845 the seat of the Greek Orthodox Patriarch had been moved from Constantinople to Jerusalem; and in 1847 the Latin Patriarchate had been renewed. In 1849 the Jerusalem Literary and Scientific Society had been formed, out of

Further Benefactions.

system having ruined the Jewish banking business there, and the gifts of the charitable Europeans having been in the hands of the Kolel ("Ben Chananja," 1867, p. 45). In the same year the water-works were rebuilt, and water was brought to the city from 'En 'Eṭam and from the Pools of Solomon. In this year Montefiore made his fifth visit, and contributed £300 on condition that the water should be led into the Jewish quarter. A Jewish manual school was founded by Baron Franchetti of Turin. In 1867 Albert Cohn of Paris commenced the work later continued by the Paris Rothschilds and the Alliance Israélite Universelle, and laid the foundation for a Jewish library (*ib.* p. 174). A serious attempt was made to provide better dwellings for the Jews, who lived in miserable huts; this was largely due to the munificence of the brothers Hirsch in Halberstadt (*ib.* pp.

JERUSALEM AS VIEWED FROM THE NORTH.
(From a photograph by the American Colony, Jerusalem.)

which the Palestine Exploration Fund developed. The Jews also continued to increase in numbers. In 1854 the American Judah Touro gave $60,000 for the purpose of founding hospices for them; these were built on the road to Hebron, and were called בתי מישכנות שאננים, or "Montefiore Homes," because the money was expended partly through that philanthropist and partly through the "North American Relief Society for the Indigent Jews of Jerusalem." In 1864 the Rothschilds of London established the Evelyn de Rothschild School for Girls.

In 1865 there was an epidemic of cholera, and many Jews were victims. The poverty in the city was very great; flagrant abuses of the Ḥaluḳḳah

459, 659). In 1870 Prof. H. Grätz and M. Gottschalk Lewy of Berlin were in Jerusalem, and, seeing the sad plight of the orphans left by recent Jewish immigrants, founded the Verein zur Erziehung Jüdischer Waisen in Palästina, the seat of which was in Frankfort-on-the-Main. The work was taken up by M. Herzberg. Despite the strongest possible opposition, a certain R. Kuttner having put the ban on the learning of foreign languages, a school was established in which Arabic, Hebrew, German, French, and English were taught. The Württemberg Templars (a Christian sect) founded a colony in Jerusalem in 1873 and introduced the soap-manufacturing industry. In 1878 the hospital Misgab

la-Dak was founded for the Jews, without distinction of party. In 1879 the English Mission Society founded, specifically for Jews, a hospital, a pilgrim-house, and schools at an expense of £10,000 a year, but the results of these missionary efforts were inconsiderable. In the same year the colony Petaḥ Tiḳwah was founded by Jerusalem Jews, as well as an orphan asylum for the Ashkenazim, together with a school which was afterward joined to the Lämel School. In 1881 the number of Jews had grown to 13,920; in 1891, to 25,322. In 1882 the London Society for the Assistance of Persecuted Jews, founded by the Earl of Shaftesbury, bought a piece of property called "Abraham's Vineyard," in which Jews were employed. The colony of Artuf was bought by Jews in 1896. The School for Boys (Bet Sefer), founded by the Alliance, dates from 1882. The British Ophthalmic Hospital was founded and is maintained by the Knights of St. John.

A change for the better came with the Russian Jews (1881–91), who brought with them more modern ideas of life. It was impossible to find room for all in the old Jewish quarter between the traditional Zion and the Temple mount. New portions were built up north and west of the city, especially by building societies such as Maḥaneh Yehudah, Sha'are Ẓedeḳ, and Oholeh Moshe. In 1891 there were eighteen such societies, owning 400 houses in front of the Jaffa and Damascus gates, and 15 houses on the Mount of Olives. Other societies were founded to enable Jews to acquire landed property, *e.g.*, Elef She'arim, Naḥalat Ya'aḳob (1886), Ḥibbat ha-Arez, and Yishshub Erez Yisrael (1896). These were aided by similar societies in Europe, among them the Lema'an Ẓiyyon, founded by Israel Hildesheimer in Berlin, the Moses Montefiore Testimonial Fund, and the Esra in Germany. In addition to the Jews, the Russians and the French Catholics have done a great deal to build up modern Jerusalem. The Russian buildings are nearly all in a walled quadrangle on the Jaffa road. They contain an insane asylum, mission- and pilgrim-houses, and a cathedral. On the Mount of Olives also the Russians have built a church and a hospice for pilgrims. A Mrs. Spofford, who claimed prophetic powers, came from America and formed a community in Jerusalem. A few years later 117 Swedish-Americans, mostly from Chicago, joined her. Visitors commenced to come in larger numbers with the opening on Sept. 26, 1892, of the narrow-gage railway from Jaffa, which was built by a French company. Bokharian Jews commenced to settle in the city in the year 1893.

Spread of Modern Jerusalem.

On Nov. 1, 1898, the German emperor William II. visited Jerusalem in state. One of the three arches built on the Jaffa road was erected by the Jews, a deputation of whom was received by the emperor. On the following day a deputation of Zionists, with Dr. Theodor Herzl at the head, had an audience. In connection with the emperor's visit,

TOWERS OF DAVID AND HIPPICUS, JERUSALEM.
(From a photograph by Bonfils.)

THE WAILING-PLACE, JERUSALEM.
(After the painting by Bida.)

many of the old roads had been repaired and new ones built, especially up to the Mount of Olives; and a portion of the city wall to the right of the Jaffa Gate had been torn down to make the entry to the city commodious ("P. E. F. S." 1883, p. 117). In order to assist the German colonists, the Deutsche Palästina Bank was established. This was followed in 1903 by the Anglo-Palestine Co., founded by the Zionists in connection with the Jewish Colonial Trust.

For some hundreds of years a small community of Karaites existed in Jerusalem. According to their own tradition, in 1586 they numbered 200; but on account of the plague most of them wandered away. An anonymous Italian writer of the year 1625 (Luncz, *l.c.* v. 86) says that their number in his day was 20, most of whom were goldsmiths. About the year 1830 there were none to be found in the city; their dwellings had been appropriated by the other Jews; but the latter were forced by the Damascus Karaites to give them up again ("Jerusalem," vi. 239). Their synagogue, to which a number of steps led down, is still standing. The oldest gravestone dates from the year 1716. In 1856 they numbered 32 (Frankl, "Nach Jerusalem," ii. 63; and see Fürst, "Gesch. des Karäerthums," iii. 129 *et seq.*).

Citadel of Zion, Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

Peculiarities in the customs of the Jerusalem Jews are mentioned in various accounts; only a few can be cited here. It was the custom to put on ṭallit and tefillin during the afternoon; to recite seliḥot also in the afternoon; and on Simḥat Torah to deck the synagogues with hangings ("Z. D. P. V." iii. 225). Reference has already been made to the custom of reciting Isa. lxiv. 10 and of making a rent in one's garments when approaching the city (Shulḥan 'Aruk, Oraḥ Ḥayyim, 561). The Sephardim were accustomed to have two wives; Nathan Spira was the first German rabbi to follow this custom ("Gannat Weradim"; Shulḥan 'Aruk, Eben ha-'Ezer, 9). Only very small tombstones, with no inscriptions, are set over the graves, because they are apt to be stolen by the non-Israelites (Naphtali b. Jacob, "'Emek ha-Melek," p. 14a). To-day the Jews are wont to throw rough bits of stone, on which are written names and prayers, into the Tombs of the Judges, the same as is done through holes in the walls of the Ḥaram of Hebron ("Jour. Bib. Lit." xxii. 172). For further peculiarities, see Luncz, *l.c.* v. 82; "Sammelband," Mekize Nirdamim, 1888, p. 26; Obadiah of Bertinoro, ed. Neubauer, p. 61. Joseph b. Mordecai ha-Kohen wrote a series of hymns to be sung in praise of Jerusalem ("Sha'ar Yerushalayim," Venice, 1707).

Customs of Jerusalem Jews.

Archeological research in Jerusalem was really commenced in 1838 by the American Edward Robinson, who was followed by Count de Vogüé, Sir Charles Wilson (1864–67), and Lieutenant Warren (1867), the latter two working in the service of the Palestine Exploration Fund. Of recent years much has been done by Clermont-Ganneau, Baurath C. Schick, Frederick J. Bliss, and the Jesuit fathers. In 1900 the "American School of Oriental Research in Palestine" was founded by the Society of Biblical Literature in conjunction with the "Archeological Institute of America." On Nov. 15, 1903, the German Palestine Archeological Institute was opened at Jerusalem. The English Palestine Exploration Fund has a museum and library in the Bishop's Buildings near the Tombs of the Kings. The débris is sometimes 100 to 125 feet deep; and excavations usually uncover some antiquities. Among the more important may be mentioned Robinson's Arch on the western side of the Ḥaram, 39 ft. from the southwestern angle. Warren found the remains of the other end of the arch, which had a span of 42 ft., and which

was probably part of an aqueduct carrying water to the Temple area. The remains called "Wilson's Arch" were found in front of the present Gate of the Chain. It also had a span of 42 ft. The southern wall of Jerusalem, partly laid bare in 1875 by Henry Maudslay, on the property of the English School, was accurately determined 1894–97 by F. J. Bliss. In 1871 Clermont-Ganneau discovered a stone from Herod's Temple with an inscription in both Greek and Latin (comp. Acts xxi.). The Siloam inscription was found in 1880 by the Rev. Mr. Klein. An unfinished pillar, probably intended for the Herodian Temple, is still to be seen in the Russian quarter. A second pillar has been discovered 1¼ miles northwest of the Jaffa Gate ("P. E. F. S." 1899, p. 213). On a rock-cut wine- and olive-press found in "Abraham's Vineyard," northwest of Jerusalem, see *ib.* 1902, p. 398. A number of Hebrew gravestone inscriptions have been found, mostly in the outskirts of the city, and of a period not earlier than the Roman. These are mostly inscriptions upon ossuaries (see Chwolson, "C. I. H." p. 76; Lidzbarski, "Ephemeris für Sem. Epigr." i. 187, 312; "Repet. d'Epigr. Sém." i., Nos. 374, 382, 421, 422, 429–435). Special reference may be made to that of the Bene Ḥazir at the entrance to the so-called St. Jacob's grave (Chwolson, *l.c.* p. 64); the inscription in Syriac and Hebrew of Queen Helena in the Tombs of the Kings ("C. I. S." ii. 156); the inscription upon a lintel ("Repet. d'Epigr. Sém." *l.c.* No. 373); and that of a somewhat later date found below the Al-Aḳṣa Mosque (Chwolson, *l.c.* p. 96).

Remains and Inscriptions.

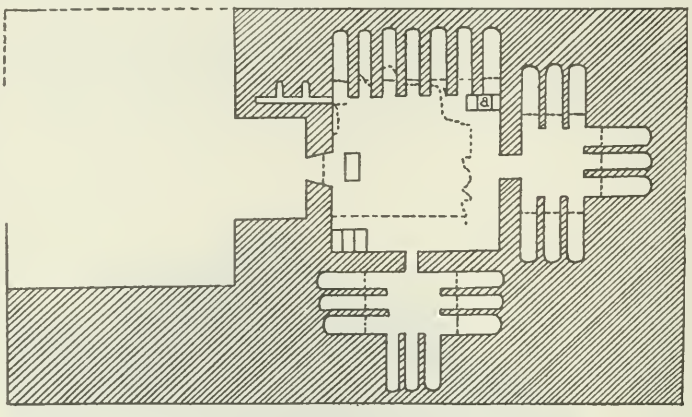
Reference must be made also to the large subterranean quarry called the "Quarry of Solomon" or "The Cotton Grotto," about 100 paces east of the Damascus Gate and 19 ft. below the wall. It is about 100 ft. long and 150 ft. deep. From this quarry was obtained much of the stone of which Jerusalem was built. The cavern is supposed to represent the "Royal Caverns" of Josephus ("B. J." iv. 2; see Cyrus Adler in "J. Q. R." viii. 384 *et seq.*). Remains of an aqueduct have been found which formed part of a remarkable system of water-works extending about 15 kilometers south of Jerusalem. The Arabs call it "Ḳanat al-Kuffar." It contains a peculiar siphon constructed partly, as the Roman inscriptions show, in 195 during the reign of Septimius Severus ("P. E. F. S." 1901, p. 118).

The valleys lying north and east of the city were from the earliest times used as burial-places. A number of the latter, hewn out of the rock, still exist; though the assumption of their use for the burial of judges and prophets is not founded on any real tradition. The Tombs of the Judges, north of Jerusalem, were called by the Jews the "Tombs of the Seventy" and were connected with the Sanhedrin (Carmoly, *l.c.* pp. 387, 430, 443). They have been accurately described by Robinson and Tobler. Formerly a court existed, which measured nearly 10 m. × 9 m. The tombs are made up of a series of rooms, the first being 6 m. square and 2.52 m. high. On the northern side there are two tiers of loculi ("kukim"), 2 m. long, 0.81 to 0.90 m. high, and 0.47 to 0.62 m. wide. Above these are three arched recesses each with two loculi. A door leads from this room to the second room, which contains 21 niches, and to a third, with 9 niches. At the end of the series of rooms is a small chamber used for depositing bones removed from the ossuaries in order to secure space for other bodies. Another, similar tomb, south of the Tombs of the Judges, on the road to Nabi Samwil, was very finely conceived, but apparently was not finished (see Barton in "Jour. Bib. Lit." xxii. 164 *et seq.*). About 1,500 ft. northeast of the Tombs of the Judges another series of tombs was found; they have been described in the "Mittheilungen" of the Ger-

Tombs.

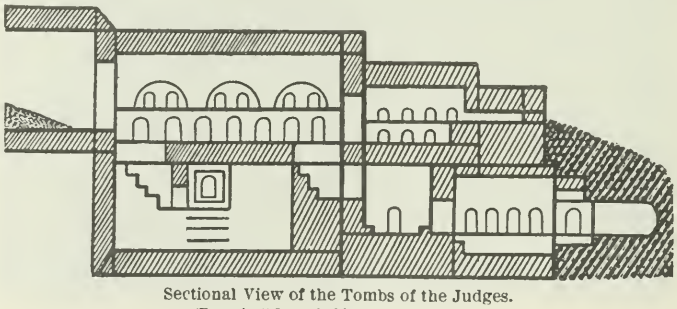
Exterior of the Golden Gate, Jerusalem.
(From a photograph by Bonfils.)

man Palestine Assoc., 1898, p. 39; in the "Revue Biblique," 1899, p. 297; and in the "P. E. F. S." 1900, p. 54. They are like the Tombs of the Judges in their internal decoration and elaborate workmanship. They are said to date from the Hasmonean period, though their use by Christians at a later time is evidenced by the crosses scratched on the walls. The "Tombs of the Prophets" or the "Small Labyrinth" on the Mount of Olives is very extensive and very old. A few steps lead under a low arch into a rotunda, lighted from above. From this rotunda passageways radiate into rooms cut farther into the rocks, and these again are intersected by semicircular passages. In the wall of the outermost circular passage are 24 loculi (see "P. E. F. S." 1901, p. 309, and Baedeker, *l.c.* p. cxiii.). Other tombs are to be found on Mt. Scopus, close to the road leading to Anata ("P. E. F. S." 1900, p. 75), and a few of the Roman period opposite the southwestern corner of the city wall ("Z. D. P. V." xvi. 202).



Plan of the Tombs of the Judges, Upper Level.
(From the "Journal of Biblical Literature.")

A series of tombs somewhat differently arranged was found some years ago on the northern extremity of the Mount of Olives, now called "Karm al-Sayyid," but formerly "Viri Galilæi," because the Galileans who came to the festivals spread their tents here. The general plan is that of a road with rooms lying on either side; but there seems to be no definite architectural arrangement. The entrance was originally closed by a stone; and in many of the chambers the center was scooped out to catch the rain that ran down the walls. Though many of the rooms were used by Christians, the tombs are evidently of Jewish origin. The Jewish graves are farther apart from each other than the Christian ones. This series is supposed by Schick to be the "Peristereon" mentioned by Josephus ("B. J." v. 12, § 2). Roman bricks with the mark of the 10th Legion and Jewish coins have been found there ("Z. D. P. V." xii. 193). The oldest Jewish gravestones near and in Jerusalem date from about the year 1690



Sectional View of the Tombs of the Judges.
(From the "Journal of Biblical Literature.")

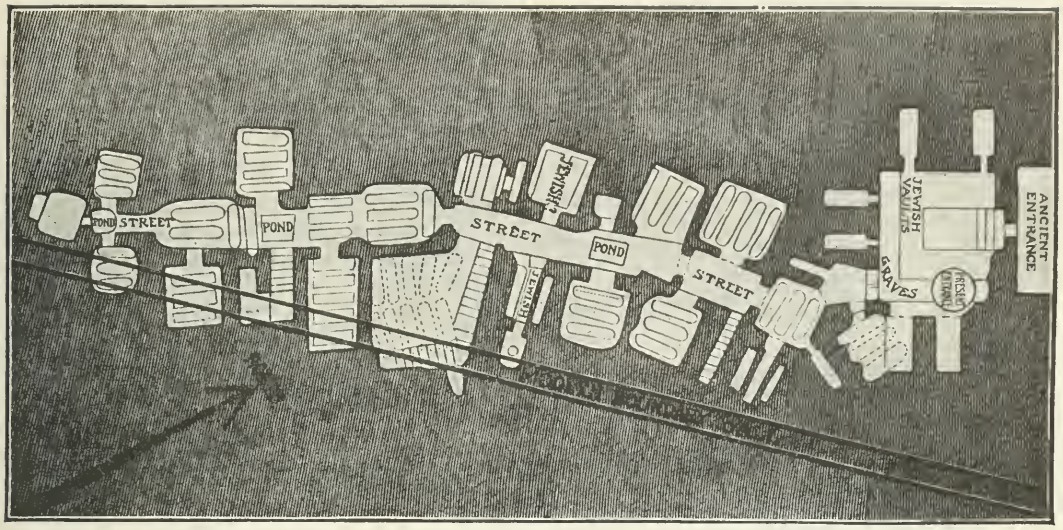
("Jerusalem," v. 53). To be buried in Jerusalem was always considered a special favor; see the passages cited in "Yalḳuṭ 'Erez Yisrael," pp. 78 *et seq.* Among the prominent men supposed to be buried in and around the city may be mentioned: the prophets Haggai, Zechariah, and Malachi; Mordecai, Simon the Just, Johanan b. Zakkai, Naḥmanides, Obadiah of Bertinoro. See "Yuḥasin," p. 228b, ed. London; Conforte, "Ḳore," p. 19a; Carmoly, "Itinéraires," *passim*; the list in Pinner's Catal. p. 7 (Fragment, 1861 ?); and Basset, "Nédromah," pp. 158 *et seq.*, Paris, 1901.

The climate of Jerusalem has been carefully studied since 1883 by Dr. Thomas Chaplin. The mean annual temperature is 62.8°; maximum 112°; minimum 25°. See the résumé by Kersten in "Z. D. P. V." xiv. 93 *et seq.* The mean annual rainfall is 26.06 in.; see the result of observations made from 1861 to 1892 by James Glaisher in "P. E. F. S." 1894, p. 39.

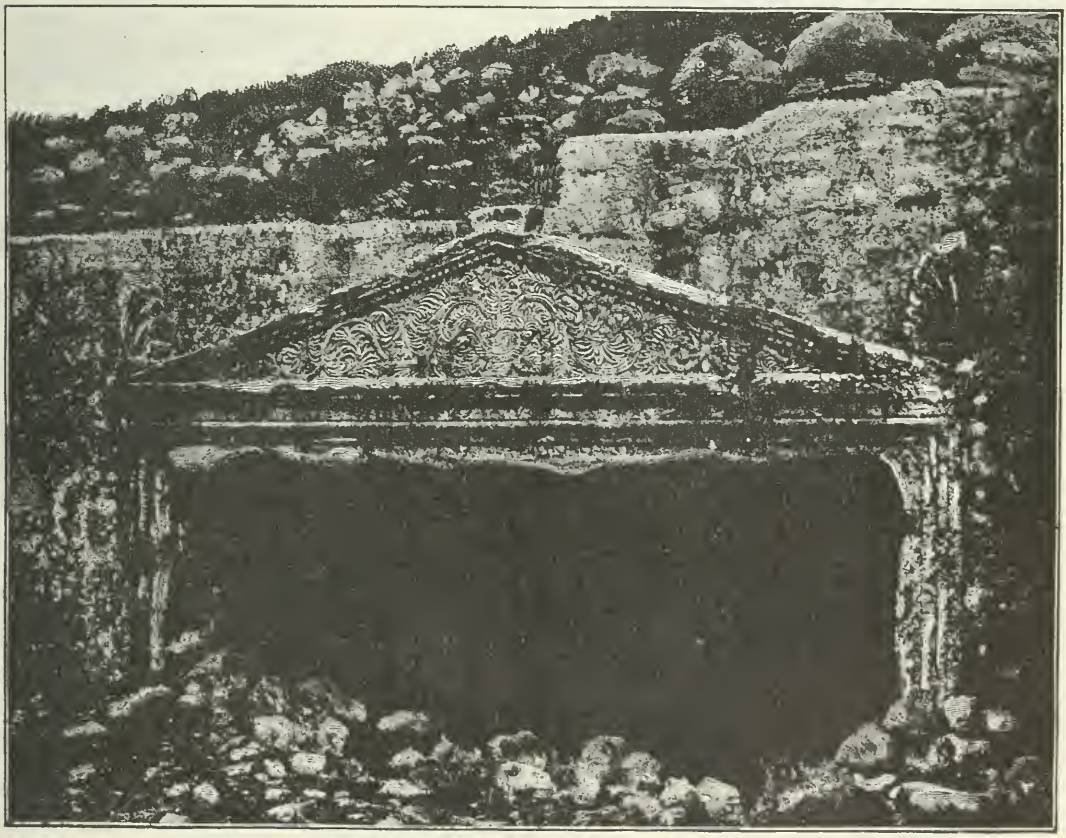
The following chronological table gives a list of the more important incidents that had a direct or indirect bearing on the history of the Jews of Jerusalem:

B.C.
1560. Earliest historical mention of Jerusalem, found in the El-Amarna tablets.
1048. David takes possession of Jerusalem from the Jebusites, calling it "Ir Dawid."
1007. Solomon's Temple completed after seven years' labor.
972. Shishak of Egypt takes the city from Rehoboam.
713. Sennacherib advances toward Jerusalem.
700. Hezekiah perfects the water-supply.
586. (Ab 9.) Captured by Nebuzar-adan.
516. Rebuilt during reign of Darius.
350. Seized by the Persians.
332. Visited by Alexander the Great?
320 or 305. Seized by Ptolemy Soter.
170. Plundered by Antiochus Epiphanes.
165. (Kislew 25.) Judas Maccabeus recaptures Jerusalem and reconsecrates the Temple.
66. Pompey enters Jerusalem.
37. Besieged and taken by Herod the Great.
20. Restoration of the Temple begun by Herod the Great.

C.E.
29. (April.) Jesus of Nazareth executed at Jerusalem.
70. (Nisan 14.) Siege commenced by Vespasian, lasting 134 days.



PLAN OF THE CATACOMBS ON THE MOUNT OF OLIVES, EAST OF JERUSALEM.
(After Schick.)



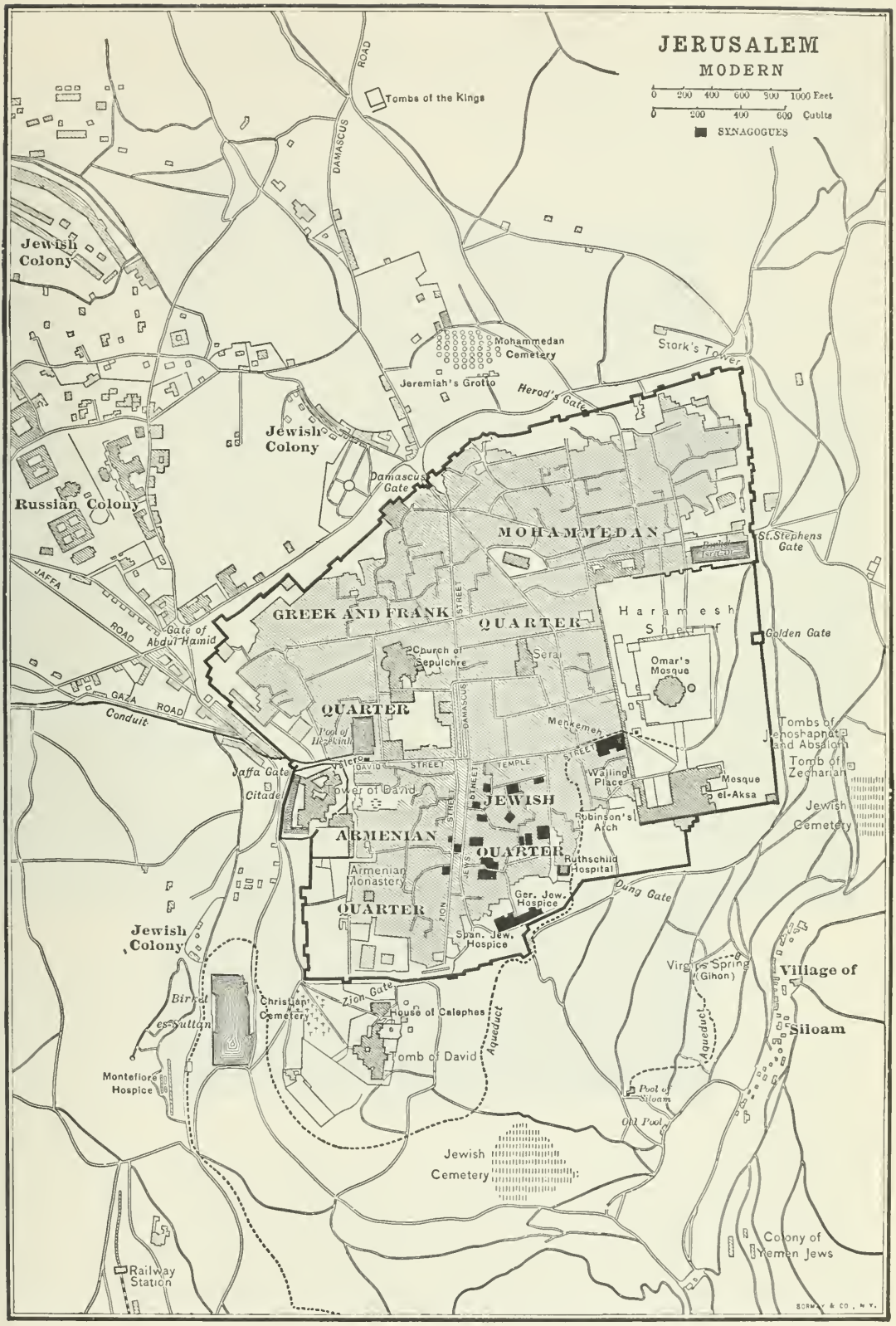
CAVE LEADING TO THE TRADITIONAL TOMBS OF THE JUDGES, NEAR JERUSALEM.
(From a photograph of the Palestine Exploration Fund.)

70. (Ab 9.) Jerusalem destroyed by Titus.
135. Hadrian rebuilds the city.
136. Jerusalem called Ælia Capitolina.
362. Restoration of the Temple undertaken by Julian the Apostate.
614. Jews aid the Persian Chosroes II. in attack on Jerusalem.
628. Retaken by Heraclius; Jews forbidden to enter the city.
637. Omar puts Jerusalem under Moslem power.
688. 'Abd al-Malik builds the Dome of the Rock.
1046. Solomon ben Judah head of the yeshibah at Jerusalem.
1077. Seljuk Turks capture Jerusalem.
1099. (July 15.) Crusaders put 70,000 infidels to the sword, and found a new Christian kingdom.
1100. "Assize of Jerusalem" established by Godfrey of Bouillon.
1140. Judah ha-Levi visits Jerusalem.
1173. Benjamin of Tudela visits Jerusalem.
1187. (Oct. 2.) Saladin defeats the Franks and takes Jerusalem.
1211. Several hundred English and French rabbis settle in Jerusalem.
1218. Al-Ḥarizi visits Jerusalem.
1267. (Aug. 12.) Naḥmanides visits Jerusalem.
1437. Elijah of Ferrara made chief rabbi.
1862. (Sept. 5.) Treaty to preserve the Holy Sepulcher signed by Russia, France, and Turkey.
1880. Siloam Inscription discovered.
1892. (Sept. 13.) Railway from Jerusalem to Jaffa, built by a French company, opened.
1898. (Nov. 1.) William II. of Germany visits Jerusalem in state and receives a Jewish deputation.
1900. Abarbanel Library founded.

BIBLIOGRAPHY: Only the chief works of the very large literature on the subject can be mentioned. Numerous articles are to be found in the publications of the Palestine Exploration Fund, the Deutsche Verein zur Erforschung Palästinas, and the Société de l'Orient Latin. For the older literature: Röhricht, *Bibliotheca Geographica Palæstinæ*, Berlin, 1890 (see the additions in *Z. D. P. V.* xiv. 113; xvi. 209, 269). For the archeological material: *Survey of Western Palestine: Jerusalem*, 1867–1870; C. W. Wilson, *Ordnance Survey of Jerusalem*, Southampton, 1866; C. Warren, *Underground Jerusalem*, London, 1876; H. Guthe, *Ausgrabungen bei Jerusalem*, Leipsic, 1883; Frederick J. Bliss, *Excavations at Jerusalem*, London, 1898; W. Sanday, *Sacred Sites of the Gospels*, Oxford, 1903. For a general account: Edward Robinson, *Researches*, 1856; E. Starck, *Palästina und Syrien . . . Lexikalisches Hilfsbuch*, p. 86, Berlin, 1894; Buhl, *Geographie des Alten Palästina*, pp. 93 *et seq.*, 132 *et seq.* For the Mohammedan period: Guy le Strange, *Palestine Under the Moslems*, London, 1890. For the Crusading period: Besant and Palmer, *The History of Jerusalem*, London, 1888; J. R. Sepp, *Jerusalem und das Heilige Land*, 2d ed., 1873; R. Röhricht, *Gesch. des Königreichs Jerusalem*, Berlin, 1898. For modern Jerusalem: Bädeker's *Palestine and Syria* (by Socin and Benzinger), 3d ed., Leipsic, 1898. For the history of the Jews: Various articles by A. M. Luncz in his *Jerusalem*, vols. i.–vi.; Schwartz, *Tebu'ot ha-Arez* (best edition by Luncz, Jerusalem, 1890); Steinschneider, *Bibliography of Hebrew Works*, in *Jerusalem*, vols. iii., iv.; Solomon b. Menahem (Mendel), *Zikkaron bi-Yerushalayim* (on the synagogues, schools, graves, etc.), Jerusalem, 1876; Joel Moses Solomon, *Bet Ya'akob* (on the Ashkenazic synagogue), *ib.* 1877; Löb Urenstein, *Tal Yerushalayim* (on the customs of the Jerusalem Jews), *ib.* 1877; *Shibhe Yerushalayim*, ed. Jacob Baruch, Leghorn, 1785; *Sefer Hibbat Yerushalayim*, pp. 35b *et seq.*, Jerusalem, 1844; Farḥi, *Kaftor wa-Ferah*, 2d ed., *ib.* 1902; Frumkin, *Eben Shemuel* (on Jewish men of learning in Jerusalem), Wilna, 1894; idem, *Massa' Eben Shemuel*, Jerusalem, 1871.

G.

GROTTO LEADING TO THE TRADITIONAL TOMBS OF THE KINGS, NEAR JERUSALEM.
(From a photograph by Bonfils.)

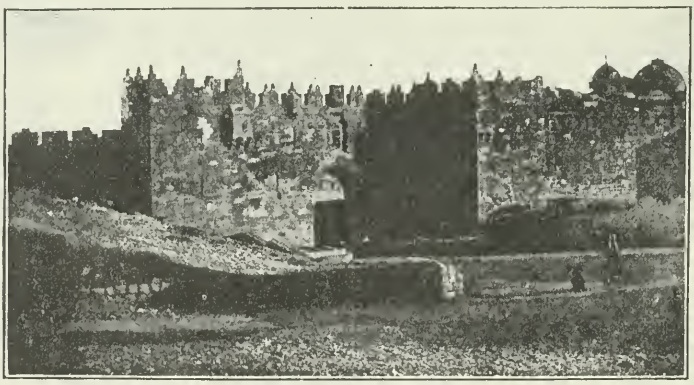

JERUSALEM
MODERN
0 200 400 600 800 1000 Feet
0 200 400 600 Cubits
SYNAGOGUES
Tombs of the Kings
DAMASCUS ROAD
Jewish Colony
Mohammedan Cemetery
Stork's Tower
Jeremiah's Grotto
Herod's Gate
Jewish Colony
Damascus Gate
Russian Colony
MOHAMMEDAN
St. Stephens Gate
JAFFA ROAD
GREEK AND FRANK QUARTER
Haram esh Sherif
Golden Gate
Gate of Abdul Hamid
Church of Sepulchre
Omar's Mosque
GAZA ROAD
Conduit
QUARTER
Pool of Hezekiah
Tombs of Jehoshaphat and Absalom
Tomb of Zechariah
Jaffa Gate
Citadel
Tower of David
JEWISH
Wailing Place
Mosque el-Aksa
Jewish Cemetery
Robinson's Arch
ARMENIAN
QUARTER
Armenian Monastery
Ruthschild Hospital
Ger. Jew. Hospice
Dung Gate
Jewish Colony
Span. Jew. Hospice
Virgin's Spring (Gihon)
Village of Siloam
Birket es Sultan
Christian Cemetery
Zion Gate
House of Caiaphas
Aqueduct
Tomb of David
Montefiore Hospice
Pool of Siloam
Old Pool
Jewish Cemetery
Colony of Yemen Jews
Railway Station

——**Modern:** The modern city of Jerusalem (Arabic, "Al-Ḳuds") practically covers the site of the ancient city. Excavations have shown, however, that the old city extended farther to the south; while to the north, and particularly to the west, the modern city far exceeds the ancient one, whole settlements lying beyond the walls of the medieval city. The western city wall coincides with the line of the original wall; the northern wall is held by some to be identical in its course with the ancient third wall, and by others with the second; and the eastern wall follows the course of the eastern Temple enclosure. The present wall, erected by the Osman sultan, Sulaiman the Magnificent, is thirty-eight and one-half feet high, and forms an irregular quadrangular enceinte two and one-half miles in extent. It is pierced by eight gates: Jaffa, Zion, Dung, St. Stephen's, Herod, Damascus, New, and Golden, the last-named being sealed. Parts of the old city wall are still in situ, especially on the southern and eastern sides, and much of the old material was used in the reconstruction, evidences of which are abundant. On the north an old moat, separating the Hill of Jeremiah from Bezetha, is used as part of the city's defenses.

Square Outside the Jaffa Gate, Jerusalem.
(From a photograph by Dr. W. Popper.)

Within the walls the city is divided into four quarters: the Christian, the Moslem, the Jewish, and the Armenian. David street, running east and west from the Jaffa gate to the Temple place, and Damascus street, with its continuation, Bazaar street, which starts from the Damascus gate and runs north and south, form the boundary-lines for these quarters. The Christian quarter is in the northwestern corner of the city; the Moslem, in the northeastern and eastern parts, including the Temple place; the Jewish, in the southern part, on the eastern slope of the traditional Mt. Zion; and the Armenian, in the southwestern part. In recent years the Moslem quarter has been invaded by the Jews; and outside of the walls, along the Jaffa and Damascus roads, are numerous colonies of Jews. The homes of many of the better classes of Christians and Moslems, as well as the foreign consulates, the more important convents, monasteries, hospitals, schools, and hotels, are also in this extramural quarter. Within the walls the streets are narrow, crooked, and steep. Many of them are covered over so that sunlight never enters; and the sanitary conditions are, on the whole, very poor. The style of the architecture is typical, the houses consisting of a series of low, square, flat-domed rooms, built about an open court, which generally contains a cistern for gathering water. An occasional latticed balcony is seen; and almost all roofs are provided with a balustrade. Outside the walls the streets are wider and better cared for, and the houses are more European in appearance.

Divisions.



Damascus Gate, Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

The climate is mild; but the extremes of heat and cold are not unknown. Snow and frost are occasionally experienced in the winter, a season of long-protracted rains. The late summer is very uncomfortable, owing to the heavy dust and the hot eastern winds. The absence of foliage and the glare of the bare stone seem to intensify the natural heat of the sun.

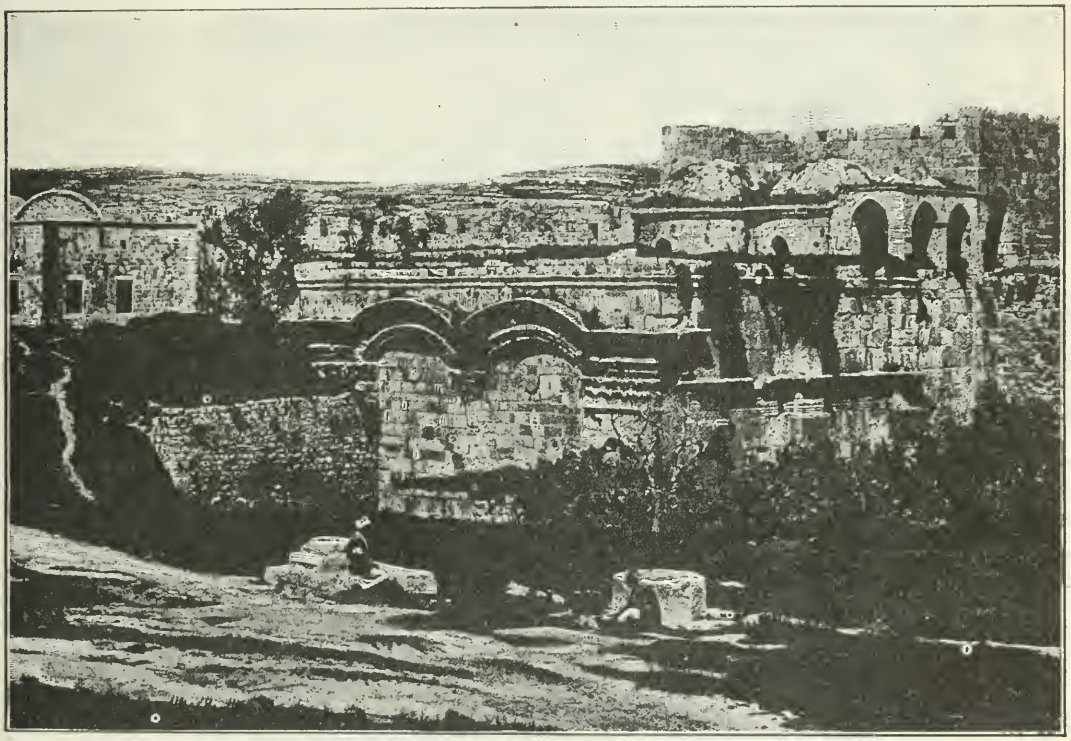
With the exception of the Spring of Siloam ('Ain Sitti Maryam), Jerusalem is without any natural water-supply. Every house therefore is provided

with one or more cisterns for gathering rain-water. The well-being of the city is thus directly dependent on the amount of the rainfall. The old aqueduct from Solomon's Pools has recently been replaced by a modern pipe-line. The amount of water thus conducted is small; and the Temple place is more directly benefited than the city proper. The increase of private cisterns of late years has reduced the amount of water formerly collected in the large public pools, which are now used only in case of necessity by the poorest of the population. Some water is brought in by train and cart from Bittir and damage. Without the walls modern carriages are in use.

Weather and Water.

The present population of Jerusalem is about 46,500. Of this number 29,000 are Jews; 8,500, Moslems; and the remaining 9,000, Christians of different sects. Each of the properly accredited confessions has its representatives in the town council ("Majlis Baladiyyah"), of which the mayor of the city is president. Jerusalem forms an independent sanjak, subject to the sultan, who appoints the "mutaṣarrif." A regiment of infantry is maintained in the city, in the Tower of David.

Population.



THE GOLDEN GATE FROM WITHIN THE CITY OF JERUSALEM.
(From a photograph by Bonfils.)

and 'Ain Karim, mostly for the use of the European inhabitants. The large pools are all of ancient construction: the Birkat Isra'in (Bethesda?), to the north of the Temple place; the Birkat al-Sulṭan (upper Gihon?), southwest of the Jaffa gate; the Birkat al-Baṭraḳ (Hezekiah's Pool?), in the city, west of the Muristan; the Birkat Mamilla, in the Moslem cemetery, west of the city; and the upper and lower pools of Siloam, southeast of the city.

Jerusalem is now reached by rail from Jaffa. The station is twenty minutes' ride southwest of the city, in the plain of Rephaim, near the German colony of the Templars. Transportation within the city is by means of horse, camel, or donkey, only few streets being practicable for wheeled conveyances. Certain streets which are very much crowded have low iron bars across them to prevent camels from entering, their large loads causing much confusion

Up to 1837 the number of Jews in the Holy City was very small; and of these the great majority were Sephardim. In previous centuries Ashkenazim had preferred to settle in the Galilean cities. The earthquake at Safed and Tiberias in 1837 caused many to move southward; and this gave the first impetus to the growth of the Jewish colony in Jerusalem. The next great movement toward Jerusalem occurred in connection with the persecutions in Russia; and since then the growth of the community has been extraordinary. From 3,000 in 1837, the Jews have, as stated above, increased to 29,000 in 1903. Rumania, Persia, Mesopotamia, Morocco, and Yemen have each furnished a quota to the now complex Jewish community of Jerusalem. The Sephardim number about 15,000, and comprise, besides the original Spanish-Portuguese stock, colonies

Jews of Jerusalem.

of Eastern Jews of various nationalities. The Ashkenazim are broadly divided into Ḥasidim and Perushim, which in turn are divided into numerous small "ḥalukḳah" congregations. A few Karaites still remain.

Occupations.

Modern Jerusalem is a city with no commerce except the importation of the necessities of life, the export of souvenirs, and the tourist trade, and manufactures little but olive-wood souvenirs and sacred scrolls. Jerusalem is dependent upon the tourist and upon charity. The Jew gets the least from the former, and a large part of the latter. There is but one good Jewish hotel (Hotel Jerusalem, Kaminitz) where Europeans are accommodated, though there are several Jewish inns. A small number of Jews is engaged in the administration of the various charitable and educational institutions established in the city by their brethren abroad. These include the physicians, chemists, teachers, and other paid officials. About 2,000 Jews are craftsmen, occupied in carpentry, tailoring, capmaking, shoemaking, printing, tin- and coppersmithing, baking, engineering, etc. These trades are, however, all overcrowded, and regular employment is scarce. A few Jews are engaged in money-changing, and one is a banker; writing sacred scrolls gives employment to a small number; many drive cabs; and a great number are engaged in petty trading. A store is a sign of prosperity, no matter how mean it may be. A large portion of the Jews exist on the charity that pours in from abroad.

Zion Gate, Jerusalem.
(From a photograph by Bonfils.)

Much is done in aid of the Jew; but so abject is his poverty, and so limited are his chances for improvement, that even the best-directed efforts do not suffice to relieve the situation. For the benefit of the Jewish poor a number of dwellings have been erected which are either let at a nominal rental or occupied free. Free dispensaries are maintained in connection with the hospitals and by the Le-Ma'an Ẓiyyon Society. There are four Jewish hospitals: the Biḳḳur Ḥolim, under the auspices of the Ashkenazim; the Misgab la-Dak, under the Sephardim; the Sha'are Ẓedeḳ, under the Orthodox of Germany; and the Rothschild. Two orphanages for boys have been established. There are also an institute for training blind children, an asylum for incurables and the insane, and a home for aged men and women. There are a large school for girls, the Evelina de Rothschild School (founded 1864), at present under the Anglo-Jewish Association of London; a German school for boys, the Edler von Laemmel School (1856), under the Frankfort Society; the elementary school (1884) for boys; and the technical shops (1886) of the Alliance Israélite Universelle. At the schools many of the children are provided with food and clothing. A library (the Jewish Central Library) has been established, and contains a promising collection of 20,000 books (see Abarbanel Library). There is a large number of Orthodox ḥadarim and yeshibot scattered through the city; where students are supplied with an education in the traditional sense of the term, and with the necessaries of life. The working men have organized for purposes of mutual aid and the encouragement of industries in the city.

Institutions.

The great majority of the Jews is, as stated above, dependent on foreign charity. The Jewish Colonization Association and several other societies dispense doles through their agents; but the ḥalukḳah system reaches more people than all the others combined. "Ḥalukḳah" is the term applied to the funds sent by pious Jews from abroad for the support of needy scholars in the Holy City, who in return pray and study, at the holy sites, in memory of their benefactors. While accomplishing a great deal of good, the system is regarded by some as thoroughly

THE HARAM AREA, SITE OF THE TEMPLE.
(From a photograph by Bonfils.)

iniquitous because of its pauperizing tendencies and of the inequality of the distribution of the funds. See Ḥalukkah.

Two weeklies ("Ha-Ḥabaẓẓelet," edited by A. Frumkin; and "Hashḳafha," by Ben Judah) as well as an annual almanac ("Jerusalem," by Luncz) are published by the Jews of Jerusalem. Besides the Talmudic works of the Orthodox rabbis, other works of real importance and value appear from time to time. The names of Grünhut, Ben Judah, Luncz, Simeon Ḥakam, and Yellin are most prominent in this connection.

The Sephardic community is recognized by the government, its chief rabbi, the ḥakam bashi, when installed being invested by the sultan with an official robe and an order. Rabbi Abraham Ḥayyim Gagin was the first to receive an irade as ḥakam bashi of Palestine, in 1842. He died in 1848, and was succeeded by R. Jacob Covo (d. 1854). Since the latter's death the following have held the office: Ḥayyim Nissim Abulafia (d. 1860); Ḥayyim David Ḥazan (d. 1869); Abraham Ashkenazi (d. 1880); Meïr Panisel (d. 1893); and Saul Jacob El Yashar, the present incumbent (1904), who has a place on the town council, but, owing to age, has delegated this office to his grandson. The ḥakam bashi is responsible for the taxes of the Jews and for their good behavior; and has the right to collect for the communal treasury the meat-tax ("gabella") and any fines he may impose. He has jurisdiction over his people; and the Turkish authorities are at his service for enforcing his decrees and those of his court ("bet din"). The "shaikh al-Yahud" is an administrative officer under the chief rabbi, whose duty it is to police the Jewish quarter and to collect the taxes, etc. Formerly the military tax ("'askariyyah") was paid out of the communal taxes, but recently Baron Edmond de Rothschild has defrayed this expense for all the Jews of Palestine.

The Ashkenazim refuse to recognize the authority of the ḥakam bashi, and have their own organization. They have one head, Samuel Salant, to whose administrative ability the present state of affairs is attributable. An assistant was lately called from Russia, E. D. Rabbinowitz-Tummim. This organization is of course unofficial; and these rabbis depend on their moral and personal influence for the enforcement of their decisions. Most of the Ashkenazim enjoy the protection of some foreign consulate.

There are about 250 places of prayer for the Jerusalem Jews, about seventy of which are in independent buildings. The Ashkenazim possess two large, commodious synagogues, both in the city proper —the New School of Salant and the synagogue of the Ḥasidim. The other synagogues of the Ashkenazim are Bet Ya'aḳob, Sha'are Ẓiyyon, and Menahem Ẓiyyon (all of which are built about the courtyard of R. Judah he-Ḥasid, and are owned by the members of the Perushim community), and Tif'eret Yisrael, also known as "the synagogue of R. Nissim Bak," Bak having collected the funds for its building.

A Typical Street in Jerusalem.
(From a photograph by Bonfils.)

The principal synagogues of the Sephardic Jews are the Ḳehal Istambul, the official synagogue in which the ḥakam bashi is installed and in which he officiates on holy days; the Ḳehal Emẓa'i, so called because it is in the midst of the other synagogues; Bet ha-Keneset R. Johanan b. Zakkai; Ḳehal Talmud Torah. All of these are united and form one group. There is a small synagogue, Bet El, used by the Cabalists, and another, Ḳehal Ma'arabim, used by the Moroccan Jews. The Karaites also have an interesting place of worship; and the services of the Yemenite, Persian, and Bokharian Jews are worthy of notice because of the variations in the forms of the ritual.

Synagogues and Yeshibot.

Besides the larger synagogues within the city, there are several smaller ones. Outside the walls each Jewish colony has a synagogue of its own; the largest of these are Me'ah She'arim, Bet Ya'aḳob, Naḥalat Shib'ah, Bet Yisrael, Yemin Mosheh, Mazkeret Mosheh, Ohel Mosheh, and Reḥobot, the last-named belonging to the colony of the Bokharian Jews.

The famous Wailing-Place ("Kotel Ma'arabi") is interesting from every point of view. Every Friday afternoon and after morning service on Sabbaths and holy days the Jews assemble in a picturesque crowd to bewail their departed glory. This is the great show-place of the Jerusalem Jewry, as the Temple place is for the Moslems, and the Church of the Holy Sepulcher for the Christians.

Of the yeshibot those of the Sephardim are mostly foundations in which the ḥakamim, who are beneficiaries, have to study and to offer prayers daily for the souls of the deceased testators. Chief of these yeshibot are: Ḥesed le-Abraham, an ancient trust which benefits ten rabbis, including the ḥakam bashi; Ḳa'id Nissim Shamama of Tunis, which has an annual income of 6,000 francs, divided among fifty ḥakamim; Mazzal Ẓomeaḥ, supported by the Sassoon family of Bombay, at which ten rabbis each receive 200 francs annually; Menahem Elijah of Vienna, which grants 200 francs a year to each of ten rabbis; Gedaliah, presided over by the ḥakam bashi, and founded and maintained by Ḥayyim Guedalla, a nephew of the late Sir Moses Montefiore; Bet Ya'aḳob, in which ten rabbis receive each an annual allowance of 140 francs; and Tif'eret Yerushalayim, for young students, each of whom receives a small annual income.

Street of Arches Leading to the Palace of Herod.
(From a photograph by Bonfils.)

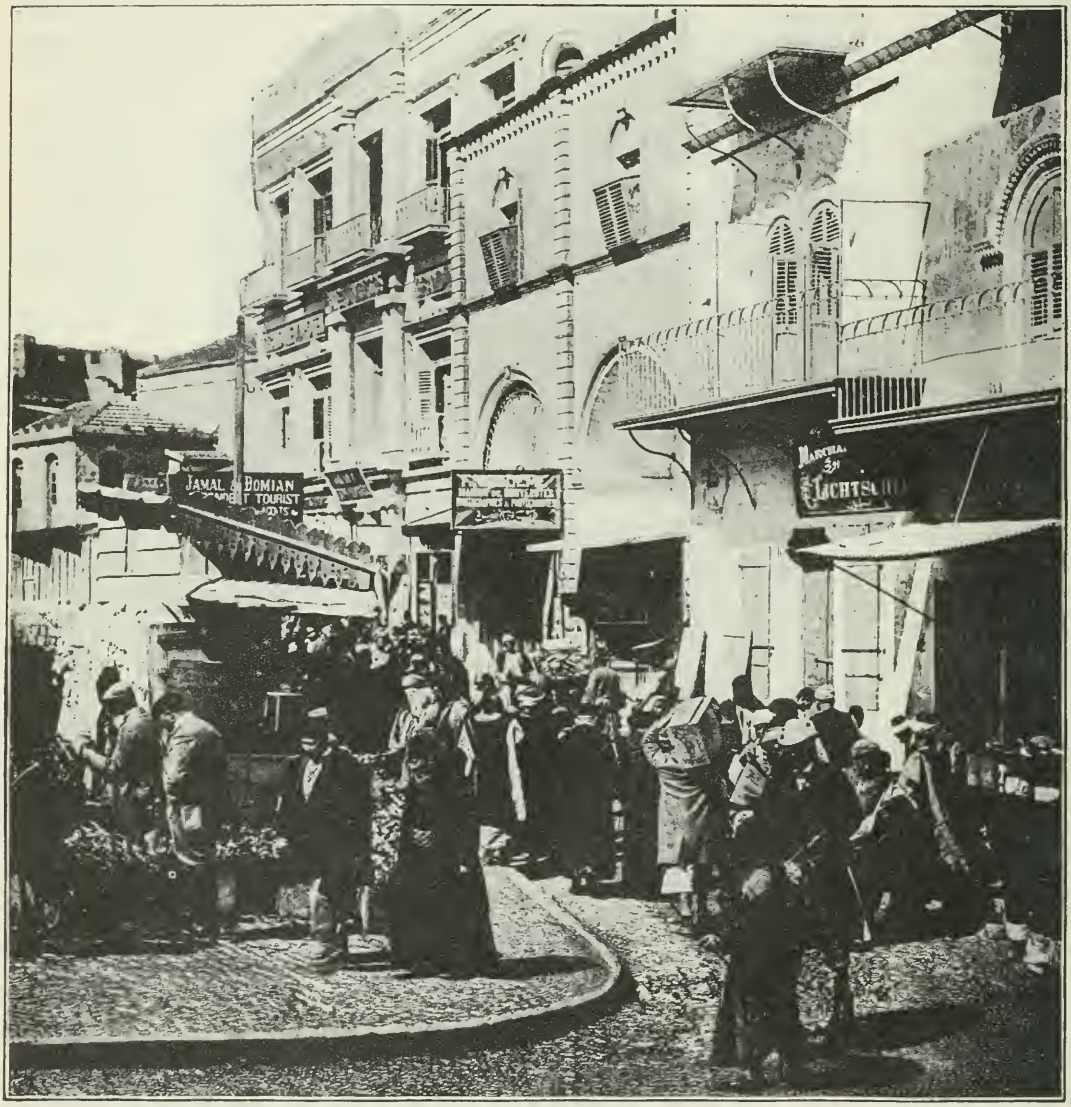
The yeshibot of the Ashkenazim are more in the nature of colleges, at which young men spend their time in the study of the Talmud and the codes. Each student receives a monthly allowance varying from 10 to 80 francs. Their chief yeshibot are: 'Eẓ Ḥayyim, attended by about 100 students, under the supervision of R. Samuel Salant; Me'ah She'arim, with 50 students, under R. Saul Ḥayyim Hurvitz; Torat Ḥayyim, managed by R. Ḥayyim Weingrad; and Ḥayye 'Olam, a small yeshibah for Ḥasidim.

Typography: The following books have been printed in Jerusalem since 1842:

1842. Azharot (published by Israel Bak), selections read on Shabu'ot night by the Moroccan Jews.
1843. Be'er Sheba' (I. Bak), commentary on the Pentateuch, by Moses David Ashkenazi.
1843. Dibre Shalom (I. Bak), by Abraham Shalom Mizraḥi.
1843. Ohole Yehudah (I. Bak), commentary on Rambam, by Judah ha-Kohen.
1846. Be'er ha-Sadeh (I. Bak), by Menahem Danon.
1855. Ge Ḥizzayon (I. Bak), a life of Sir Moses Montefiore, by Jacob Sappir.
1863. Sefer ha-Goralot of R. Ḥayyim Vital (Brll, Cohen, and Salomon), published from a manuscript found in Yemen by Jacob Sappir.
1864. Dim'at ha-'Ashuḳim (I. Bak), on local disputes, by Salomon Bojarsky.
1868. Ohole Yosef (I. Bak), on the ritual laws, by Elias Joseph Rivlin.
1871. Eben Shelomoh (J. M. Salomon), commentary on some difficult passages in the Talmud, by Rabbi Salomon of Tolotshin.
1871-76. Imre Binah (J. M. Salomon), responsa, by Meïr Auerbach.
1872. Arẓot ha-Ḥayyim (Jos. Schmer), by Ḥayyim Palaggi, chief rabbi of Smyrna.
1875. Darke Ish (Nissim Bak), sermons, by Judah Arewass.
1876. Em la-Massoret (N. Bak), by Aryeh Löb Ḥarif.
1876-79. Or ha-Ḥokmah (J. M. Salomon), commentary on the Zohar, by Abraham Azulai.
1877. Eleh Toledot Yiẓḥaḳ (A. M. Luncz), biography of the French statesman, Isaac Cremieux, by Luncz.
1878. Ha-Yehudim bi-Sefarad we-Portugal (Frumkin), translated from the English of Frederick D. Mocatta by I. B. Frumkin.
1881. Ohel Abraham (J. M. Salomon), responsa and "dinim," by Abraham Schag.
1882. Ohel Mo'ed (Agan), commentary on passages from the Pentateuch, the Five Scrolls, Joshua, Judges, and Samuel, by Abraham Bick.
1883. Ereẓ Yisrael (J. M. Salomon), by E. Ben Judah.
1884. Zeker 'Olam (Goshzini), a journey to Palestine, by Rebecca Lippe.
1885. Alfasi Zuṭa (A. M. Luncz), an outline of Alfasi, by Menahem Azariah da Fano; edited by N. Nathan Coronel.
1886. The life of Sir Moses and Lady Judith Montefiore (Zuckermann), by Ezra Benvenisti.

1886. Ohel Mo'ed (S. Zuckermann), by R. Samuel Yarundi.
1887. Eben Shelomoh (Isaac Hirschensohn), commentary on some difficult passages in the Talmud and the Tosafot, by Salomon Epstein.
1887. Iggeret le-Dawid (J. M. Salomon), a letter by David Cohen, containing some references to the events of the year 5648.
1891. Or le-Ḥayyim (I. B. Frumkin), by Hillel Gelbstein.
1893–94. Batte Midrashot (G. Lilienthal), old midrashim, collected and edited by S. A. Wertheimer.
1899. Haftarah for the eighth day of Pesaḥ, with the Persian (Luncz).
1899. Wa-Ye'esof Dawid, sermons, by David Kazin of Aleppo.
1901. Ben Ish Ḥayil (Frumkin), sermons, by David Ḥayyim of Bagdad.
1901. Bet Ḥayil (Ben Judah), "Domestic Economy," a Hebrew reader, by Joseph Meyuḥas.

The present ḥakam bashi has published "'Olat Ish," "Ma'aseh Ish," and "Simḥah le-Ish (ש"י=the initials of Saul Jacob El Yashar in inverted order); A. M. Luncz has issued six volumes



DAVID'S STREET, JERUSALEM.
(From a photograph by the Palestine Exploration Fund.)

1894. Ezor Eliyahu (J. M. Levy), commentary on Pirḳe Abot, etc., by Elihu ha-Kohen Etmarl.
1898–1900. Jehoiada on some passages of the Talmud (Frumkin).
1899. Agudah (Frumkin), ritual code, by Alexander Susslin Cohen of Frankfort-on-the-Main.
1899. Or Yeḳarot (I. N. Levy), a commentary on the Mishnaic order Ṭohorot, by Asher Luria.
1899. Ben Ish Ḥay (Salomon), on the Pentateuch, by Joseph Ḥayyim, chief rabbi of Bagdad.

of his year-book "Jerusalem," as well as a new edition of Estori Parḥi's "Kaftor wa-Ferah," and Rabbi Joseph Schwarz's "Tebu'ot ha-Erez"; L. Grünhut has published some midrashim, "Kobez Midrashim"; David Jellin, a Hebrew reader; Ḥayyim Hirschensohn, the work "Mosedot Torah She-be'al Peh"; S. A. Wertheimer, "Midrash Ḥaserot we-Yeterot"; Sliman Mani of Hebron, "Siaḥ Yiẓḥaḳ"; M. Baruch of Bokhara, a volume of sermons, "Tebat Mosheh"; and I. M. Pines has edited the "'Emeḳ Berakah" of David Friedman, chief rabbi of Karlin.

Besides these there have recently been published in Jerusalem for the Jews of Yemen and Bokhara various works in Hebrew, Arabic, and Persian. Among them may be mentioned a Siddur of the Yemenite Jews (1894); "Keter Torah," or "Taj," Pentateuch with Targum and Saadia's Arabic translation (1895–1901); "Mikra Meforash," Pentateuch with modern Persian translation (1901–03).

D. M. A. M.

In addition to the annual contributions from abroad there are the following permanent funds, the interest of which is devoted to the same purpose as the ḥalukḳah:

Donor.	Residence.	Date.	Amount.
L. Lewenberg	(?)	(?)	6,200 francs.
Sir Moses Montefiore (testimonial)	London	1877	£13,000.
Sir Moses Montefiore	London	1882	£30,000.
Jacob Nathanson	Plymouth	(?)	£26 (annual interest).
Isaac Ratzesdorfer	Antwerp	1885	20,000 florins.
Dr. Salvendi	Dürkheim	1895	1,000 francs.
Ḳa'id Nissim Shamama	Leghorn	1884	178,000 francs.
Levi Solomon	London	(?)	£54 (annual interest).
Gedaliah Tiktin	Breslau	1887	20,000 marks.
Visotzki	Russia	1894	12,780 francs.
Visotzki	Russia	A second deposit.	250 francs (annual interest).
Naḥman Moses Volkoviski	Russia	1900	10,000 rubles.
Samson Wertheimer	Vienna	August 8, 1808	53,657 florins.
Joshua Zeitlin	Dresden	1887	33,250 francs.

There are also several houses in Jerusalem erected from charitable funds contributed from abroad. These are either placed at the disposal of the same persons as those for whom the ḥalukḳah is founded, or the income is devoted to their use. These buildings are as follows:

Donor.	Residence.	Name of Terrace.	No. of Houses.	Date.
Moses Alexander	New York	Obole Mosheh	20	1901
Miss Davis	America		24	
Samuel Poliakoff	St. Petersburg	[Income of 3,000 rubles]	..	1863
David Reiss	Yanov	Bet David	20	1874
Mrs. Scheindel	Jassy	Ḥazer ha-Geberet	10	1899
Judah Touro	New Orleans	Bet Mishkenot	20	
Moses Wittemberg	Dünaburg	Sha'are Mosheh	40	
Isaac Rotzesdorfer	Antwerp	Ohel Yiẓḥaḳ	18	1892
Jacob Taninwurzel	Warsaw	Naḥalat Ya'aḳob	50	1897
Baron M. de Hirsch and Dr. Arie Salvendi	Paris / Dürkheim	'Ezrat Niddaḥim	65	1889

Bibliography: *Revue des Ecoles de l'Alliance Israélite*, June, 1902.

J. M. Fr.

JERUSALEM. See Periodicals; Year-Books.

JESCHURUN: Periodical published in Frankfort-on-the-Main and subsequently in Hanover. Founded in Oct., 1854, it was issued as a monthly by Samson Raphael Hirsch up to 1870. From 1882 till 1886 his son Isaac Hirsch published it as a weekly. It was then merged into "Der Israelit." Its theological position was ultra-Orthodox.

G. A. M. F.

JESCHURUN (Zeitschrift für die Wissenschaft des Judenthums): Periodical edited and published by Joseph Isaac Kobak. Among its contributors were S. L. Rapoport, S. D. Luzzatto, A. H. Weiss, Halberstam, Dukes, Steinschneider, Reifmann, and other well-known scholars. The first two volumes are in Hebrew only, but the succeeding volumes are partly in Hebrew and partly in German (vols. i., ii., Lemberg, 1856–58; iii., Breslau, 1859; iv., v., Fürth, 1864–66; vi.–ix., Bamberg, 1868–78). Some of its Hebrew articles were published separately in four volumes under the title "Ginze Nistarot" (Bamberg, 1868–78).

Bibliography: Harkavy, List of Jewish Periodical Publications and Literary Collections (Russian), in *Yevreiski Bibliolcka*, vii.–viii., St. Petersburg, 1879-80; Zeitlin, *Bibl. Hebr. Post-Mendels.* p. 174.

G. P. Wi.

JESHARELAH. See Asarelah.

JESHIBAH. See Yeshibah.

JESHUA BEN JUDAH (Arabic, **Abu al-Faraj Furḳan ibn Asad**): Karaite exegete and philosopher; flourished, probably at Jerusalem, in the second half of the eleventh century; pupil of Joseph ben Abraham ha-Ro'eh. Jeshua was considered one of the highest authorities among the Karaites, by whom he is called "the great teacher" ("al-mu'allim"). Like all the Karaite leaders, he was a very active propagandist; and his public lectures on Karaism attracted many inquirers. Among these was a Castilian Rabbinite named Al-Taras, who, after having accepted the Karaite teachings, returned to his native country, where he organized a powerful propaganda by circulating Jeshua's writings. The greatest service, however, rendered by Jeshua to Karaism was his accomplishment of the reform of the laws concerning incest, a reform which had been advocated by his master, Joseph ben Abraham ha-Ro'eh.

As Biblical Exegete.

Jeshua's activity in the domain of Bible exegesis was very extensive. He translated the Pentateuch into Arabic, and wrote thereon an exhaustive commentary, of which he made, in 1054, an abridged version. In this commentary, Jeshua made use of all the exegetical works of his Karaite predecessors and of that of Saadia, often attacking the latter most vigorously. Several passages of Jeshua's commentary are quoted by Abraham ibn Ezra. Fragments of the Pentateuch translation and of the exhaustive commentary on a part of Leviticus, with almost the whole of the abridged version, are extant in manuscript in the British Museum (MSS. Or. 2491; 2494, ii; 2544–46). Both commentaries were early translated into Hebrew; and parts of them are in the Firkovich collection at St. Petersburg. Jeshua wrote two other Biblical works, an Arabic commentary on the Decalogue (which he reproduced in an abridged form); and a philosophical midrash entitled "Bereshit Rabbah," in which he discusses, in the spirit of the Motazilite "kalam," creation, the existence and unity of God, the divine attributes, etc. A fragment of a Hebrew translation of the abridged commentary on the Decalogue, made by Tobiah ben Moses under the title "Pitron 'Aseret ha-Debarim," is still extant in manuscript ("Cat. Leyden," Nos. 5 and 41, 2). The "Bereshit Rabbah" is no longer in existence; but passages from it are frequently quoted by Aaron of Nicomedia in his "'Ez Ḥayyim,"

and by Abraham ibn Daud, who in his "Sefer ha-Ḳabbalah" (end) calls it a blasphemous work.

Jeshua was also the author of a work on the precepts, entitled "Sefer ha-Yashar," which has not been preserved. From it was probably extracted his treatise on the degrees of relationship within which marriage is forbidden, quoted by him under the title "Al-Jawabat wal-Masa'il fi al-'Arayot," and known in the Hebrew translation made by Jacob ben Simon under the title "Sefer ha-'Arayot." Fragments of both the Arabic text and the Hebrew translation still exist in manuscript, the former in the British Museum (H. Or. No. 2497, iii.), and the latter in the libraries of Leyden ("Cat. Leyden," Nos. 25, 1; 41, 16) and St. Petersburg (MS. No. 1614). In this treatise Jeshua discusses the hermeneutic rules which are to be used in the interpretation of these laws, gives a critical view of the principles upon which the various prohibitions are based, quotes Karaite authorities, such as Anan and Al-Ḳirḳisani, on the subject, and produces the views of the Rabbinites Saadia and Simon Kahira (author of the "Halakot Gedolot"). Another treatise by Jeshua on the same subject was the "Teshubat ha-'Iḳḳar," published at Goslow in 1834 under the title "Iggeret ha-Teshubah."

Rules of Relationship.

Jeshua was also the author of the following philosophical treatises, probably translated from the Arabic: "Marpe la-'Eẓem," in twenty-five short chapters, containing proofs of the creation of the world, of the existence of God, and of His unity, omniscience, and providence (MS. Paris No. 670; MS. St. Petersburg No. 686); "Meshibot Nefesh," on revelation, prophecy, and the veracity of the Law; and three supplementary chapters to Joseph ben Abraham ha-Ro'eh's "Sefer Ne'imot" ("Cat. Leyden," No. 172), in which Jeshua treats of reward and punishment and of penitence. The Arabic original manuscript of the last of these three chapters is in the British Museum. It bears the title "Mas'alah Mufarridah," and the author shows therein that the repetition of a prohibition must necessarily have a bearing on the punishment in case of transgression.

Bibliography: Pinsker, *Likḳuṭe Ḳadmoniyyot*, p. 71 and Index; Fürst, *Gesch. des Karäert.* ii. 162 *et seq.*; Gottlober, *Biḳḳoret le-Toledot ha-Ḳera'im*, p. 195; G. Margoliouth, in *J. Q. R.* xi. 187 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 459, 942; idem, *Die Arabische Literatur der Juden*, § 51; Schreiner, in *Bericht der Lehranstalt*, 1900; Neubauer, *Aus der Petersburger Bibliothek*, pp. 19 *et seq.*

K. I. Br.

JESHURUN: Poetical name for Israel, occurring four times in the Bible (Deut. xxxii. 15, xxxiii. 5, 26; Isa. xliv. 2; in the last-cited place the A. V. has "Jesurun"). All the commentators agree in applying this term to Israel. The Peshiṭta and the Targumim render it by "Israel"; only the Targum Yerushalmi has in the first instance "Jeshurun." The Septuagint invariably renders the word by ἠγαπήμενος, and Jerome once by "dilectus," probably taking ישרון as a diminutive of endearment. But in three other places Jerome renders it by "rectissimus," in which he seems to have followed the opinion of Aquila, Symmachus, and Theodotion (comp. Jerome on Isa. xliv. 2). Thus they derive this word from ישר = "to be upright"; and the same etymology is given by Ḳimḥi and Ibn Ezra. Obadiah Sforno derives it from שור = "to behold," meaning a clear-sighted people.

Some modern scholars accept the etymology from ישר, the word being formed similarly to "Zebulun," from "zabal" (see W. Stärk, "Studien zur Religions- und Sprachgeschichte des Alt. Test." part ii., p. 74, Berlin, 1899; see also Duhm, "Das Buch Jesaiah," p. 304, Göttingen, 1892; Hummelauer, "Deuteronomium," 1901, p. 522; W. Bacher, "Jeschurun," in Stade's "Zeitschrift," v. 161 *et seq.*).

E. G. H. M. Sel.

JESI, SAMUEL: Italian engraver; born at Milan 1789; died at Florence Jan. 17, 1853. He was a pupil of G. Longhi at the Academy of Milan. His first work (1821) was "The Abandonment of Hagar," engraved after a painting by Guercino in the Palazzo di Brera at Milan; this was followed (1834) by "The Madonna with St. John and St. Stephen," from a painting by Fra Bartolomeo in the Cathedral of Lucca. He then devoted himself to the works of Raphael, whom he ably interpreted. His masterpiece is the group representing Pope Leo X. with Cardinals Rossi and Giulio dei Medici (1834). While in Paris for the purpose of having it printed he was elected a corresponding member of the Academie des Beaux-Arts, and received the ribbon of the Legion of Honor. In 1846 he began to work on his engraving of the "Cœna Domini," discovered in the Church of S. Onofrio, Florence, and attributed to Raphael. Meanwhile he engraved the "Madonna della Vite." In 1849 he completed the drawing of the "Cœna Domini," but died before finishing the engraving.

Bibliography: Boccardo, *Enciclopedia*, p. 1079; *Sulamith*, vii. 5, p. 341; Busch's *Jahrbuch*, 1846, p. 129; *Meyers Konversations-Lexikon.*

S. U. C.

JESSE (יִשַׁי): Father of David, son of Obed, and grandson of Boaz and Ruth. He is called "the Bethlehemite" (I Sam. xvi. 1, 18; xvii. 58) and "the Ephrathite of Bethlehem" (*ib.* xvii. 12). He had eight sons (*ib.* xvi. 10, 11; xvii. 12), although in I Chron. ii. 13–15 only seven are mentioned. He was a person of wealth, his property being chiefly in sheep (I Sam. xvi. 1, 11; xvii. 20; comp. Ps. lxxviii. 71).

Jesse's name stands out preeminently as that of the father of David, who is called "the son of Jesse"; and though this expression was used during David's lifetime and even afterward as a term of contempt —so by Saul (I Sam. xx. 27, 30, 31; xxii. 7, 8), by Doeg (*ib.* xxii. 9), by Nabal (*ib.* xxv. 10), by Sheba (II Sam. xx. 1), and by the Ten Tribes (I Kings xii. 16; II Chron. x. 16)—Isaiah the prophet connects with the "stem of Jesse" (Isa. xi. 1) and "root of Jesse" (*ib.* xi. 10) one of his sublimest Messianic prophecies. As Jesse was "an old man in the days of Saul" (I Sam. xvii. 12), it is doubtful whether he lived to see his son king. The last historical mention of Jesse is in I Sam. xxii. 3, where it is stated that David entrusted his father and his mother to the care of the King of Moab; but, as may be inferred from *ib.* xxxii. 4, this was only temporary.

E. G. H. B. P.

JESSEL, SIR GEORGE: English master of the rolls; born in London 1824; died there March 21, 1883; youngest son of Zadok Aaron Jessel. Edu-

cated at University College, London, and London University, he became M.A. and gold medalist in mathematics in 1844. He entered Lincoln's Inn in 1842, was called to the bar in 1847, and became queen's counsel eighteen years later. In 1868 he was returned to Parliament for Dover in the Liberal interest, and retained his seat until 1873. He won the attention of Gladstone by a speech on the Bankruptcy Bill in 1869; and in 1871 was made solicitor-general. In 1872 he was knighted. In Aug., 1873, when Lord Romilly retired from the presidency of the Rolls Court, Sir George Jessel was appointed in his place. He was also sworn as a privy councilor, and in Nov., 1875, became a judge of the Supreme Court of Judicature.

It was when sitting as a judge of a court of first instance that Jessel showed his marked capacity as an equity judge. In a few months the whole character of the Rolls Court underwent a marked change. The prolixity of former trials was done away with, and the practise of the master of the rolls permeated the other courts. It was Jessel's distinction that he was at the same time one of the most erudite of case lawyers and also the most courageous of judges in handling authorities. He was a "law-making judge" whose decisions soon grew to be taken as guiding dicta. His judgments were rarely appealed from and seldom reversed. Being the first master of the rolls after the Judicature Act, he had many important and novel functions to fulfil as chairman of the chancery division of the court of appeal and of the committee for drafting new rules of procedure. He was besides, from 1873 to 1883, practically the head of the Patent Office, and supervised the important series of national historical publications known as the Rolls Series.

Sir George Jessel.

In 1880 Jessel was unanimously elected by the senate of the University of London as vice-chancellor.

Jessel was a vice-president of the Anglo-Jewish Association and served on the Rumanian Committee. He was one of the last judges who had the right to sit in the House of Commons.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, March 23, 1883; *Law Times*, March 31, 1883; *Jew. World*, March 30, 1883; *Times* (London), March 22, 1883; A. P. Peter, *Decisions of Sir George Jessel*, London, 1883; *Dict. National Biography*.

J. G. L.

JESURUN: A family whose members were descendants of the Spanish exiles, and are found mainly in Amsterdam and Hamburg. The earliest known member appears to have been Reuel Jesurun.

Daniel Jesurun: Preacher and president of an educational institute at Amsterdam, founded in 1682 and annexed to the charitable institution Maskil el Dal. "He sang verses of the Scripture for an hour on feast-days and half an hour on the Sabbath."

BIBLIOGRAPHY: De Barrios, *Maskil el Dal*, p. 142; idem, *Arbol de las Vidas*, p. 93.

David Jesurun (Jessurun, Jeshurun): Spanish poet; died at Amsterdam at the beginning of the seventeenth century. He wrote verses in early youth, and hence was called "poeta niño" (= "the little poet"). His poems in manuscript were in the possession of Benjamin Belmonte. Daniel Levi de Barrios published a number of them, among others a eulogy of the city of Amsterdam, in which place Jesurun found a refuge from the Spanish Inquisition; also some verses on his circumcision and a Portuguese sonnet on the death of the martyr Diego de la Asumçaõ.

BIBLIOGRAPHY: De Barrios, *Triumpho del Govierno Popular*, pp. 74 *et seq.*; Kayserling, *Sephardim*, p. 177; Grätz, *Gesch.* 3d ed., ix. 484.

Isaac Jesurun: Victim of a false accusation in Ragusa in the seventeenth century; died in Jerusalem. Jesurun, an old man, was accused by a Christian woman, who had robbed and killed the daughter of a Christian merchant of Ragusa, of having persuaded her to commit the crime in order to provide blood for the celebration of the Jewish holy day. On Sept. 19, 1622, Isaac was taken prisoner and racked six times in the most cruel manner. Though he still insisted that the accusation was false, he was sentenced to twenty years' imprisonment in a cave. He was accordingly chained naked in a very narrow room specially prepared, where he was given as nourishment nothing but bread and water, which were passed him through a hole.

When several of the judges who had sentenced the innocent man died suddenly, the others regarded this as a punishment from God, and released Jesurun after three years' confinement. Jesurun, who survived all the tortures and hardships, traveled throughout Italy, where those who had heard of his sufferings looked on him with wonder. Several years later he died, as stated above, in Jerusalem.

Isaac Jesurun's brother **Joseph** was president of the Talmud Torah in Hamburg, and died there Oct. 7, 1660.

BIBLIOGRAPHY: Aaron ha-Kohen, *Ma'asch Yeshurun* (appended to *Shemen ha-Tob*), Venice, 1657; reprinted in *Ma'asch Nissim* (1798); Manasseh ben Israel, *Vindiciæ Judæorum*, p. 10 (German transl. in Mendelssohn, *Rettung der Juden* [*Gesammelte Schriften*, iii. 215]); *Memorable Relacion de Ishac Jesurun*, a Spanish translation of the *Ma'asch Yeshurun*, still in MS.; Grunwald, *Portugiesen-Gräber*, p. 113.

Isaac ben Abraham Ḥayyim Jesurun: Haham of the Portuguese congregation in Hamburg; died there March 19, 1655. He was the author of "Panim Ḥadashot" (Venice, 1651), a short compilation of ritual ordinances according to the ritual codices, containing also an index to the collection of published decisions after Joseph Caro. The "Sefer ha-Zikronot" of Samuel ABOAB was falsely ascribed to Jesurun. He wrote also, in Portuguese, "Liuro da Providencia Divina" (Amsterdam, 1663), wherein he makes philosophical reflections on the nature and results of divine providence. He was succeeded by **Isaac Jesurun** of Venice as haham of the community on Aug. 16, 1656.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., iii., No. 1211; De Rossi-Hamberger, *Hist. Wörterb.* p. 147; Fürst, *Bibl. Jud.* ii. 65; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 53.

Reuel (Rohel) Jesurun (alias **Paul de Pina**): Portuguese poet; born in Lisbon; died in Amsterdam after 1630. He went to Rome in 1599 to become a monk. His cousin Diego Gomez (Abraham Cohen) Lobato, a Marano like himself, gave him a letter to the physician Eliau Montalto, at that time living at Leghorn, which, translated, runs as follows: "Our cousin Paul de Pina is going to Rome to become a monk. I would be much obliged to you, sir, if you would dissuade him therefrom." Montalto succeeded in doing so, and Paul de Pina, who as an avowed believer in Judaism called himself Reuel Jesurun, returned to Portugal. He went with Lobato to Brazil in 1601, and thence to Amsterdam (1604).

Jesurun became a very active member of the first congregation in Amsterdam, and belonged to those who drew up the earliest regulations (1614) for the cemetery which the new congregation had bought. In 1624 he composed songs which were recited by seven youths at the Shabu'ot festival in the first synagogue at Amsterdam. These were published under the title "Wikkuaḥ Shib'ah Harim: Dialogo dos Montes," Amsterdam, 1767. The book was dedicated by Aaron de Chaves, the editor, to the "virtuous" David de Aaron Jesurun, president of the congregation.

In the possession of the Portuguese congregation in Amsterdam is Jesurun's manuscript "Liuro de Beth Ahaim do K. K. de Beth Jahacob."

BIBLIOGRAPHY: Kayserling, *Sephardim*, pp. 175 *et seq.*, 340 *et seq.*, followed by Grätz, *Gesch.* ix. 520 *et seq.*, x. 4; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 89.

Samuel Jesurun: Physician at Amsterdam in 1650.

G. M. K.

JESUS OF NAZARETH.—In History: Founder of Christianity; born at Nazareth about 2 B.C. (according to Luke iii. 23); executed at Jerusalem 14th of Nisan, 3789 (March or April, 29 C.E.). His life, though indirectly of so critical a character, had very little direct influence on the course of Jewish history or thought. In contemporary Jewish literature his career is referred to only in the (interpolated) passage of Josephus, "Ant." xviii. 3, § 3, while the references in the Talmud are for the most part as legendary as those in the apocryphal gospels, though in an opposite direction (see JESUS IN JEWISH LEGEND). Under these circumstances it is not necessary in this place to do more than to give a sketch of the main historical events in the public career of Jesus, with an attempt to ascertain his personal relations to contemporary Judaism; for the theological superstructure based upon his life and death, and certain mythological conceptions associated with them, see JEW. ENCYC. iv. 50a, *s.v.* CHRISTIANITY.

Sources of Life.

In the New Testament there are four "Gospels" professing to deal with the life of Jesus independently; but it is now almost universally agreed that the first three of these, known by the names of "Matthew," "Mark," and "Luke," are interdependent, corresponding to the various forms of contemporary Baraitot, while the fourth, the Gospel of John, is what the Germans call a "Tendenz-Roman," practically a work of religious imagination intended to modify opinion in a certain direction. The supernatural claims made on behalf of Jesus are based almost exclusively on statements of the fourth Gospel. Of the first three or synoptic Gospels the consensus of contemporary opinion regards that of Mark as the earliest and as being the main source of the historic statements of the other two. This Gospel will, therefore, be used in the following account almost exclusively, references to chapter and verse, when the name of the Gospel is not given, being to this source. Beside the original of the Gospel of Mark, there was another source used in common by both Matthew and Luke, namely the "logia," or detached sayings, of Matthew and Luke; and besides these two documents the apocryphal "Gospel According to the Hebrews" has preserved, in the opinion of the critics, a few statements of Jesus which often throw vivid light upon his motives and opinions. Much industry and ingenuity have been devoted by A. Resch to the collection of extracanonical statements of Jesus, known as "agrapha" (Leipsic, 1889).

The earliest of all these sources, the original of Mark's Gospel, contains references which show that it was written shortly before or soon after the destruction of Jerusalem in the year 70; in other words, forty years after the death of Jesus. Like the other Gospels, it was originally written in Greek, whereas the sayings of Jesus were uttered in Aramaic. It is therefore impossible to lay much stress upon the perfect accuracy of the records of events and statements written down forty years after they occurred or were made, and then in a language other than that in which such statements were originally uttered (even the Lord's Prayer was retained in variant versions; comp. Matt. vi. 10–13; Luke xi. 2–4); yet it is upon this slender basis that some of the most stupendous claims have been raised. For the processes by which the traditions as to the life of Jesus were converted into proofs of his supernatural character, see JEW. ENCYC. iv. 51–52, *s.v.* CHRISTIANITY. Many incidents were actually invented (especially in Matthew) "in order that there might be fulfilled" in him prophecies relating to a

Messiah of a character quite other than that of which Jesus either claimed or was represented by his disciples to be.

Yet the supernatural in the life of Jesus according to the Gospels is restricted to the smallest dimensions, consisting mainly of incidents and characteristics intended to support these prophecies and the dogmatic positions of Christianity. This applies especially to the story of the virgin-birth, a legend which is common to almost all folk-heroes as indicating their superiority to the rest of their people (see E. S. Hartland, "Legend of Perseus," vol. i.). Combined with this is the inconsistent claim of Davidic descent through Joseph, two discrepant pedigrees being given (Matt. i., Luke iii.).

Perhaps the most remarkable thing about the life of Jesus as presented in the Gospels is the utter silence about its earlier phases. He was one of a rather large family, having four brothers, Jacob, Jose, Simon, Judah, besides sisters. It is known that he earned his living by his father's trade, that of a carpenter; according to Justin Martyr, plows and yokes made by Jesus were still in existence at his (Justin's) time, about the year 120 ("Dial. cum Tryph." § 88). It is doubtful whether he received any definite intellectual training, the great system of Jewish education not being carried into effect till after the destruction of Jerusalem (see Education). It is probable, however, that he could read; he was certainly acquainted, either by reading or by oral instruction, with much of the Old Testament; and his mode of argumentation often resembles that of the contemporary rabbis, implying that he had frequented their society. In defending his infringement of the Sabbath he seems to have confused Abiathar with Ahimelech (ii. 25; comp. I Sam. xxi. 1), if this is not merely a copyist's blunder. It would appear from his interviews with the scribe (xii. 29–31; comp. Luke x. 27) and with the rich young man (x. 19) that he was acquainted with the Didache in its Jewish form, accepting its teachings as summing up the whole of Jewish doctrine. Only a single incident of his early days is recorded: his behavior about the time of his bar miẓwah (or confirmation) in the Temple (Luke ii. 41–52). It is strange that so masterful a character showed no signs of its exceptional qualities before the turning-point of Jesus' career.

Influence of John the Baptist.

The crisis in Jesus' life came with John the Baptist's preaching of repentance and of the nearness of the kingdom of God. At first Jesus refused to submit to baptism by John. According to a well-authenticated tradition of the "Gospel According to the Hebrews," he asked wherein he had sinned that it was necessary for him to be baptized by John. Nevertheless the sight of the marked influence exercised by the latter evidently made a profound impression on the character of Jesus: he probably then experienced for the first time the power of a great personality upon crowds of people.

His Belief in Demonology.

It is at this moment of his life that Christian legend places what is known as the temptation, information concerning which, from the very nature of the case, could have been communicated only by Jesus himself. In the "Gospel According to the Hebrews" account this is given in the form: "My mother, the Holy Spirit, took me just now by one of my hairs and carried me up to the great Mount Tabor" (which was in the neighborhood of his home). As Jerome remarks (on Isa. xl. 9), the form of this saying implies a Hebrew (or rather Aramaic) original ("Ruḥa Ḳaddisha"); and for this reason, among others, the saying may be regarded as a genuine one. It is significant as implying two things: (1) the belief of Jesus in a special divine origin of his spirit, and (2) a tendency to ecstatic abstraction. This tendency is found in other great leaders of men, like Socrates, Mohammed, and Napoleon, being accompanied in their cases by hallucinations; auditory in the first case (the "demon" of Socrates), and visual in the last two (Mohammed's dove and Napoleon's star). These periods of ecstasy would tend to confirm in Oriental minds the impression that the subject of them was inspired (comp. the original meaning of "nabi"; see Prophet), and would add to the attractive force of a magnetic personality.

In Jesus' family and among his neighbors the effect seems to have been different. His own people regarded him even as being out of his mind (iii. 21), and they do not appear to have been associated with him or with the Christian movement until after his death. Jesus himself seems to have been greatly incensed at this (comp. vi. 4), refusing to recognize any special relationship even to his mother (iii. 33, comp. John ii. 4), and declaring that spiritual relationship exceeded a natural one (iii. 35). He felt perforce driven out into public activity; and the feverish excitement of the succeeding epoch-making ten months implies a tension of spirit which must have confirmed the impression of inspiration. On the whole subject see O. Holtzman, "War Jesus Ekstatiker?" (Leipsic, 1902), who agrees that there must have been abnormal mental processes involved in the utterances and behavior of Jesus.

Instead, however, of remaining in the wilderness like John, or like the Essenes, with whose tendencies his own show some affinity, he returned to his native district and sought out those whom he wished to influence. Incidentally he developed a remarkable power of healing; one sick of a fever (i. 29–34), a leper (i. 40–45), a paralytic (ii. 1–12), and an epileptic (ix. 15–29) being severally cured by him. But his activity in this regard was devoted especially to "casting out demons," *i.e.*, according to the folk-medicine of the time, healing nervous and mental diseases. It would appear that Jesus shared in the current belief of the Jews in the noumenal existence of demons or evil spirits; and most of his miraculous cures consisted in casting them out, which he did with "the finger of God" (Luke xi. 20), or with "the Spirit of God" (Matt. xii. 28). It would seem also that he regarded diseases like fever to be due to the existence of demons (Luke iv. 39). One of the chief functions transmitted to his disciples was the "power over unclean spirits, to cast them out" (Matt. x. 1), and his superiority to his followers was shown by his casting out demons which they had failed to expel (ix. 14–

29). As regards the miracle in which Jesus cast out a demon or several demons whose name was "Legion" into some Gadarene swine (v. 1–21), it has recently been ingeniously suggested by T. Reinach that the name "Legion" given to the spirits was due to the popular confusion between the Tenth Legion (the sole Roman garrison of Palestine between the years 70 and 135) and the wild boar which appeared as the insignia on its standard ("R. E. J." xlvii. 177). From this it would seem that the legend arose, at any rate in its present form, after the destruction of Jerusalem, at which time alone the confusion between the title "legion" and the insignia could have occurred. For a full account of the subject see F. C. Conybeare in "J. Q. R." viii. 587–588, and compare Demonology.

It is difficult to estimate what amount of truth exists in the accounts of these cures, recorded about forty years after their occurrence; but doubtless the mental excitement due to the influence of Jesus was often efficacious in at least partial or temporary cures of mental illnesses. This would tend to confirm the impression, both among those who witnessed the cures and among his disciples, of his possession of supernatural powers. He himself occasionally deprecated the exaggeration to which such cures naturally led. Thus in the case of Jairus' daughter (v. 35–43) he expressly declared: "She is not dead, but sleepeth" (39). Notwithstanding this, her resuscitation was regarded as a miracle.

In essentials Jesus' teaching was that of John the Baptist, and it laid emphasis on two points: (1) repentance, and (2) the near approach of the kingdom of God. One other point is noted by Christian theologians as part of his essential teaching, namely, insistence upon the fatherhood of God. This is such a commonplace in the Jewish liturgy and in Jewish thought that it is scarcely necessary to point out its essentially Jewish character (see Father). As regards repentance, its specifically Jewish note has been recently emphasized by C. G. Montefiore ("J. Q. R." Jan., 1904), who points out that Christianity lays less stress upon this side of religious life than Judaism; so that in this direction Jesus was certainly more Jewish than Christian.

As regards the notion of the "kingdom of heaven," the title itself ("malkut shamayim") is specifically Jewish; and the content of the concept is equally so (see Kingdom of God). Jesus seems to have shared in the belief of his contemporaries that some world-catastrophe was at hand in which this kingdom would be reinstated on the ruins of a fallen world (ix. 1; comp. xiii. 35–37 and Matt. x. 23).

Almost at the beginning of his evangelical career Jesus differentiated himself from John the Baptist in two directions: (1) comparative neglect of the Mosaic or rabbinic law; and (2) personal attitude toward infractions of it. In many ways his attitude was specifically Jewish, even in directions which are usually regarded as signs of Judaic narrowness. Jesus appears to have preached regularly in the synagogue, which would not have been possible if his doctrines had been recognized as being essentially different from the current Pharisaic beliefs. In his preaching he adopted the popular method of "mashal," or Parable, of which about thirty-one examples are instanced in the synoptic Gospels, forming indeed the larger portion of his recorded teachings. It is obvious that such a method is liable to misunderstanding; and it is difficult in all cases to reconcile the various views that seem to underlie the parables. One of these parables deserves special mention here, as it has obviously been changed, for dogmatic reasons, so as to have an anti-Jewish application. There is little doubt that J. Halevy is right ("R. E. J." iv. 249–255) in suggesting that in the parable of the good Samaritan (Luke x. 17–37) the original contrast was between the priest, the Levite, and the ordinary Israelite—representing the three great classes into which Jews then and now were and are divided. The point of the parable is against the sacerdotal class, whose members indeed brought about the death of Jesus. Later, "Israelite" or "Jew" was changed into "Samaritan," which introduces an element of inconsistency, since no Samaritan would have been found on the road between Jericho and Jerusalem (*ib.* 30).

Jewish Characteristics.

While the aim of Jesus was to redeem those who had strayed from the beaten path of morality, he yet restricted his attention and that of his followers to the lost sons of Israel (vii. 24). He particularly forbade his disciples to seek heathens and Samaritans (x. 5), and for the same reason at first refused to heal the Syrophenician woman (vii. 24). His choice of twelve apostles had distinct reference to the tribes of Israel (iii. 13–16). He regarded dogs and swine as unholy (Matt. vii. 6). His special prayer is merely a shortened form of the third, fifth, sixth, ninth, and fifteenth of the Eighteen Benedictions (see Lord's Prayer). Jesus wore the Ẓiẓit (Matt. ix. 20); he went out of his way to pay the Temple tax of two drachmas (*ib.* xvii. 24–27); and his disciples offered sacrifice (*ib.* v. 23–24). In the Sermon on the Mount he expressly declared that he had come not to destroy the Law, but to fulfil it (*ib.* v. 17, quoted in Shab. 116b), and that not a jot or tittle of the Law should ever pass away (*ib.* v. 18; comp. Luke xvi. 17). It would even appear that later tradition regarded him as scrupulous in keeping the whole Law (comp. John viii. 46).

Attitude Toward the Law.

Yet in several particulars Jesus declined to follow the directions of the Law, at least as it was interpreted by the Rabbis. Where John's followers fasted, he refused to do so (ii. 18). He permitted his followers to gather corn on the Sabbath (ii. 23–28), and himself healed on that day (iii. 1–6), though the stricter rabbis allowed only the saving of life to excuse the slightest curtailment of the Sabbath rest (Shab. xxii. 6). In minor points, such as the ablution after meals (vii. 2), he showed a freedom from traditional custom which implied a break with the stricter rule of the more rigorous adherents of the Law at that time. His attitude toward the Law is perhaps best expressed in an incident which, though recorded in only one manuscript of the Gospel of Luke (vi. 4, in the Codex Bezæ), bears internal signs of genuineness. He is there reported to have met a man laboring on

the Sabbath-day—a sin deserving of death by stoning, according to the Mosaic law. Jesus said to the man: "Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, accursed art thou, and a transgressor of the Law." According to this, the Law should be obeyed unless a higher principle intervenes.

While claiming not to infringe or curtail the Law, Jesus directed his followers to pay more attention to the intention and motive with which any act was done than to the deed itself. This was by no means a novelty in Jewish religious development: the Prophets and Rabbis had continuously and consistently insisted upon the inner motive with which pious deeds should be performed, as the well-known passages in Isa. i. and Micah vi. sufficiently indicate. Jesus contended that the application of this principle was practically equivalent to a revolution in spiritual life; and he laid stress upon the contrast between the old Law and the new one, especially in his SERMON ON THE MOUNT. In making these pretensions he was following a tendency which at the period of his career was especially marked in the HASIDÆANS and ESSENES, though they associated it with views as to external purity and seclusion from the world, which differentiated them from Jesus. He does not appear, however, to have contended that the new spirit would involve any particular change in the application of the Law. He appears to have suggested that marriages should be made permanent, and that divorce should not be allowed (x. 2-12). In the Talmud it is even asserted that he threatened to change the old law of primogeniture into one by which sons and daughters should inherit alike (Shab. 116a); but there is no evidence for this utterance in Christian sources. Apart from these points, no change in the Law was indicated by Jesus; indeed, he insisted that the Jewish multitude whom he addressed should do what the Scribes and Pharisees commanded, even though they should not act as the Scribes acted (Matt. xxiii. 3). Jesus, however, does not appear to have taken into account the fact that the Halakah was at this period just becoming crystallized, and that much variation existed as to its definite form; the disputes of the Bet Hillel and Bet Shammai were occurring about the time of his maturity.

It is, however, exaggerated to regard these variations from current practises as exceptionally abnormal at the beginning of the first century. The existence of a whole class of 'AM HA-AREẒ, whom Jesus may be taken to represent, shows that the rigor of the Law had not yet spread throughout the people. It is stated (iii. 7) that, owing to the opposition aroused by his action on the Sabbath, Jesus was obliged to flee into heathen parts with some of his followers, including two or three women who had attached themselves to his circle. This does not seem at all probable, and is indeed contradicted by the Gospel accounts, which describe him, even after his seeming break with the rigid requirements of the traditional law, as lodging and feasting with the Pharisees (Luke xiv.), the very class that would have objected to his behavior.

Nothing in all this insistence upon the spirit of the Law rather than upon the halakic development of it was necessarily or essentially anti-Jewish; but the tone adopted in recommending these variations was altogether novel in Jewish experience. The Prophets spoke with confidence in the truth of their message, but expressly on the ground that they were declaring the word of the Lord. Jesus adopted equal confidence; but he emphasized his own authority apart from any vicarious or deputed power from on high. Yet in doing so he did not—at any rate publicly—ever lay claim to any authority as attaching to his position as Messiah. Indeed, the sole evidence in later times of any such claim seems to be based upon the statement of Peter, and was intimately connected with the personal demand of that apostle to be the head of the organization established by or in the name of Jesus. It is expressly stated (Matt. xvi. 20) that the disciples were admonished not to make public the claim, if it ever was made. Peter's own pretensions to succession in the leadership appear to be based upon a half-humorous paronomasia made by Jesus, which finds a parallel in rabbinic literature (Matt. xvi. 18; comp. Yalḳ., Num. 766).

Tone of Authority.

Indeed, the most striking characteristics of the utterances of Jesus, regarded as a personality, were the tone of authority adopted by him and the claim that spiritual peace and salvation were to be found in the mere acceptance of his leadership. Passages like: "Take my yoke upon you . . . and ye shall find rest unto your souls" (Matt. xi. 29); "whosoever shall lose his life for my sake . . . shall save it" (viii. 35); "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv. 40), indicate an assumption of power which is certainly unique in Jewish history, and indeed accounts for much of modern Jewish antipathy to Jesus, so far as it exists. On the other hand, there is little in any of these utterances to show that they were meant by the speaker to apply to anything more than personal relations with him; and it might well be that in his experience he found that spiritual relief was often afforded by simple human trust in his good-will and power of direction.

This, however, raises the question whether Jesus regarded himself as in any sense a Messiah or spiritual ruler; and there is singularly little evidence in the synoptic Gospels to carry out this claim. These assert only that the claim was made to some of the disciples, and then under a distinct pledge of secrecy. In the public utterances of Jesus there is absolutely no trace of the claim (except possibly in the use of the expression "Son of Man"). Yet it would almost appear that in one sense of the word Jesus regarded himself as fulfilling some of the prophecies which were taken among contemporary Jews as applying to the Messiah. It is doubtful whether it was later tradition or his own statements that identified him with the servant of YHWH represented in Isa. liii.; but there appears to be no evidence of any Jewish conception of a Messiah suffering through and for his people, though there possibly was a conception of one suffering together with his people (see MESSIAH). Jesus himself never used the term "Messiah." He chose for specific title "Son of Man," which may possibly have been con-

nected in his mind with the reference in Dan. vii. 13, but which, according to modern theologians, means simply man in general. In his own mind, too, this may have had some reference to his repudiation by his family. In other words, Jesus regarded himself as typically human, and claimed authority and regard in that aspect. He certainly disclaimed any application to himself of the ordinary conception of the Messiah, the Davidic descent of whom he argues against (xii. 35–57) entirely in the Talmudic manner.

It is difficult to decide the question whether Jesus contemplated a permanent organization to carry out his ideals. The whole tendency of his work was against the very idea of organization. His practical acceptance of the Law would seem to imply an absence of any rival mode of life; and his evident belief in an almost immediate reconstruction of the whole social and religious order would tend to prevent any formal arrangements for a new religious organization. The opposition between his followers and the "world," or settled and organized conditions of society, would also seem to imply that those who were to work in his spirit could not make another "world" of their own with the same tendency to conventionality and spiritual red tape. On the whole, it may be said that he did not make general plans, but dealt with each spiritual problem as it arose. "It would almost seem as if he had no consciousness of a mission of any definite sort, so content had he been to let things merely happen" (E. P. Gould, "St. Mark," p. lxxv.): that is certainly how his career strikes an outside observer. He was content to let the influence of his own character work upon the persons immediately surrounding him, and that they should transmit this influence silently and without organization; working by way of leaven, as his parable puts it (Matt. xiii.). His chief work and that of his disciples consisted in the conscious attempt at "saving souls." Jesus was justified in thinking that this new departure would tend to bring dissension rather than peace into families, dividing sons and parents (*ib.* x. 53).

No New Organization Contemplated.

On the character which, whether designedly or otherwise, produced such momentous influence on the world's history, it is unnecessary in this place to dilate. The reverential admiration of the greater part of the civilized world has for a millennium and a half been directed toward the very human and sympathetic figure of the Galilean Jew as presented in the Gospels. For historic purposes, however, it is important to note that this aspect of him was shown only to his immediate circle. In almost all of his public utterances he was harsh, severe, and distinctly unjust in his attitude toward the ruling and well-to-do classes. After reading his diatribes against the Pharisees, the Scribes, and the rich, it is scarcely to be wondered at that these were concerned in helping to silence him. It must also be remembered that in his public utterances he rarely replied directly to any important question of principle, but evaded queries by counter-queries. In considering his public career, to which attention must now be turned, these two qualities of his character have to be taken into account.

During the ten months which elapsed between the ripening of the corn about June of the year 28 and his death in March or April of the following year Jesus appears to have wandered about the northwest shore of Lake Gennesaret, making excursions from time to time into the adjacent heathen territories, and devoting himself and his disciples to the spread of John the Baptist's message of the nearness of the kingdom of heaven and of the need of repentance in order to enter it. The details of these wanderings are very obscure, and need not be discussed here (see Briggs, "New Light on the Life of Jesus," New York, 1904).

The antinomianism of Jesus became more evident to the rulers of the people; and many of the more religious classes avoided contact with him. He had from the beginning laid stress upon the difficulty of associating sanctity with riches; and in this he adopted the quasi-socialistic views of the later Psalms, Ps. ix., x., xxii., xxv., xxxv., xl., lxix., cix. (comp. I. Loeb, "La Littérature des Pauvres dans la Bible," Paris, 1894). He insisted to the fullest extent on the view implied in those Psalms and in various utterances of the Prophets, that poverty and piety, riches and antisocial greed, were practically synonymous (comp. the form of the beatitudes given in Luke vi. 20, 24–26). The parable of Lazarus and Dives and the interview with the rich young man show a distinct and one-sided tendency in this direction similar to that of the later Ebionites; though, on the other hand, Jesus was willing to lodge with Zacchæus, a rich publican (Luke xix. 2, 5). In the form of the interview with the rich young man given in the "Gospel According to the Hebrews," sympathy seems to be restricted to the poor of the Holy Land: "Behold, many of thy brethren, sons of Abraham, are clothed but in dung, and die for hunger, while thy house is full of many goods, and there goeth not forth aught from it unto them."

As the Passover of the year 29 approached, Jesus determined to carry out the injunction of the Law which made it incumbent to eat the sacrificial lamb at Jerusalem. In the later tradition attempts were made to convey the impression that Jesus was aware of the fate that awaited him at Jerusalem: but in the earliest forms (ix. 32, x. 32) it is recognized that the disciples did not understand the vague hints, if they were at all given; and there is little to show that his visit to Jerusalem was a case of sublime suicide. At the last moment at Gethsemane he made an attempt to avoid arrest ("Rise up, let us go," xiv. 42). Jerusalem at this time appears to have been in a very unsettled state. An attempted revolution seems to have broken out under one Jesus bar Abbas, who had been captured and was in prison at the time (xv. 7). It appears to have been the practise of Pontius Pilate to come up to Jerusalem each year at Passover for the purpose of checking any revolt that might break out at that period recalling the redemption of Israel. It is indicative of the temper of the people that during the first half of the first century several risings occurred against the Romans: against Varus, 4 B.C.; under Judas against the Census, 6 C.E.; by the Samaritans against Pilate in 38; and by Theudas against Fadus

Jesus in Jerusalem.

in 45—all indicating the continuously unsettled condition of the people under Roman rule.

As far as can be judged, his reception was as much a surprise to Jesus as it was to his followers and to the leaders of the people. His reputation as a miracle-worker had preceded him; and when the little cavalcade of some twenty persons which formed his escort approached the Fountain Gate of Jerusalem he was greeted by many of the visitors to the city as if he were the long-hoped-for deliverer from bondage. This would appear to have been on the first day of the week and on the 10th of Nisan, when, according to the Law, it was necessary that the paschal lamb should be purchased. It is therefore probable that the entry into Jerusalem was for this purpose. In making the purchase of the lamb a dispute appears to have arisen between Jesus' followers and the money-changers who arranged for such purchases; and the latter were, at any rate for that day, driven from the Temple precincts. It would appear from Talmudic references that this action had no lasting effect, if any, for Simon ben Gamaliel found much the same state of affairs much later (Ker. i. 7) and effected some reforms (see Derenbourg in "Histoire de la Palestine," p. 527). The act drew public attention to Jesus, who during the next few days was asked to define his position toward the conflicting parties in Jerusalem. It seemed especially to attack the emoluments of the priestly class, which accordingly asked him to declare by what authority he had interfered with the sacrosanct arrangements of the Temple. In a somewhat enigmatic reply he placed his own claims on a level with those of John the Baptist—in other words, he based them on popular support. Other searching questions put to him by the Sadducees and the Scribes received somewhat more definite answers. On the former asking what evidence for immortality he derived from the Old Testament, he quoted Ex. iii. 6, and deduced from it that as God is God of the living, Abraham, Isaac, and Jacob must have been living after their death—a deduction quite in the spirit of Talmudic Asmakta (comp. Sanh. 90b).

In the Temple.

To a scribe asking him (in the spirit of Hillel) to what single commandment the whole Law could be reduced, he quoted the doctrine of the Didache, which gives the two chief commandments as the Shema' (Deut. vi. 4) and "Thou shalt love thy neighbor as thyself" (Lev. xviii. 19), thus declaring the essential solidarity of his own views with those of the Old Testament and of current Judaism. But the most crucial test was put to him by certain of the adherents of Herod, who asked him whether it was lawful to pay tribute to Cæsar. Here again he scarcely answered directly, but, asking for a denarius of tribute, deduced from the image and superscription thereon the conclusion that it ought to be returned unto Cæsar (Matt. xxii. 21). A very probable tradition, retained in Tatian's "Diatessaron," declares that the colloquy with Peter recorded in Matt. xvii. 24–26 occurred on this occasion. Neither the original answer nor his further defense of it was satisfactory to the Zealots, who were anxious for an uprising against the Romans.

The Test of the Tribute.

He had made it clear that he had no sympathy with the nationalistic aspirations of the common people, though they had welcomed him under the impression that he was about to realize their hopes. It is only this incident which accounts historically for the contrast between the acclamations of Palm Sunday and the repudiation on the succeeding Friday.

This change of popular sentiment cleared the way for action by the priestly class, which had been offended in both pride and pocket by Jesus' action in clearing the purlieus of the Temple. They may have also genuinely feared a rising under Jesus, having in view the manner in which he had been welcomed on the previous Sunday, though this was possibly brought forward merely as a pretext. It would appear that they determined to seize him before the Feast of the Passover, when the danger of an outbreak would be at its greatest height and when it would be impossible for them to hold a court (Yom-Ṭob v. 2).

According to the synoptic Gospels, it would appear that on the Thursday evening of the last week of his life Jesus with his disciples entered Jerusalem in order to eat the Passover meal with them in the sacred city; if so, the wafer and the wine of the mass or the communion service then instituted by him as a memorial would be the unleavened bread and the unfermented wine of the Seder service (see Bickell, "Messe und Pascha," Leipsic, 1872). On the other hand, the Gospel of John, the author of which appears to have had access to some trustworthy traditions about the last days, represents the priests as hurrying on the trial in order to avoid taking action on the festival—which would, according to this, have begun on Friday evening—though this view may have been influenced by the desire to make the death of Jesus symbolize the sacrifice of the paschal lamb. Chwolson ("Das Letzte Passahmal Christi," St. Petersburg, 1893) has ingeniously suggested that the priests were guided by the older Halakah, according to which the law of the Passover was regarded as superior to that of the Sabbath, so that the lamb could be sacrificed even on Friday night; whereas Jesus and his disciples would seem to have adopted the more rigorous view of the Pharisees by which the paschal lamb ought to be sacrificed on the eve of the 14th of Nisan when the 15th coincided with the Sabbath (see Bacher in "J. Q. R." v. 683–686).

The Last Supper.

It would seem that by this time Jesus had become aware of the intention of the high priests to do him harm; for after the Seder ceremony he secreted himself in the Garden of Gethsemane outside the city walls, where, however, his hiding-place was betrayed by one of his immediate followers, Judas, a man of Kerioth (see Judas Iscariot). On what grounds Jesus was arrested is not quite clear. Even if he had claimed to be the Messiah, he would have committed no crime according to Jewish law. It appears that he was taken first to the house of the high priest, probably Anan's, which was without the walls, and where in a hurried consultation the only evidence against him was apparently an assertion that he could overthrow the Temple and replace it with one made without hands—in other words, with a

spiritual kingdom. This, according to Holtzmann ("Leben Jesu," p. 327), was equivalent to a claim to the Messiahship. Jesus is reported to have distinctly made this claim in answer to a direct question by the high priest; but the synoptic Gospels vary on this point, xiv. 62 making the claim, and Matt. xxvi. 64 and Luke xxii. 69 representing an evasion, which was more in accord with the usual practise of Jesus when questioned by opponents. The rending of his clothes by the high priest seems rather to imply that the charge was one of "gidduf" or blasphemy (Sanh. vii. 10, 11).

There could be no question of anything corresponding to a trial taking place on this occasion before the Sanhedrin. Whatever inquest was made must have occurred during the Thursday night and outside Jerusalem (for on entering the city a prisoner would have had to be given up to the Roman garrison), and can not have been held before a quorum of the seventy-one members of the Sanhedrin. It is more probable that the twenty-three members of the priestly section of the latter, who had most reason to be offended with Jesus' action in cleansing the Temple, met informally after he had been seized, and elicited sufficient to justify them in their own opinion in delivering him over to the Romans as likely to cause trouble by his claims or pretensions to the Messiahship, which, of course, would be regarded by them as rebellion against Rome. Nothing corresponding to a Jewish trial took place, though it was by the action of the priests that Jesus was sent before Pontius Pilate (see Crucifixion). The Gospels speak in the plural of the high priests who condemned him—a seeming contradiction to Jewish law which might throw doubt upon their historic character. Two, however, are mentioned, Joseph Caiaphas and Annas (Hanan), his father-in-law. Hanan had been deposed from the high-priesthood by Valerius Gratus, but he clearly retained authority and some prerogatives of the high priest, as most of those who succeeded him were relatives of his; and he may well have intervened in a matter touching so nearly the power of the priests. According to the Talmud, Hanan's bazaars were on the Mount of Olives, and probably therefore also his house; this would thus have become the appropriate place for the trial by the Sanhedrin, which indeed just about this time had moved its place of session thither (see Sanhedrin).

The Crucifixion.

In handing over their prisoner to the procurator, Pontius Pilate, the Jewish officials refused to enter the pretorium as being ground forbidden to Jews. They thereby at any rate showed their confidence in the condemnation of Jesus by the Roman power. Before Pilate the sole charge could be attempted rebellion against the emperor. In some way, it would appear, the claim to be king of the Jews (or possibly of a kingdom of heaven) was made before him by Jesus himself, as is shown by the inscription nailed up in derision on the cross. To Pilate the problem presented was somewhat similar to that which would present itself to an Indian official of to-day before whom a Mohammedan should be accused of claiming to be the Mahdi. If overt acts in a disturbed district had accompanied the claim, the official could scarcely avoid passing sentence of condemnation; and Pilate took the same course. But he seems to have hesitated: while condemning Jesus, he gave him a chance of life. It appears to have been the practise to grant to the Jewish populace the privilege of pardoning a prisoner on public holidays; and Pontius Pilate held out to the rabble surrounding the pretorium (for most responsible heads of families must have been at this time engaged in searching for leaven in their own homes) a choice between Jesus and the other Jesus (bar Abbas), who also had been accused of rebellion. The mob had naturally more sympathy for the avowed rebel than for the person who had recommended the payment of tribute. It chose Barabbas; and Jesus was left to undergo the Roman punishment of Crucifixion in company with two malefactors. He refused with some not overkindly words (Luke xxiii. 28–31) the deadening drink of frankincense, myrrh, and vinegar which the ladies of Jerusalem were accustomed to offer to condemned criminals in order that they might pass away in an unconscious state (Sanh. 43a). Whatever had been Jesus' anticipations, he bore the terrible tortures, due to the strain and cramping of the internal organs, with equanimity till almost the last, when he uttered the despairing and pathetic cry "Eloi, Eloi, lama sabachthani?" (the Aramaic form of Ps. xxii. 1, "My God, my God, why hast thou forsaken me?"), which showed that even his resolute spirit had been daunted by the ordeal. This last utterance was in all its implications itself a disproof of the exaggerated claims made for him after his death by his disciples. The very form of his punishment would disprove those claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death; for "He that is hanged is accursed of God" (Deut. xxi. 23), "an insult to God" (Targum, Rashi). How far in his own mind Jesus substituted another conception of the Messiah, and how far he regarded himself as fulfilling that ideal, still remain among the most obscure of historical problems (see Messiah).

Bibliography: Of the enormous literature relating to Jesus it is unnecessary to refer in this place to more than a few of the more recent works, which give in most cases references to their predecessors. On the sources the best work, at any rate in English, still remains E. A. Abbott's *Gospels* in *Encyc. Brit.* On the parallels with rabbinic sources: Lightfoot, *Horæ Talmudicæ* (best ed., Oxford, 1854); A. Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, Göttingen, 1878; G. H. Dalman, *The Words of Jesus*, Edinburgh, 1901. On the life of Jesus the best and most critical recent work is that of O. Holtzmann, *Leben Jesu*, Leipsic, 1901 (Eng. transl. London, 1904). W. Sanday, in Hastings, *Dict. Bible*, s.v., presents a moderate and candid estimate of the various aspects of the life from the orthodox Christian standpoint, and gives a critical bibliography to each section. A similar critical view, with a fuller account of the literature attached to each section, is given by Zöckler in Herzog-Hauck, *Real-Encyc.* s.v. With regard to the relation of the Law to Jesus, the Christian view is expressed by: Bousset, *Jesu Predigt in Ihrem Gegensatz zum Judentum*, Göttingen, 1892; G. H. Dalman, *Christianity and Judaism*, London, 1901. Of Jewish writers on Jesus may be mentioned: G. Solomon, *The Jesus of History*, London, 1880; H. Weinstock, *Jesus the Jew*, New York, 1902; J. Jacobs, *As Others Saw Him*, London, 1895. See also Polemics.

J.

——**In Theology:** Because the Gospels, while containing valuable material, are all written in a polemical spirit and for the purpose of substantiating the claim of the Messianic and superhuman character of Jesus, it is difficult to present an impartial story of his life. Nor is the composite picture of

Jesus drawn from the synoptic Gospels, such as is presented by modern Christian writers and in which the miraculous is reduced to the minimum, an approximation to the real Jesus. The Jesus of history was equally as remote from Paulinian antinomianism as from the antagonism to his own kinsmen which has been ascribed to him; the Pharisees having had no cause to hate and persecute him, nor had they given any cause for being hated by him even if their views differed from his (see New Testament).

It was not as the teacher of new religious principles nor as a new lawgiver, but as a wonder-worker, that Jesus won fame and influence among the simple inhabitants of Galilee in his lifetime; and it was due only to his frequent apparitions after his death to these Galilean followers that the belief in his resurrection and in his Messianic and divine character was accepted and spread. The thaumaturgic and eschatological views of the times must be fully considered, and the legendary lives of saints such as Onias, Ḥanina ben Dosa, Phinehas ben Jair, and Simeon ben Yoḥai in the Talmud, as well as the apocalyptic and other writings of the Essenes, must be compared before a true estimate of Jesus can be formed.

However, a great historic movement of the character and importance of Christianity can not have arisen without a great personality to call it into existence and to give it shape and direction. Jesus of Nazareth had a mission from God (see Maimonides, "Yad," Melakim, xi. 4, and the other passages quoted in Jew. Encyc. iv. 56 *et seq.*, *s.v.* Christianity); and he must have had the spiritual power and fitness to be chosen for it. The very legends surrounding his life and his death furnish proofs of the greatness of his character, and of the depth of the impression which it left upon the people among whom he moved.

Some legends, however, are artificial rather than the natural product of popular fancy. To this category belong those concerning Jesus' birthplace. The fact that Nazareth was his native town—where as the oldest son he followed his father's trade of carpenter (Mark i. 9, vi. 3; comp. Matt. xiii. 55; John vii. 41)—seemed to be in conflict with the claim to the Messiahship, which, according to Micah v. 1 (A. V. 2) (comp. John vii. 42; Yer. Ber. ii. 5a; Lam. R. i. 15), called for Beth-lehem of Judah as the place of his origin; hence, the two different legends, one in Luke i. 26, ii. 4, and the other in Matt. ii. 1–22, where the parallel to Moses (comp. Ex. iv. 19) is characteristic. In support of the Messianic claim, also, the two different genealogies were compiled: the one, in Matt. i. 1–16, tracing Joseph's pedigree through forty-two generations back to Abraham, with a singular emphasis upon sinners and heathen ancestresses of the house of David (comp. Gen. R. xxiii., li., lxxxv.; Ruth R. iv. 7; Naz. 23b; Hor. 10b; Meg. 14b); the other, in Luke iii. 23–38, tracing it back to Adam as "the son of God" in order to include also the non-Abrahamic world. Incompatible with these genealogies, and of pagan origin (see Boeklen, "Die Verwandtschaft der Jüdisch-Christlichen mit der Parsichen Eschatologie," 1902, pp. 91–94; Holtzmann, "Hand-Commentar zum Neuen Testament," 1889, p. 32; Soltau, in "Vierteljahrschrift für Bibelkunde," 1903, pp. 36–40), is the story representing Jesus as the son of the Virgin Mary and of the Holy Ghost (taken as masculine, Matt. i. 20–23; Luke i. 27–35). So also the story of the angels and shepherds hailing the babe in the manger (Luke ii. 8–20) betrays the influence of the Mithra legend (Cumont, "Die Mysterien des Mithra," 1903, pp. 97, 147; "Zeitschrift für die Neutestamentliche Wissenschaft," 1902, p. 190), whereas the legend concerning the prophecy of the two Essene saints, Simeon and Anna, and the bar miẓwah story (Luke ii. 22–39, 40–50) have a decidedly Jewish character.

Legends Concerning His Birth.

From the "Gospel According to the Hebrews" (Jerome, commentary on Matt. iii. 13, 16), it seems that Jesus was induced by his mother and brothers to go to John to be baptized in order to obtain the forgiveness of his sins; his vision, too, is there described differently (comp. Justin, "Dial. cum Tryph." lxxxviii., ciii.; Usener, "Religionsgeschichtliche Untersuchungen," 1889, pp. 1, 47; and Holy Spirit). Genuinely Jewish also is the legend which depicts Jesus as spending forty days with God among the holy "ḥayyot" (not "wild beasts," as rendered in Mark i. 13) without eating and drinking (comp. Ex. xxxiv. 28; Deut. ix. 9); and his encounter with Satan is similar to the one which Moses had in heaven (Pesiḳ. R. xx., based upon Ps. lxviii. 19; comp. Zoroaster's encounter with Ahriman [Zend Avesta, Vend., Fargard, xix. 1–9]) and to Buddha's with Mara (Köppen, "Die Religion des Buddha," 1857, i. 88, and R. Seydel, "Das Evangelium von Jesu," 1882, p. 156).

As Healer and Wonder-Worker.

When, after John's imprisonment, Jesus took up the work of his master, preaching repentance in view of the approach of the kingdom of God (Mark i. 14; Luke i. 79; comp. Matt. iii. 2, iv. 16–17), he chose as his field of operations the land around the beautiful lake of Gennesaret, with Capernaum as center, rather than the wilderness; and he had as followers Peter, Andrew, John, and others, his former companions (John i. 35–51; comp. Matt. iv. 18; Mark i. 16 with Luke v. 1). His chief activity consisted in healing those possessed with unclean spirits who gathered at the synagogues at the close of the Sabbath (Mark i. 32–34; Luke iv. 40). Wherever he came in his wanderings through Galilee and Syria the people followed him (Matt. iv. 23–24; xii. 15; xiv. 14, 34; xv. 30; xix. 1; Mark iii. 10; Luke vi. 17–19), bringing to him the sick, the demoniacs, epileptics, lunatics, and paralytics to be cured; and he drove out the unclean spirits, "rebuking" them (Matt. xvii. 18; Luke iv. 35, 39, 41; ix. 42; comp. "ga'ar" in Zech. iii. 2; Isa. l. 2; Ps. lxviii. 31 [A. V. 30]) with some magic "word" (Matt. viii. 8, 16; comp. "milla," Shab. 81b; Eccl. R. i. 8), even as he "rebuked" the wind and told the sea to stand still (Mark iv. 35 and parallels). At times he cured the sufferers by the mere touch of his hand (Mark i. 25; Matt. viii. 8, ix. 18–25), or by powers emanating from him through the fringes of his garment (*ib.* ix. 20, xiv. 36), or

by the use of spittle put upon the affected organ, accompanying the operation with a whisper (Mark vii. 32, viii. 23; John ix. 1–11; comp. Sanh. 101a; Yer. Shab. xiv. 14d: Loḥesh and Roḳ). By the same exorcismal power he drove a whole legion of evil spirits, 2,000 in number, out of a maniac living in a cemetery (Josephus, "B. J." vii. 6, § 3; Sanh. 65b) and made them enter a herd of swine to be drowned in the adjacent lake (Luke viii. 26–39 and parallels; comp. Ta'an. 21b; Ḳid. 49b; B. Ḳ. vii. 7). It was exactly this Essenic practise which gained for him the name of prophet (Matt. xxi. 11, 46; Luke vii. 16, 39; xxiv. 19; John iv. 19). In fact, by these supernatural powers of his he himself believed that Satan and his hosts would be subdued and the kingdom of God would be brought about (Luke ix. 2, x. 18, xi. 20); and these powers he is said to have imparted to his disciples to be exercised only in connection with the preaching of the kingdom of God (Matt. ix. 35–x. 6; Mark vi. 7; Luke ix. 1–2). They are to him the chief proof of his Messiahship (Matt. xi. 2–19; Luke vii. 21–22). It was as the healer of physical pain that Jesus regarded himself "sent to the lost sheep of the house of Israel"; and in the same spirit he sent forth his disciples to perform cures everywhere, yet always excluding the heathen from such benefits (Matt. x. 6–8, xv. 22–28). Other miracles ascribed to Jesus, such as the feeding of the 5,000 and the 4,000 (Mark vi. 30–46, viii. 1–9, and parallels), have probably been suggested by the miracles of Moses, and the raising of the dead (Luke vii. 11–17, viii. 40–56; John xi. 1–46) by those of Elijah.

While the Essenes in general were not only healers and wonder-workers but also doers of works of charity, there was aroused in Jesus, owing to his constant contact with suffering humanity, a deep compassion for the ailing and the forsaken (Matt. xiv. 14, xv. 32). With this there came to him the consciousness of his mission to bring good tidings to the poor (Luke iv. 16–30, vii. 22) and to break down the barrier which Pharisaism had erected between the Pharisees as the better class of society and the 'Am ha-Areẓ, the publicans and fallen ones (Matt. ix. 10–13, xi. 19, and parallels; Luke vii. 36–50). This was a great departure from Essenism, which, in order to attain a higher degree of pharisaic sanctity, kept its adherents entirely apart from the world, in order that they might not be contaminated by it. Jesus, on the contrary, sought the society of sinners and fallen ones, saying, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance" (Luke v. 31–32; comp. parallels). No wonder that, when performing his miracles, he was believed to be in league with Satan or Beelzebub, the spirit of uncleanness, rather than to be filled with the Holy Spirit (Mark iii. 22 and parallels). This anti-Essenic principle, once announced, emboldened him to allow the very women he had cured to accompany him and his disciples—in sharp contrast to all tradition (Luke viii. 1–3); and they repaid his regard with profound adoration, and subsequently were prominent at the grave and in the resurrection legend.

As Helper of the Poor and Forsaken.

Another departure from pharisaic as well as Essenic practise was his permission to his disciples to eat with unwashed hands. When rebuked he declared: "Whatsoever from without entereth into the man can not defile him, but that which proceedeth out of the man [evil speech], that defileth the man" (Mark vii. 15 and parallels)—a principle which scarcely implied the Paulinian abrogation of the dietary laws, but was probably intended to convey the idea that "the profane can not defile the word of God" (Ber. 22a).

In another direction, also, Jesus in his practises as a physician was led to oppose the rigorists of his day. The old Hasidæan Sabbath laws were extremely severe, as may be seen from the last chapter of the Book of Jubilees; to these the Shammaites adhered, prohibiting healing on Sabbath. But there were also the Hillelites, who accepted liberal maxims, such as "Where a life is at stake the Sabbath law must give way" and "The Sabbath is handed over to you, not you to the Sabbath" (Mek., Ki Tissa). Jesus, following these latter, performed cures on the Sabbath (Mark ii. 27, iii. 1–16, and parallels; Luke xiii. 10–21, xiv. 1–8); but that the Pharisees should on this account have planned his destruction, as the Gospels record, is absurd. In fact, the compilers misunderstood the phrase "The son of man is lord of the Sabbath"—as if this abrogation of the Sabbath were the privilege of the Messiah—as well as the story of the plucking of grain by the disciples, which Luke (vi. 1) alone has preserved more correctly. It was not on the Sabbath, but on the first day of the second Passover week (called δευτεροπρώτη from the Biblical expression "the morrow of the Sabbath," Lev. xxiii. 11–14), when no new corn was allowed to be eaten before some had been offered on the altar, that the disciples of Jesus passed through the field and plucked the new corn, called "ḥadash" in rabbinical literature. In defending their action Jesus correctly referred to David, who ate of the holy bread because he was hungry (I Sam. xxi. 5–7)—an argument which would not at all apply to the Sabbath.

Jesus spoke with the power of the Haggadists—compare, *e.g.*, "the men of little faith" (Soṭah 48b); "the eye that lusts, the hand that sins must be cut off" (Nid. 13b); "no divorce except for fornication" (Giṭ. 90b); "purity like that of a child" (Yoma 22a)—and not like the men of the Halakah (Luke iv. 32; comp. Matt. vii. 29, "not like the scribes"). He often opposed the legalism of the Halakists (Matt. xxiii. 9; Mark vii. 6–23), but he affirmed in forcible and unmistakable language the immutability of the Law (Matt. v. 17–19). The Sermon on the Mount, if this was ever delivered by him, was never intended to supplant the law of Moses, though the compiler of the Gospel of Matthew seeks to create that impression. Nor does any of the apostles or of the epistles refer to the new code promulgated by Jesus. As a matter of fact the entire New Testament teaching is based upon the Jewish Didachè (see Seeberg, "Katechismus der Urchristenheit," 1903, pp. 1–44).

Man of the People; Not a Reformer.

Only in order to be prepared for the kingdom of God, which he expected to come in the immediate

future and during the lifetime of his hearers (Matt. xvi. 28, xxiv. 42–44, xxv. 13), Jesus laid down especial rules of conduct for his disciples, demanding of them a higher righteousness and purity and a greater mutual love than the Pharisees practised (Matt. v. 20, xviii. 4–5). It was the Essenic spirit which dictated a life of voluntary poverty, of abstinence from marriage and domestic life, and of asceticism (Matt. xix. 12, 21–24, 29), as well as that principle of non-resistance to evil which the Talmud finds commendable in "the lovers of God" who "take insult and resent not" and shall in the life to come "shine like the sun" (Shab. 88b).

The Kingdom of God.

The kingdom of God of which Jesus spoke had a decidedly political character, and all the apocalyptic writers so regard it. The Messiah with the twelve judges of the twelve tribes was expected to rule over the land (Matt. xvi. 27, xix. 28); the Judgment Day was to have its tortures of Gehenna for the wicked, and its banquet in Paradise for the righteous, to precede the Messianic time (Matt. viii. 11–12, xviii. 8–9; Luke xiii. 28–29, xiv. 15–24); the earth itself was to produce plenty of grapes and other fruit of marvelous size for the benefit of the righteous, according to Jesus' own statement to John (Papias, in Irenæus, "Adversus Hæreses," v. 33–34).

Often Jesus spoke of the "secrets" of the kingdom of God in allegories and enigmas (not "parables"; see Matt. xiii. 1–52; comp. ii. 35), "dark sayings" hidden from the foundation of the world (Ps. lxxviii. 2; John xvi. 25, 29), because they referred to the kingdom of Satan (Matt. xiii. 39)—that is, Rome—whose end was nigh. Of course such "secrets" were afterward turned into spiritual mysteries, too deep even for the disciples to comprehend, while simple words announcing the immediate nearness of the end were changed into phrases such as "The kingdom of God is within you" (Luke xvii. 21, for "among you"). On the other hand, the rabbinical phrase "the yoke of God's kingdom which liberates from the yoke of the kingdom of the worldly power" (Ab. iii. 5) is spoken of as "my yoke" and declared to be "easy" (Matt. xi. 29); for the allegory of the tares and the wheat (Matt. xiii.) used for the heathen and the Jews in the Judgment Day, comp. Midr. Teh. to Ps. ii. 12. Occasionally political strife, as a means of bringing about the catastrophe, is approved by Jesus (Luke xii. 51–53, xxii. 36; comp. verses 49–50).

Like all the Essenes of his time (Tosef., Men. xiii. 21–23), Jesus was a sworn enemy of the house of the high priest Hanan. His indignation at seeing the Temple hill turned into a poultry- and cattle-market for the benefit of the arrogant hierarchy (Mark xi. 15–18) fired him into action against these "bazaars of the Hananites" (Derenbourg, "Histoire de la Palestine," p. 466), which he called with Jeremiah (vii. 1) "a den of thieves"; he seized the tables of the money-changers and drove their owners out of the Temple. Whether he had then actually claimed for himself the title of Messiah in order to be empowered to act thus, or whether he allowed the band of his followers to call him thus, it is certain that he laid no claim to the Messiahship before his entrance into Jerusalem (see Jew. Encyc. iv. 51, *s.v.* Christianity; Son of Man). According to the more authentic older records (Mark viii. 31, x. 33, xi. 18, xiv. 43, and parallels), he was seized by the high priests and the Sanhedrin, and was delivered over to the Roman authorities for execution. The high priests feared the Roman prefect (John xviii. 14); but the people clung to Jesus (Matt. xxvi. 5; Luke xix. 48, xxi. 38, xxiii. 27), and lamented over his death (Luke xxiii. 48). Later "the Pharisees" were added to the list of the persecutors of Jesus (Matt. xxii. 15; Mark xii. 13; John xviii. 3; and elsewhere), and the guilt of shedding his blood was laid upon the Jews, while the bloodthirsty tyrant Pontius Pilate was represented as having asserted Jesus' innocence (Matt. xxvii. 24; John xviii. 28–xix. 16). The term "heathen" or "Romans" was changed into "sinners" or "men" (Mark ix. 31, xiv. 41, and parallels), and the charge of rebellion against Rome with the implied instigation to refuse the tribute (Luke xxiii. 2) was put into the mouth of the Jewish authorities, whereas Jesus is represented as having declared: "My kingdom is not of this world" (John xviii. 36) and "Render to Cæsar the things that are Cæsar's" (Mark xii. 13–17 and parallels).

His Death.

The story of the resurrection of Jesus is the natural consequence of the belief of his followers in his miraculous powers as the subduer of Satan. Indeed, it is stated that it was not he alone who arose from the grave, but that many saints arose with him (Matt. xxvii. 52) just as many saints in Jewish folk-lore overcame death (Shab. 55b; Mas. Derek Erez, i.); and resurrection is the proof of the working of the Holy Spirit (Soṭah xv. 15; Cant. R., Introduction, 9; see Resurrection). The disciples and the women who had been his constant companions when he was alive beheld him in their entranced state as partaking of their meals and heard him address to them instruction and argumentation (Matt. xxviii. 9, 18–20; Luke xxiv. 27–49; John xx. 15–xxi. 23). Many apparitions of Jesus after his death were in the course of time related as having taken place during his lifetime. Thus the strange stories of his walking at night as a spirit upon a lake (Matt. xiv. 24–36; Luke ix. 28–36; and parallels), of his transfiguration and conversation with Moses and Elijah (Matt. xvii. 1–13), and others became current in those credulous times when all the Apostles had their visions and direct communications from their master, whom they beheld as "the Son of Man in the clouds" waiting for "his return with myriads of angels" to take possession of this earth. And so it came about that, consciously or unconsciously, the crystallized thought of generations of Essenes and entire chapters taken from their apocalyptic literature (Matt. xxiv.–xxv.) were put into the mouth of Jesus, the acme and the highest type of Essenism.

The Resurrection.

It was not the living but the departed Jesus that created the Church with Peter as the rock (Matt. xvi. 18); while, according to the Jewish Haggadah, Abraham was made the rock upon which God built His kingdom (Yalḳ., Num. 766). See Lord's Prayer; Lord's Supper; Sermon on the Mount.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 281–314; F. Nork, *Rabbinische Quellen Neu-Testamentlicher Stellen*, Leipsic, 1839; August Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, Göttingen, 1872.

K.

——**In Jewish Legend:** The Jewish legends in regard to Jesus are found in three sources, each independent of the others—(1) in New Testament apocrypha and Christian polemical works, (2) in the Talmud and the Midrash, and (3) in the life of Jesus ("Toledot Yeshu'") that originated in the Middle Ages. It is the tendency of all these sources to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death. In view of their general character they are called indiscriminately legends. Some of the statements, as that referring to magic, are found among pagan writers and Christian heretics; and as the Ebionites, or Judæo-Christians, who for a long time lived together with the Jews, are also classed as heretics, conclusions may be drawn from this as to the origin of these legends.

It ought also to be added that many of the legends have a theological background. For polemical purposes, it was necessary for the Jews to insist on the illegitimacy of Jesus as against the Davidic descent claimed by the Christian Church. Magic may have been ascribed him over against the miracles recorded in the Gospels; and the degrading fate both on earth and hereafter of which the legends speak may be simply directed against the ideas of the assumption and the resurrection of Jesus. The Jewish legends relating to Jesus appear less inimical in character when compared with the parallel passages which are found in pagan authors and Christian sources, more especially as such legends are fixed and frequently occurring themes of folk-lore; and imaginations must have been especially excited by the historical importance which the figure of Jesus came to have for the Jews.

The earliest authenticated passage ascribing illegitimate birth to Jesus is that in Yeb. iv. 3. The mysterious phrase ("that man") cited in this passage as occurring in a family register which R. Simeon ben Azza is said to have found seems to indicate that it refers to Jesus (see Derenbourg in "R. E. J." i. 293), and here occur also the two expressions so often applied to Jesus in later literature—איש פלוני (= "that anonymous one," the name of Jesus being avoided) and ממזר (= "bastard"; for which in later times אותו איש was used). Such a family register may have been preserved at Jerusalem in the Judæo-Christian community.

The Jews, who are represented as inimical to Jesus in the canonical Gospels also, took him to be legitimate and born in an entirely natural manner. A contrary statement as to their attitude is expressed for the first time in the "Acts of Pilate" ("Gospel of Nicodemus," ed. Thilo, in "Codex Apoc. Novi Testamenti," i. 526, Leipsic, 1832; comp. Origen, "Contra Celsum," i. 28). Celsus makes the same statement in another passage, where he refers even to a written source (ἀναγέγραπται), adding that the seducer was a soldier by the name of Panthera (*l.c.* i. 32). The name "Panthera" occurs here for the first time; two centuries later it occurs in Epiphanius ("Hæres." lxxviii. 7), who ascribes the surname "Panther" to Jacob, an ancestor of Jesus; and John of Damascus ("De Orthod. Fide." iv., § 15) includes the names "Panther" and "Barpanther" in the genealogy of Mary. It is certain, in any case, that the rabbinical sources also regard Jesus as the "son of Pandera" (פנתירא, פנדירא, פנדרא), although it is noteworthy that he is called also "Ben Ṣtada" (בן סטרא) (Shab. 104b; Sanh. 67a).

Birth of Jesus.

It appears from this passage that, aside from Pandera and Ṣtada, the couple Pappus b. Judah and Miriam the hairdresser were taken to be the parents of Jesus. Pappus has nothing to do with the story of Jesus, and was only connected with it because his wife happened to be called "Miriam" (= "Mary"), and was known to be an adulteress.

The one statement in which all these confused legends agree is that relating to the birth of Jesus. Although this is ascribed only to the Jews, even in Celsus, the Jews need not necessarily be regarded as its authors, for it is possible that it originated among heretics inimical to Jesus, as the Ophites and Cainites, of whom Origen says "they uttered such hateful accusations against Jesus as Celsus himself did" ("Contra Celsum," iii. 13). It is probable, furthermore, that the accusation of illegitimacy was not originally considered so serious; it was ascribed to the most prominent personages, and is a standing motive in folk-lore (Krauss, "Leben Jesu," p. 214).

The incident of Jesus concerning the dispute with the Scribes was copied by the rabbinical sources (Kallah 18b [ed. Venice, 1528, fol. 41c]; comp. N. Coronel, "Comment. Quinque," p. 3b, Vienna, 1864, and "Batte Midrashot," ed. Wertheimer, iii. 23, Jerusalem, 1895). All the "Toledot" editions contain a similar story of a dispute which Jesus carried on with the Scribes, who, on the ground of that dispute, declared him to be a bastard. Analogous to this story are numerous tales of predictions by precocious boys.

Sojourn in Egypt.

The sojourn of Jesus in Egypt is an essential part of the story of his youth. According to the Gospels he was in that country in his early infancy, but Celsus says that he was in service there and learned magic; hence he was there in early manhood. This assumption may serve to throw more light on the obscure history of Jesus than the account found in the Gospels. The Talmud also says that Jesus was in Egypt in early manhood. R. Joshua b. Peraḥyah is said to have fled with his pupil Jesus to Alexandria in order to escape the persecutions of the Jewish king Yannai (103–76 B.C.); on their return Jesus made a remark on the not faultless beauty of their hostess, whereupon R. Joshua excommunicated him; and when Jesus approached him again and was not received he set up a brick for his god, and led all Israel into apostasy (Sanh. 107b; Soṭah 47a; Yer. Ḥag. 77d). This account is supplemented by the statement, made on the assumption that Ben Ṣtada is identical with Ben Pandera, that Ben Ṣtada brought magic from Egypt (Shab. 104b). The story that Joshua b. Peraḥyah, a contemporary of Simeon b. Sheṭaḥ, was the teacher of Jesus, is not clearly stated in the various "Toledot"; it is said

merely that Jesus was named after this brother of his mother. The assumption that Joshua b. Peraḥyah was the uncle of Jesus is confirmed by Ḳirḳisani, who wrote about 937 a history of Jewish sects (ed. Harkavy, § 1, St. Petersburg, 1894; comp. "J. Q. R." vii. 687). The references to Yannai, Salome Alexandra, and Joshua b. Peraḥyah indicate that according to the Jewish legends the advent of Jesus took place just one century before the actual historical date; and some medieval apologists for Judaism, as Naḥmanides and Salman Ẓebi, based on this fact their assertion that the "Yeshu'" mentioned in the Talmud was not identical with Jesus; this, however, is merely a subterfuge.

Jesus as Magician.

According to Celsus (in Origen, "Contra Celsum," i. 28) and to the Talmud (Shab. 104b), Jesus learned magic in Egypt and performed his miracles by means of it; the latter work, in addition, states that he cut the magic formulas into his skin. It does not mention, however, the nature of his magic performances (Tosef., Shab. xi. 4; Yer. Shab. 13d); but as it states that the disciples of Jesus healed the sick "in the name of Jesus Pandera" (Yer. Shab. 14d; 'Ab. Zarah 27b; Eccl. R. i. 8) it may be assumed that its author held the miracles of Jesus also to have been miraculous cures. Different in nature is the witchcraft attributed to Jesus in the "Toledot." When Jesus was expelled from the circle of scholars, he is said to have returned secretly from Galilee to Jerusalem, where he inserted a parchment containing the "declared name of God" ("Shem ha-Mefoṛash"), which was guarded in the Temple, into his skin, carried it away, and then, taking it out of his skin, he performed his miracles by its means. This magic formula then had to be recovered from him, and Judah the Gardener (a personage of the "Toledot" corresponding to Judas Iscariot) offered to do it; he and Jesus then engaged in an aerial battle (borrowed from the legend of Simon Magus), in which Judah remained victor and Jesus fled.

The accusation of magic is frequently brought against Jesus. Jerome mentions it, quoting the Jews: "'Magum vocant et Judæi Dominum meum'" ("Ep. lv., ad Ascellam," i. 196, ed. Vallarsi); Marcus, of the sect of the Valentinians, was, according to Jerome, a native of Egypt, and was accused of being, like Jesus, a magician (Hilgenfeld, "Ketzergesch." p. 370, Leipsic, 1884). There were even Christian heretics who looked upon the founder of their religion as a magician (Fabricius, in "Codex Apocr. Novi Testamenti," iii. 396), and public opinion at Rome accused all Christians of magic (W. M. Ramsay, "The Church in the Roman Empire Before A.D. 170," pp. 236, 392, London, 1897). The Apostles were regarded in the same light ("Acta Petri et Andreæ," ed. Bonnet, § 8). Neither this accusation nor that concerning the birth of Jesus is found in the canonical Gospels, but it occurs in the apocryphal accounts; *e.g.*, "Gesta Pilati," ii. 1; "Acta Pilati," version B, ii. 3, iii. 1; *ib.* i. 1 (*μαγείαι*; comp. *γόης ἐστιν* = "he is a magician"); *ib.* in ed. Tischendorf, 2d ed., p. 216, "maleficus est"; *ib.* p. 338 ("Zeit. für die Neutest. Wissenschaft," 1901, iii. 94), with which comp. "veneficus" = "poisoner" ("Evang. Infantiæ Arab." ed. Thilo, § 36). Somewhat different is the accusation that Jesus imposed upon the people and led them astray (comp. Bischoff, "Ein Jüdisch-Deutsches Leben Jesu," p. 20, Leipsic, 1895: מרמה, often also מתעה, and in the Greek texts *πλανός, λαοπλανός*; comp. *πλανᾷ τὸν ὄχλον* = "he deceives the people"; John vii. 12). As Balaam the magician and, according to the derivation of his name, "destroyer of the people," was from both of these points of view a good prototype of Jesus, the latter was also called "Balaam."

The Disciples of Jesus.

Celsus (i. 62) says there were ten or eleven apostles. A passage of the Talmud (Sanh. 43a) ascribes five disciples to Jesus: "Matthai" (Matthew), "Nakai" (Luke), "Nezer" (Nazarene, a general designation for Christian in antiquity), "Boni" (probably the Nicodemus mentioned by John), and "Thoda" (Thaddæus). The following are mentioned in the "Toledot" (Huldricus, p. 35): "Simeon" (Peter), "Matthia" (Matthew), "Elikum" (Luke), "Mordecai" (Mark), "Thoda" (Thaddæus), and "Johannos" (John)—that is, the four evangelists plus Peter and Thaddæus. Paul is mentioned in another connection, and (p. 48) Judas "the betrayer": it is to be noted that the last-named does not occur at all in Talmudic legends. The Twelve Apostles are mentioned in other versions of the "Toledot" (ed. Wagenseil, p. 19; ed. Bischoff, p. 21), while still other versions frequently mention a following of 300, 310, 320, 330 men. It is especially striking that all these disciples are described as eminently wise and learned, while according to Celsus (i. 63, ii. 46) the disciples of Jesus were common men, toll-keepers and seamen, an assumption that agrees to some extent with the canonical Gospels.

The Doctrines of Jesus.

In all the editions of the "Toledot" the doctrine of Jesus is summed up in the statements that he was the son of God, born of a virgin mother, a descendant of David and the promised Messiah; this he proved from passages of Scripture, in the rabbinic-Talmudic manner. In connection with these statements he is also represented as engaging in disputations with Jewish scholars. The only specifically Christian doctrine mentioned by the Talmud is (Shab. 116a, b) that the law of Moses has been annulled and the Gospels put in its place—the well-known Christian doctrine of the abrogation of the Law; the saying of Jesus, "I have not come to take away the law of Moses, but to add to it," is also cited (*ib.*). In the "Toledot" the doctrine of abrogation is put into the mouth of Peter, and the latter, secretly intending to separate the Christians from the community in the interest of the Jews, promulgates the following tenets: Jesus suffered the pain and punishment of death in order to redeem from hell those that believe in him (comp. I Cor. xv. 26, 55); believers shall not hurt the Jews (comp. Acts iii. 26); one who deserves to be accompanied one mile only shall be accompanied two miles; both cheeks shall be offered if one cheek has been struck (comp. Matt. v. 39–41); instead of the Sabbath, Sunday shall be kept holy; Easter shall be celebrated instead of the Passover, Pentecost instead of the Feast of Weeks, etc.; circumcision is abrogated, and the dietary laws annulled. All these doctrines

are merely external, while the essential points of the teachings of Jesus are hardly alluded to.

Jesus performed all his miracles by means of magic, as stated above. These miracles are not specified in the Talmud, but they are in the "Toledot"; they are partly such as are mentioned in the Gospels, as the healing of the halt, blind, and leprous, and are somewhat different in nature, though based on the Gospels, as the story of Jesus walking on the sea on a heavy millstone ("Toledot"—ed. Wagenseil, p. 14; ed. Huldricus, p. 43; ed. Bischoff, p. 25; MS. Adler, in Krauss, "Leben Jesu," p. 119; comp. Matt. xiv. 25, xviii. 6). Other miracles are derived from apocryphal accounts, as the story that Jesus fashioned birds from clay or marble and put life into them; this occurs also in the "Gospel of Thomas," in "Evang. Infantiæ Arab." § 36 (Thilo, *ib.* i. 111), and in the Koran. These legends are much amplified in the later "Toledot," although the substance remains the same.

Trial and Death of Jesus.

The Talmudic account of the manner of executing a person guilty of leading the people astray (Sanh. 67a) would be of signal historical importance if it were certain that it referred to Jesus. The proceeding against one who incites others to deny the religion of their fathers consists in convicting him of his guilt by means of concealed witnesses, as follows: The accused is placed in an inner room with a light, so that witnesses unknown to him and watching him from an outer room can see and hear him clearly. Then a companion says to him: "Tell me again what you told me in confidence [in regard to renouncing our religion]." If he does so, the other replies: "How could we leave our God in heaven and serve idols?" If he recants now, it is well; but if he says, "It is our duty and we must do it," then the witnesses outside take him into court and he is stoned. "Thus they did with Ben Ṣṭada at Lydda, who was hanged on the eve of the Passover." This passage refers to Jesus only if he is regarded as identical with Ben Ṣṭada; this can hardly be assumed in view of the reference to Lydda. The frequently repeated statement that Jesus was condemned for inciting to apostasy (מסית ומדיח) is based on Sanh. 43a; there is added the entirely improbable statement that forty days before the condemnation of Jesus a herald called upon any one who could say anything in his favor to come forward and testify, but that no one appeared.

The proceeding is related very differently in the "Toledot"; although the several editions of the same differ in detail they agree in substance. The following account is found in a rather old edition (see Krauss, *l.c.* pp. 43 *et seq.*). The scholars of Israel took Jesus into the synagogue of Tiberias and bound him to a pillar; when his followers came to liberate him, a battle occurred in which the Jewish party was worsted and his disciples took him to Antiochia. On the eve of Passover he entered Jerusalem riding on an ass (comp. Matt. xxi. 4–17), disguised—according to several editions—so that his former disciple Judas had to betray him in order to secure his seizure. He was executed on the eve of the Passover festival, which was also the eve of the Sabbath. The executioners were not able to hang him upon a tree, for he had conjured all trees, by means of the name of God, not to receive him, and therefore they all broke; he was finally received by a large cabbage-stalk (comp. Targ. Sheni to Esth. vii. 9). He was buried on the same day, in conformity with the Law, and the apostates, his disciples, wept at his tomb.

The Resurrection.

According to the "Toledot" his disciples sought for his body in the tomb, but being unable to find it they used the incident as proof before Queen Helena that he who had been slain had ascended into heaven. It then appeared that a man—sometimes called "Judas the Gardener" (Judas Iscariot), sometimes, indefinitely, the "master of the garden"—had taken the body out of the grave, used it as a dam to keep the water out of his garden, and had flooded the tomb. Then there was joy again in Israel; the body was taken before the queen at Jerusalem, and the Christians were shamed. Three points deserve notice in this account: (1) The fact that the body was stolen. According to Matt. xxvii. 64, the Pharisees asked Pilate to guard the tomb so that the disciples might not steal the body and say that Jesus had ascended into heaven; but when the report was nevertheless circulated that Jesus had ascended, the Pharisees bribed the soldiers to say that the body had been stolen by the disciples (Matt. xxviii. 13). The "Gospel of Nikodemus," § 13 (Thilo, *ib.* i. 616), adds that the Jews still persisted in this statement. A similar story is known to Justin ("Dial. cum Tryph." § 108; comp. § 17) and Eusebius ("Hist. Eccl." ch. iv. 18), while in the pseudo-Clementine "Recognitiones" (i., § 42) this assertion is ascribed to "others" (probably the Jews). (2) The statement of the theft of the body and the statement of the gardener who was afraid that the multitude of disciples might destroy his lettuce-beds were both known to Tertullian ("De Spectaculis," § 30). (3) The insult offered to the body in the streets of Jerusalem is alluded to in the Koran (see below).

It is clear, therefore, that the Jewish legends deny the resurrection of Jesus; the halakic assertion that Balaam (*i.e.*, the prototype of Jesus) had no part in the future life must also be especially noted (Sanh. x. 2). It is further said: "The pupils of the recreant Balaam inherit hell" (Abot v. 19). Jesus is accordingly, in the following curious Talmudic legend, thought to sojourn in hell. A certain Onḳelos b. Ḳaloniḳos, son of Titus' sister, desired to embrace Judaism, and called up from hell by magic first Titus, then Balaam, and finally Jesus, who are here taken together as the worst enemies of Judaism. He asked Jesus: "Who is esteemed in that world?" Jesus said: "Israel." "Shall one join them?" Jesus said to him: "Further their well-being; do nothing to their detriment; whoever touches them touches even the apple of His eye." Onḳelos then asked the nature of his punishment, and was told that it was the degrading fate of those who mock the wise (Giṭ. 56b–57a). This most revolting passage was applied in the Middle Ages to another Jesus (*e.g.*, by R. Jehiel, in the Paris disputation; "Wikkuaḥ," p. 4, Thorn, 1873). A parallel to the story is found in the statement of the "Toledot" that when Judas found he could not touch Jesus in any way in the

aerial battle, he defiled him. This feature naturally especially angered Christians (see Wagenseil, "Tela Ignea Satanæ," p. 77). According to a passage in the Zohar (Steinschneider, "Polemische Litteratur," p. 362) the same degrading fate is meted out to both Jesus and Mohammed.

Legends regarding Jesus are found in Mohammedan folk-lore. Although the innocence of Mary is most emphatically asserted, there are such striking parallels to Jewish legends that this material must certainly have been taken from Judaism into the Koran. In that work, also, it is stated that Jesus formed birds out of clay and endowed them with life (sura iii. 43); both the Koran and Jalal al-Din (in Maracci, "Refutatio Alcorani," fol. 114b, Patavii, 1698) refer to the peculiar clothing worn by the disciples of Jesus; and in Ibn Said (Maracci, *l.c.* fol. 113b) is found the statement that the body of Jesus was dragged with ropes through the streets.

The cardinal point in the Jewish legends concerns the birth of Jesus. This question is discussed by both the Samaritans ("Chronique Samaritaine," ed. Neubauer, p. 18, Paris, 1873) and the Karaites, as may be seen in a recently published passage from the work of the Karaite Judah Hadassi ("J. Q. R." viii. 440). Other essential points are that Jesus performed his miracles by conjuring with the name of God (*ib.* viii. 436), and the legend appended to the "Toledot" editions regarding the finding of the cross (*ib.* viii. 438). The Karaites, however, had their own "Toledot." Meswi al-'Akkbari, the founder of a Karaite sect, engaged in similar polemics against the Christian doctrines ("R. E. J." xxxiv. 182).

Karaites and Samaritans.

The Jewish legends referring to Jesus can not be regarded as originally purely Jewish, because the Christian Antichrist legends also make use of them. The Antichrist is born of a wandering virgin, the latter being, according to one version, a Danitic, hence Jewish, woman, while the father belongs to the Latin race (corresponding to the Roman soldier Panthera). Similar details are found in the Armilus legend (Bousset, "Der Antichrist," p. 99, Göttingen, 1895; Krauss, "Das Leben Jesu," p. 216).

Antichrist Legends.

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G. S. Kr.

JESUS B. PHABI: High priest (*c.* 30 B.C.). He was deposed by Herod the Great, his office being given to Simon, the son of Boethus, the king's father-in-law (Josephus, "Ant." xv. 9, § 3). Jesus' father's name in this passage of Josephus (ed. Niese) has the form Φοαβί; the same name was borne by the high priests Ishmael b. Phabi I. (*c.* 15 C.E.) and II. (*c.* 60 C.E.), and is found in rabbinical works (also פאבי, פיאבי, פואבי).

The name is probably Egyptian (see Parthey, "Aegyptische Personennamen," *s.v.* Φαβίς); hence the many variants in Greek as well as in Hebrew texts. It follows from this that Jesus b. Phabi was a native of Egypt, like his predecessor Hananeel (Parah iii. 5) and his successor Simon, who was of the family of the Boethusians.

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G. S. Kr.

JESUS SIRACH. See Sirach.

JESUS BEN ZAPPHA (perhaps **Zopha**; compare I Chron. vii. 35): General (στρατηγός) of Idumæa in the first century, appointed by the revolutionary government of Jerusalem after Cestius Gallus had been driven away. Jesus' companion was Eleazar b. Neos; and both belonged to high-priestly families (Josephus, "B. J." ii. 20, § 4). Niger of Peræa, who had been until then governor of Idumæa, was commanded to place himself under the orders of the two generals (*ib.*). Jesus is perhaps identical with a former high priest of the same name, who, together with other nobles, fled from Jerusalem to the Romans shortly before the destruction of the Temple (*ib.* vi. 2, § 2).

G. S. Kr.

JETHRO (יתרו; **Jether** [יתר] in Ex. iv. 18).—**Biblical Data:** Priest of Midian and father-in-law of Moses (Ex. iii. 1 *et al.*). In the account of the marriage of his daughter Zipporah to Moses (Ex. ii. 16–21), he is called "Reuel" (רעואל = "God is his friend"; see also Hobab). Happening one day to be at the well where Jethro's daughters were drawing water for their flocks, Moses had occasion to defend them against some shepherds who attempted to drive them away. Jethro, out of gratitude, gave him his daughter Zipporah. After Moses and the Israelites had crossed the Red Sea Jethro went to Moses with the latter's wife and two sons (Ex. xviii. 1–5). When Moses told Jethro of all the miracles done for the Israelites by Yhwh, Jethro, rejoicing, exclaimed, "Now I know that the Lord is greater than all gods," and offered burnt offerings and sacrifices. Jethro advised Moses to appoint deputies to assist him to judge the Israelites and render his burdens lighter. After this Jethro returned to his own country (Ex. xviii. 8–27).

E. G. H. M. Sel.

——**In Rabbinical Literature:** The different names of Jethro puzzled the Talmudists: some thought that his real name was "Hobab," and that Reuel was his father (see Hobab); others thought that his name was "Reuel," interpreting it "the friend of God" (see Jethro—Biblical Data, and comp. the view of some modern scholars, who hold that his name was "Reuel," and that "Jethro" was a title, "his Excellency"). According to Simeon b. Yoḥai, he had two names, "Hobab" and "Jethro" (Sifre, Num. 78). It is, however, gen-

erally accepted that he had seven names: "Reuel," "Jether," "Jethro," "Hobab," "Heber," "Keni" (comp. Judges i. 16, iv. 11), and "Putiel"; Eleazar's father-in-law (Ex. vi. 25) being identified with Jethro by interpreting his name either as "he who abandoned idolatry" or as "who fattened calves for the sake of sacrifices to the idol" (Ex. R. xxvii. 7; Mek., Yitro, 'Amalek, 1; Tan., Shemot, 11; comp. Targ. pseudo-Jonathan to Ex. vi. 25 and Soṭah 44a).

His Names.

Jethro together with Balaam and Job was consulted by Pharaoh as to the means for exterminating the children of Israel; and as he dissuaded Pharaoh from his design, he was recompensed in that his descendants, the Rechabites, sat with the Sanhedrin in the Temple (Sanh. 106a; Ex. R. i. 12; comp. I Chron. ii. 55). In Ex. R. xxvii. 5 it is said that Jethro and Amalek were consulted by Pharaoh, and that both advised him to throw the male children into the river; but, seeing that Amalek was excluded from both this and the future life (comp. Ex. xvii. 14), Jethro repented.

R. Joshua and R. Eleazar ha-Moda'i disagree as to Jethro's position in Midian: according to one, the words "kohen Midyan" mean that he was the priest of Midian; according to the other, "prince of Midian" (Mek. *l.c.*; Ex. R. xxvii. 2). The opinion that Jethro was a priest is met with in Ex. R. i. 35 and in Tan., Yitro, 5. It is further said (Ex. R. *l.c.*) that Jethro, having remarked that the worship of an idol was foolish, abandoned it. The Midianites therefore excommunicated him, and none would keep his flocks; so that his daughters were compelled to tend them and were ill-treated by the shepherds. This, however, is in conflict with another statement, to the effect that Jethro gave his daughter Zipporah to Moses on condition that their first son should be brought up in the worship of idols, and that Moses swore to respect this condition (Mek. *l.c.*; Yalḳ., Ex. 169).

Whether Jethro went to the wilderness before or after the Torah was given, and consequently what it was that induced him to go to the wilderness, are disputed points among the Rabbis (Zeb. 116a; Yer. Meg. i. 11; Mek. *l.c.*). According to some, it was the giving of the Torah; according to others, the crossing of the Red Sea dry-shod, or the falling of the manna.

The manner in which Jethro announced his arrival to Moses is also variously indicated. According to R. Eliezer, Jethro sent a messenger; according to R. Joshua, he wrote a letter and tied it to an arrow which he shot into the camp. Moses did not go out alone to meet his father-in-law; but was accompanied by Aaron, Nadab, Abihu, and the seventy elders of Israel, in order to honor Jethro. Some say that even the Shekinah itself went out to meet him (Mek. *l.c.*; Tan., Yitro, 6). The words "wa-yiḥad Yitro" (Ex. xviii. 9), generally translated "and Jethro rejoiced," are interpreted by the Talmudists as "he circumcised himself"; or "he felt a stinging in his flesh"; that is to say, he was sorry for the loss of the Egyptians, his former coreligionists. By an interchange of the ח with the ה, the phrase would read "wa-yihad," meaning "he became a Jew" (Tan., Yitro, 5).

Honored by Moses.

Jethro was the first to utter a benediction (ברוך) to God for the wonders performed by Him for the Israelites (comp. Ex. xviii. 10). Such a thing had not been done either by Moses or by any of the Israelites (Sanh. *l.c.*; Mek. *l.c.* 2). Jethro knew that YHWH was greater than all the gods (comp. Ex. xviii. 11), because he had previously worshiped all the idols of the world (Mek. *l.c.*; Tan. *l.c.*); but at the same time he did not deny to idols all divine power (Yalḳ., Ex. 269). According to R. Joshua, Moses purposely sent Jethro away in order that he should not be present at the revelation of the Law (comp. Ex. xviii. 27, Hebr.).

S. S. M. SEL.

JEW (The Word): Up to the seventeenth century this word was spelled in Middle English in various ways: "Gyu," "Giu," "Gyw," "Iu," "Iuu," "Iuw," "Ieu," "Ieuu," "Ieuz," "Iwe," "Iow," "Iewe," "Ieue," "Iuc" ("Ive"), "Iew," "Jew." All these forms were derived from the Old French "Giu," which was earlier written "Juieu," derived from the Latin accusative "Judæum" with the elision of the letter "d." The Latin form "Judæus" was derived from the Greek Ἰουδαῖος; and this in turn from the Aramaic יְהוּדָאי, corresponding to the Hebrew יְהוּדִי, a gentilic adjective from the proper name "Judah," seemingly never applied to members of the tribe, however, but to members of the nationality inhabiting the south of Palestine (Jer. xliii. 9). It appears to have been afterward extended to apply to Israelites (II Kings xvi. 3) in the north. The English word is met with in the plural form as early as 1175, in the Lambert "Homilies"; in earlier English the form "Iudea," derived from the place-name "Iudea," is found in the Anglo-Saxon Gospels (John xviii. 35) of about the year 1000. Ormin, about 1200, uses the form "Judeow," derived from Old High German "Judeo," from which the modern German "Jude" is also derived.

In the Old Testament the term "Jew" appears to be applied to adherents of the worship of YHWH as conducted at Jerusalem after the Exile: it is thus used in the late Book of Esther. In more modern usage the word is often applied to any person of the Hebrew race, apart from his religious creed. At one time during the emancipation era there was a tendency among Jews to avoid the application of the term to themselves; and from 1860 onward the words "Hebrew" and "Israelite" were employed to represent persons of Jewish faith and race, as in the titles "Alliance Israélite Universelle" and "United Hebrew Charities." At the present time the name "Jew" is being more commonly employed.

The word is sometimes used as an adjective, as in "Jew Bill," "Jew boy," etc.; frequently in special combinations, as in "Jew-baiting," corresponding to the German "Juden Hetze," and in "Jew bail," insufficient bail; but more often in the genitive, as "Jew's eye," a proverbial expression for something very valuable, used by Shakespeare ("Merchant of Venice," Act II., Scene V., line 43); "Jews' houses," remains of ancient smelting-furnaces in Cornwall; "Jews' tin," lumps of tin found in the "Jews' houses." The term occurs in very many names of

plants, as "Jews'-apple," the egg-plant (*Solanum esculentum*); "Jew-bush" (*Pedilanthus tithymaloides*); "Jews'-myrtle," butchers'-broom; "Jews' frankincense," a plant of the genus *Styrax*; "Jews'-mallow" (*Corchorus olitorius*), a plant of the linden family; "Jews'-thorn," the Christ's-thorn.

Of the several terms derived from the word "Jew" the only derivations in common use are "Jewess," "Jewish," and JEWRY; but there are several curious more or less obsolete forms, as "Jewhead" (1300), "Jewhood" (Carlyle), "Jewishness," "Jewdom," "Jewism," and "Jewship," all used for the religious system of the Jews, as well as "Jewling," used by Purchas (1613) for a small or young Jew. As adverbs are used "Jewishly" and "Jewly" (Wyclif, 1382). In more modern English the adjectival and adverbial derivations are from the original Latin form—"Judaic," "Judaical" (rare), "Judaically," radically connected with the word "Judaism." The chief derivations, however, "Judaizer," "Judaist," and "Judaistic," with the verb "Judaize" and the noun "Judaization," refer rather to Jewish tendencies in the Christian Church than to any specifically Jewish characteristics.

Special classes of Jews have often specific names; thus, in the Caucasus, "Bergjuden"; those in Maga, near Shemachi, "Biki." Those of Jamaica used to be called "Smouse Jews" (H. Adams, "History of the Jews," p. 459); those of northwest Africa are termed DAGGATUN and "Riff Jews"; while those who have nominally left Judaism have often special names, such as MARANOS, "Chuctas," "Anusim," "Maimin," "Jedid al-Islam," and CRYPTO-JEWS. Symbolic epithets for the Jews are: "Chosen People," "People of the Book" (supposed to be derived from Mohammed, who, however, used the term "Peoples of a Book" (or Scripture) as applying equally to Jews, Christians, and Sabeans), "Peculiar People" (comp. M. Ḳ. 16b), "Israel," "Jeshurun," "Keneset Yisrael," "Dove" (comp. D. Kohan, "Yonah," in "Ha-Asif," 1889, v.), "The Nation," "The Race," "The Lily" (comp. Cant. v. 13).

Slang names, given to the Jews by their opponents, also occur, as "Sheeny" in English, "Zit" in Russian, "Youtre" in French. Among Russian Jews a distinction is made between "Yehudi," a Jew of German origin, and "Yid," one of Russian or Lithuanian extraction.

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J.

JEW, THE: Jewish monthly whose avowed object finds expression in its subtitle as "being a defense of Judaism against all adversaries, and particularly against the insidious attacks of Israel's advocate." It was published in New York city and edited by Solomon H. Jackson from March 1, 1823, to March 1, 1825. "The Jew" was the first Jewish periodical published in the United States, and was aimed against Christian conversionists.

G. A. M. F.

JEW BILL. See ENGLAND.

JEW OF MALTA. See BARABAS.

JEWELL, JACOB: Owner of the largest traveling circus in England; died Sept., 1884; tenant, under W. Holland, of North Woolwich Gardens for about fifteen years. Jewell attended the English and Continental fairs for more than sixty years.

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J.

JEWESSES: Anthropologically considered, Jewesses present certain distinctive physiognomic and epidermic characteristics marking them off from the male members of their race. It has been observed that as a rule they show the Jewish type of feature and expression more markedly. Investigation appears to have developed the fact that their skin is darker than that of the men, while their hair is lighter (Fishberg, in "American Anthropologist," 1903, pp. 92-93). Combining the two factors, it is found that 58.39 per cent of Jewesses are brunettes as against 66.82 per cent of male Jews. On the other hand, Jewesses seem to be less afflicted with color-blindness (see EYES). They are superior in keenness of sight (Jacobs and Spielman, in "Journal of the Anthropological Institute," xix. 80), but inferior in all other anthropological measurements. It would also appear that the "custom of women" (Gen. xxxi. 35) appears earlier among Jewesses than among other European females (see NIDDAH).

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J.

JEWISH ABEND-POST: Yiddish newspaper, issued daily except Saturday and Jewish holidays, established in New York Feb. 3, 1899, by Jacob Saphirstein and Joseph L. Rosenbaum; now (1904) published by the Jewish Press Publishing Company. Its first editor was George Selikovich; and among its chief collaborators have been Philip Krantz, Ḥayyim Malitz, Jacob Magidoff, and M. Seifert. N. M. Shaikevich, the Yiddish novelist, has written for it several long serial stories. Its weekly edition, the "Jewish Journal," first appeared May 26, 1899.

G. P. WI.

JEWISH ADVANCE. See LEESER, ISAAC; PERIODICALS.

JEWISH ADVOCATE. See PERIODICALS.

JEWISH CHRONICLE, THE: Oldest and most influential Anglo-Jewish newspaper; published in London, England; next to the "Allgemeine Zeitung des Judenthums," the oldest Jewish newspaper in existence. It first appeared Nov. 12, 1841, under the editorship of D. Meldola and M. Angel, in quarto, which was soon changed to octavo. On Oct. 18, 1844, under the editorship of Joseph Mitchell, it took the title of "The Jewish Chronicle (New Series) and Working Man's Friend"; it appeared only fortnightly till July 9, 1847, when it became a weekly; from Aug. 18, 1854, it was edited by M. H. Bresslau, who changed the title to "The Jewish Chronicle and Hebrew Observer." From Jan. 12, 1855, A. Benisch assumed the editorship, which he retained till April 2, 1869, when Michael Henry took charge of the paper until his death. Benisch then resumed the editorship (June 18, 1875), which he retained till July 21, 1878. He bequeathed the paper to the Anglo-Jewish Association, which, however,

sold the proprietary rights to Asher I. Myers, Sydney M. Samuel, and Israel Davis.

Asher I. Myers was the managing editor till his death in 1902. Under his editorship the paper obtained a very influential position in the London community by its prompt publication of news, its reports of important public meetings, its correspondence from leading members of the community, and by the growing practise of publishing all family notices in its advertising columns. "The Jewish Chronicle," under his direction, was also one of the earliest Jewish newspapers to resort frequently to illustration. On his death the managing editorship was assumed by M. Duparc, and the newspaper itself became the property of Israel Davis, who had survived his two associate owners.

The newspaper throughout has been conservative in tendency, though admitting correspondence on various reforms. A special feature has been made of book-reviews, a running column of which is (1904) contributed by Israel Abrahams under the caption "Books and Bookmen." On the occasion of the paper's jubilee in 1891 a separate jubilee number was issued, to which most of the prominent writers and authorities in the Anglo-Jewish world contributed.

Bibliography: Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, pp. 148-149; *The Jewish Chronicle*, Nov. 13, 1891 (Jubilee Number).

G. J.

JEWISH CHRONICLE (Baltimore; Boston; Mobile). See Periodicals.

JEWISH COLONIAL TRUST, THE (Jüdische Colonialbank): The financial instrument of the Zionist movement. Its establishment was suggested at the First Zionist Congress, held at Basel in 1897; the first definite steps toward its institution were taken at Cologne, May, 1898. It was conceived by the political Zionists as a financial instrument which should hold in trust the moneys of the Zionists for the direct purposes of the movement, and, at the same time, should act as a bank and carry on business according to the methods of the commercial world. These slightly conflicting ideas rested on a basic principle of the Zionist movement, namely, that it must not serve as a charity, but must teach and foster independence. On the other hand, it was recognized by the Zionists that financial power is needed to support diplomatic negotiations.

The idea of founding the trust met with Zionist sympathy from the start, and in May, 1898, the preliminary committee, consisting of David Wolfsohn and Dr. M. Bodenheimer of Cologne, and Dr. Rudolph Schauer of Mayence, issued the first statement of the proposed institution and the first call for subscriptions. The purposes of the trust were described as the economic development and strengthening of the Jewish colonies in Palestine and Syria, the purchase of land for new settlements on a "publicly and legally recognized" basis, the development of trade, industry, and commerce in the colonies, the loaning of money on bond and mortgage and the making of advances for colonization, and the establishment of savings-banks or banking-offices in the colonies. The statement also referred to the purchase of concessions, etc., in Asia Minor, especially in Syria and Palestine, particular consideration being given to railway concessions and the building of harbors. Other points mentioned were the administration of the National Fund (see Zionism) and the carrying on of ordinary banking and exchange business.

Origination.

It was decided that the principal office of the bank should be in London, that it should be registered under the English Companies Acts, and that the capital stock should be two millions sterling, issued in one-pound shares. Prospective shareholders were permitted to secure shares by a payment of 10 per cent per share, the balance to be subscribed within a stated period. These preliminaries were terminated on July 15, 1898, and the chairman of the committee was able to submit so gratifying a report to the Second Zionist Congress that the establishment of the bank was immediately decided upon. A numerous financial committee was appointed to represent Zionist interests in every country, and the institution was incorporated as a limited company under the English Companies Acts on March 20, 1899. The sum of £2,051 5s. was paid in stamp-duties.

At an extraordinary general meeting held in Aug., 1899, the shareholders revised the first paragraph of the memorandum of the articles of agreement as follows: "To promote, develop, work, and carry on colonization schemes in the East, by preference in Palestine and Syria, and further to promote, develop, work, and carry on industries and undertakings in Palestine, Syria, or in any other part of the world."

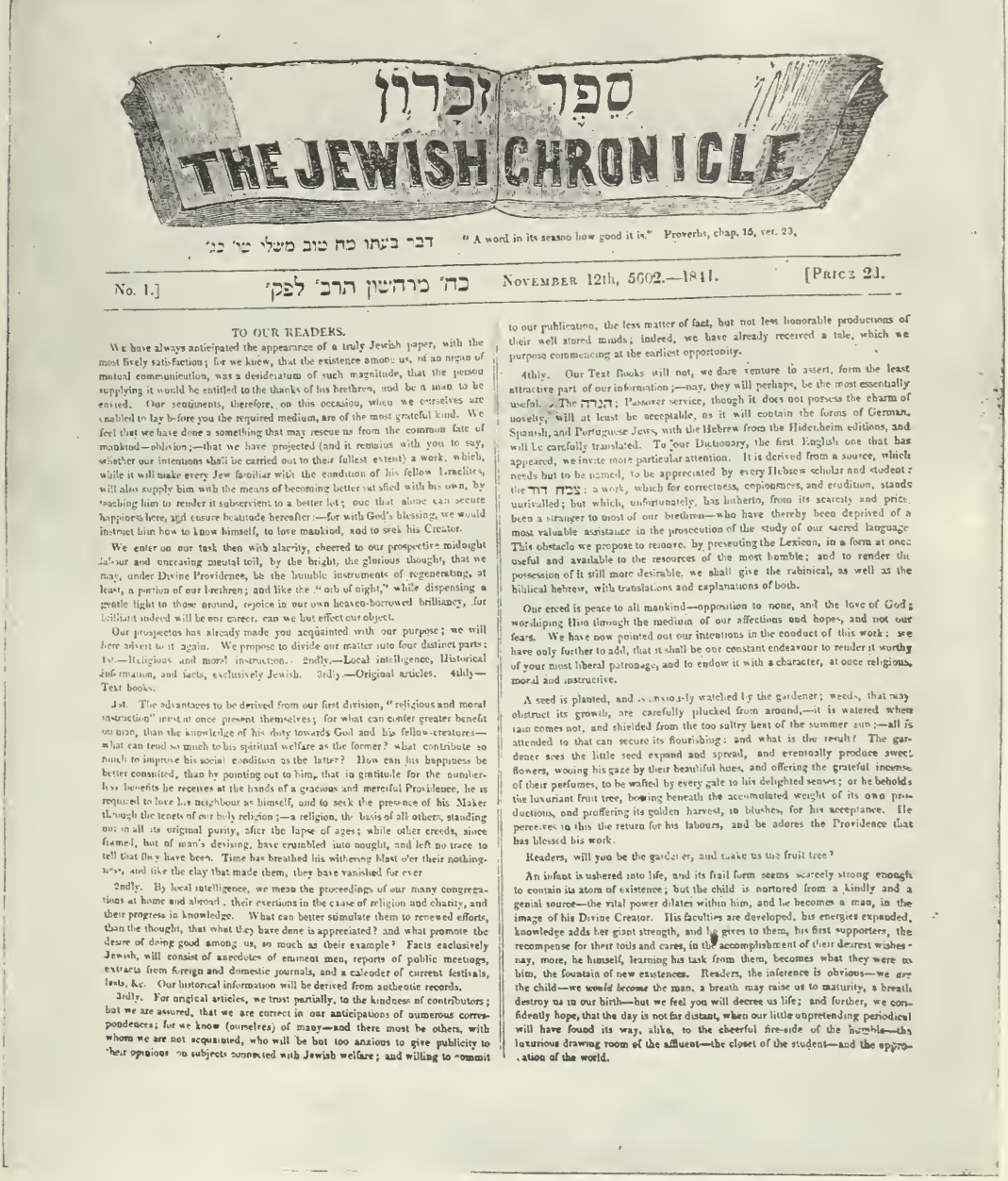
The predominance of the council of administration was assured by the allocation of the first hundred shares as "founders' shares," which are entitled, at any general meeting of the company, or at any poll, to as many votes as there are ordinary shares represented at that meeting or poll.

The first governors of the trust were Dr. Schauer of Mayence, Leib Schalit of Riga, and Abraham Hornstein of Kiev.

The prospectus, which stipulated that the company should not make an allotment until 250,000 shares had been subscribed, was issued April 29, 1899, from the offices in Broad street, London. The largest number of applications were for single shares, from applicants who undertook to pay for their holdings in five instalments, at a premium of 2½ per cent, within one year. Even the single shares were divided, especially in Galicia, between from four to eight persons. The applications, which, by the end of the following month, had made the establishment of the trust certain, represented over 100,000 shareholders; and special accommodations for the register at Somerset House, London, were necessary. The application for shares, above the necessary minimum, did not proceed very rapidly, until, in 1900, a system of share clubs was invented by an independent organization to facilitate the purchase of holdings on a still smaller allotment scheme. At the Zionist Congress of 1900 the deposits from various countries having been drawn into the central office, the trust was declared ready to transact business, and it was decided to devote part of the capital to the eventual founding of branches in Russia and Pales-

tine. This plan was taken in hand in 1902, and a subsidiary corporation, the Anglo-Palestine Company, was formed and a branch opened in Jaffa.

At the 1903 annual general meeting, held in Basel, resolution relating to the Russian branch. The trust is made directly responsible to the Zionist movement by the fact that the council of administration is selected from among the members of the



ספר זכרון

THE JEWISH CHRONICLE

דבר בעתו מה טוב משלי טו' כג' "A word in its season how good it is." Proverbs, chap. 15, ver. 23,

No. 1.] כה' מרחשון תרכ' לפק' NOVEMBER 12th, 5602.—1841. [PRICE 2d.

TO OUR READERS.

We have always anticipated the appearance of a truly Jewish paper, with the most lively satisfaction; for we knew, that the existence among us, of an organ of mutual communication, was a desideratum of such magnitude, that the person supplying it would be entitled to the thanks of his brethren, and be a man to be envied. Our sentiments, therefore, on this occasion, when we ourselves are enabled to lay before you the required medium, are of the most grateful kind. We feel that we have done a something that may rescue us from the common fate of mankind—oblivion;—that we have projected (and it remains with you to say, whether our intentions shall be carried out to their fullest extent) a work, which, while it will make every Jew familiar with the condition of his fellow Israelites, will also supply him with the means of becoming better satisfied with his own, by teaching him to render it subservient to a better lot; one that alone can secure happiness here, and ensure beatitude hereafter:—for with God's blessing, we would instruct him how to know himself, to love mankind, and to seek his Creator.

We enter on our task then with alacrity, cheered to our prospective midnight labour and unceasing mental toil, by the bright, the glorious thought, that we may, under Divine Providence, be the humble instruments of regenerating, at least, a portion of our brethren; and like the "orb of night," while dispensing a gentle light to those around, rejoice in our own heaven-borrowed brilliancy, for brilliant indeed will be our career, can we but effect our object.

Our prospectus has already made you acquainted with our purpose; we will here advert to it again. We propose to divide our matter into four distinct parts: 1st.—Religious and moral instruction. 2ndly.—Local intelligence, Historical information, and facts, exclusively Jewish. 3rdly.—Original articles. 4thly—Text books.

1st. The advantages to be derived from our first division, "religious and moral instruction" must at once present themselves; for what can confer greater benefit on man, than the knowledge of his duty towards God and his fellow-creatures—what can tend so much to his spiritual welfare as the former? what contribute so much to improve his social condition as the latter? How can his happiness be better consulted, than by pointing out to him, that in gratitude for the numberless benefits he receives at the hands of a gracious and merciful Providence, he is required to love his neighbour as himself, and to seek the presence of his Maker through the tenets of our holy religion;—a religion, the basis of all others, standing out in all its original purity, after the lapse of ages; while other creeds, since framed, but of man's devising, have crumbled into nought, and left no trace to tell that they have been. Time has breathed his withering blast o'er their nothingness, and like the clay that made them, they have vanished for ever

2ndly. By local intelligence, we mean the proceedings of our many congregations at home and abroad, their exertions in the cause of religion and charity, and their progress in knowledge. What can better stimulate them to renewed efforts, than the thought, that what they have done is appreciated? and what promote the desire of doing good among us, so much as their example? Facts exclusively Jewish, will consist of anecdotes of eminent men, reports of public meetings, extracts from foreign and domestic journals, and a calendar of current festivals, fasts, &c. Our historical information will be derived from authentic records.

3rdly. For original articles, we trust partially, to the kindness of contributors; but we are assured, that we are correct in our anticipations of numerous correspondences; for we know (ourselves) of many—and there must be others, with whom we are not acquainted, who will be but too anxious to give publicity to their opinions on subjects connected with Jewish welfare; and willing to commit to our publication, the less matter of fact, but not less honorable productions of their well stored minds; indeed, we have already received a tale, which we purpose commencing at the earliest opportunity.

4thly. Our Text Books will not, we dare venture to assert, form the least attractive part of our information;—nay, they will perhaps, be the most essentially useful. The הגדה; Passover service, though it does not possess the charm of novelty, will at least be acceptable, as it will contain the forms of German, Spanish, and Portuguese Jews, with the Hebrew from the Hidenheim editions, and will be carefully translated. To our Dictionary, the first English one that has appeared, we invite more particular attention. It is derived from a source, which needs but to be named, to be appreciated by every Hebrew scholar and student: the צבת דוד: a work, which for correctness, copiousness, and erudition, stands unrivalled; but which, unfortunately, has hitherto, from its scarcity and price, been a stranger to most of our brethren—who have thereby been deprived of a most valuable assistance in the prosecution of the study of our sacred language. This obstacle we propose to remove, by presenting the Lexicon, in a form at once useful and available to the resources of the most humble; and to render the possession of it still more desirable, we shall give the rabinical, as well as the biblical hebrew, with translations and explanations of both.

Our creed is peace to all mankind—opposition to none, and the love of God; worshiping Him through the medium of our affections and hopes, and not our fears. We have now pointed out our intentions in the conduct of this work; we have only further to add, that it shall be our constant endeavour to render it worthy of your most liberal patronage, and to endow it with a character, at once religious, moral and instructive.

A seed is planted, and assiduously watched by the gardener; weeds, that may obstruct its growth, are carefully plucked from around,—it is watered when rain comes not, and shielded from the too sultry heat of the summer sun;—all is attended to that can secure its flourishing: and what is the result? The gardener sees the little seed expand and spread, and eventually produce sweet flowers, wooing his gaze by their beautiful hues, and offering the grateful incense of their perfumes, to be wafted by every gale to his delighted senses; or he beholds the luxuriant fruit tree, bowing beneath the accumulated weight of its own productions, and proffering its golden harvest, in bluches, for his acceptance. He perceives in this the return for his labours, and he adores the Providence that has blessed his work.

Readers, will you be the gardener, and make us the fruit tree?

An infant is ushered into life, and its frail form seems scarcely strong enough to contain its atom of existence; but the child is nurtured from a kindly and a genial source—the vital power dilates within him, and he becomes a man, in the image of his Divine Creator. His faculties are developed, his energies expanded, knowledge adds her giant strength, and he gives to them, his first supporters, the recompense for their toils and cares, in the accomplishment of their dearest wishes—nay, more, he himself, learning his task from them, becomes what they were to him, the fountain of new existences. Readers, the inference is obvious—we *are* the child—we *would become* the man, a breath may raise us to maturity, a breath destroy us in our birth—but we feel you will decree us life; and further, we confidently hope, that the day is not far distant, when our little unpretending periodical will have found its way, alike, to the cheerful fire-side of the humble—the luxurious drawing room of the affluent—the closet of the student—and the appreciation of the world.

FIRST PAGE OF THE FIRST ISSUE OF "THE JEWISH CHRONICLE" (LONDON).

the directors recommended, and the shareholders approved, the payment of a dividend of five pence per share; and it was decided to found branches of the trust in the East End of London and in New York, and to take steps for carrying into effect the

Grosses Actions Comité, and that one of them must report to each Zionist Congress. The council thus directs the policy of the trust in accordance with the resolutions of the Zionist congresses.

J. J. DE H.

JEWISH COLONIZATION ASSOCIATION (known colloquially as the **ICA** or **IKA**): Society founded by Baron de Hirsch Sept., 1891, and incorporated at London under the Companies' Acts of 1862–90, with a capital of £2,000,000, divided into 20,000 non-dividend-drawing shares of £100 each; Baron de Hirsch subscribed for 19,993 shares; and Lord Rothschild, Sir Julian Goldsmid, E. Cassel, F. D. Mocatta, and Benjamin S. Cohen of London, and S. H. Goldschmidt and Solomon Reinach of Paris for one share each. Before his death Baron de Hirsch divided his shares among the following corporations: the synagogue of Brussels and the Jewish communities of Berlin and Frankfort-on-the-Main, 3,600 shares each; the Anglo-Jewish Association of London and the Alliance Israélite Universelle of Paris, 4,595 shares each. The purpose of the association is stated in article 3 of its charter as follows: "To assist and promote the emigration of Jews from any parts of Europe or Asia, and principally from countries in which they may for the time being be subjected to any special taxes or political or other disabilities, to any other parts of the world, and to form and establish colonies in various parts of North and South America and other countries for agricultural, commercial, and other purposes." "To establish and maintain or contribute to the establishment and maintenance in any part of the world of educational and training institutions, model farms, loan-banks, industries, factories, and any other institutions or associations which in the judgment of the council may be calculated to fit Jews for emigration and assist their settlement in various parts of the world, except in Europe, with power to contribute to the funds of any association or society already existing or hereafter formed and having objects which in the opinion of the council may assist or promote the carrying out of the objects of the association."

Objects.

Originally, the association was to be governed by an administrative council of six members, but this provision was modified by the general assembly of 1896. The administrative council now numbers eleven members: five are appointed directly, one each by the five corporations each holding, approximately, one-fifth of the capital; the other six are elected for a period of five years by a vote of the general assembly of the stockholders, convened once a year. Baron de Hirsch was really the sole director of the association; only after his death, April, 1896, did the council of administration enter upon its duties.

After the death of his only son, Lucien, Baron de Hirsch conceived the idea of creating a number of foundations for the purpose of raising the moral and material status of the Jews of eastern Europe; one of these was destined for the Russian Jews. Statutes were drawn up and submitted to the Russian government, which was at first favorably disposed; but it soon changed its attitude, and Baron de Hirsch decided to devote the money to philanthropic work outside Europe for the benefit of the oppressed European Jews.

History.

It was at this time (1889) that Dr. W. Löwenthal, on his return from a trip to Argentina, suggested to Baron de Hirsch the idea of founding a colony in that country. On Aug. 20, 1890, a conference was held in Paris at the residence of Baron de Hirsch, those present including Isidore Loeb, Michel Erlanger, Dr. W. Löwenthal, C. E. Cullen, Colonel Vanvinkeroy, and Dr. E. Schwarzfeld. C. E. Cullen, Dr. Löwenthal, and Colonel Vanvinkeroy were appointed as a commission to visit that country; six months later they submitted a favorable report, and Dr. Löwenthal was sent to the Argentine Republic as director, with full powers to make the necessary preparations for the future Jewish colonists. He was allowed a year's time; but he had hardly landed at Buenos Ayres when the persecutions in Russia forced masses of Jews to leave that country (May, 1891). Then, at the instance of Jewish relief committees, Baron de Hirsch decided to send a certain number of families to the Argentine Republic at once. But the land acquired in the provinces of Santa Fé (the Moïseville colony) and Buenos Ayres (the Mauricio colony) was insufficient for all the immigrants. Many of them gave up agricultural life, and a change of management became necessary (Dec., 1891). The new provisional director, A. Roth, had acquired land in the province of Entre Rios (the colony Clara), where the overflow from the Mauricio and Moïseville colonies was sent; but neither Roth nor his successor, Colonel Goldsmid, appointed in 1892, could overcome the numerous difficulties, especially as the large and costly staff did not understand the manners and customs of the immigrants; and the temporary relief which had necessarily been given to the colonists had demoralized many families.

Argentine Colonies.

Colonel Goldsmid was succeeded March, 1893, by Maxim Kogan, and the latter by Samuel Hirsch and David Cazès; the undesirable elements were eliminated, and the monthly relief was cut off. The council now decided to select colonists in Russia only from such families as desired to be sent to Argentina. Ten groups, of fifty families each, were accordingly designated in the province of Bessarabia; some of their members went ahead to examine the new country and prepare for the remainder; these families constituted several groups in the Clara colony. At the same time another group of forty families was selected in the government of Grodno, and was established at Moïseville, which had been reduced to fifty families in 1893 through the elimination of the undesirable elements. The colonists were subjected to many trials, losing all their crops through locusts, heavy rains, drought, and their own inexperience. Hence Baron de Hirsch decided not to send out any more colonists until those already in the country were on a firm footing.

Process of Selection.

Through the death of Baron de Hirsch the Jewish Colonization Association came into possession of a fund amounting to £6,000,000 ($30,000,000). The council then decided to extend the work; colonies were successively founded in North America, the island of Cyprus, Asia Minor, Palestine, Russia, Rumania, and Galicia, the Jewish Colonization Association also aiding the Alliance Israélite Uni-

SHARE CERTIFICATE OF THE JEWISH COLONIAL TRUST.

verselle and other institutions whose aims were the same as its own. By an agreement with Baron Edmond de Rothschild the Jewish Colonization Association, since 1899, has also assumed the management of the colonies founded by him in Palestine. The history of the colonies will be found in JEW. ENCYC. i. 241, *s.v.* AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC; the latest statistics are here added:

	Moïseville.		Mauricio.		Clara.
Number of colonists	2,298	2,498	1,128	1,338	3,307
200 artisans			210 artisans		
Schools	6		2		13
Pupils	430		231		522
Synagogues	1		—		20
Hospitals	1		1		1
Baths	1		1		7
Dairies	2		1		3
Bakeries	2		—		—
Shops	—		2 (+1 mill)		7 (+2 mills)
Warehouses	—		—		3
Barns	—		125		512
Houses	582		270		777
Live stock:					
oxen	2,609		1,170		4,404
cows	5,265		2,555		5,887
bulls	50		157		108
bullocks	—		510		13
heifers	1,151		8		6
breeding cattle	—		1,216		7,715
sheep	—		3,000		—
horses	1,325		1,329		4,190
mares	2,168	3,493	1,485 (+56 stallions)	1,870	
colts	—		30		—
mules	110		53		9

In the United States the ICA assists the Baron de Hirsch Fund principally in aiding the agricultural school at Woodbine, N. J., and the trade-school at New York, N. Y. It has been instrumental in consolidating the colonies of Alliance, Carmel, and Rosenhayn, and has aided individual farmers in various parts of the country. It has founded, in conjunction with the Baron de Hirsch Fund, the Jewish Agricultural and Industrial Aid Society, whose object is to aid Jewish farmers and subvention the Removal Committee created by this society. Since 1892 the ICA has contributed to the founding of the Hirsch colony near Assa, Northwest Territories; it has aided the Baron de Hirsch Institute of Montreal in building and maintaining a school for the children of Jewish immigrants; and it contributes to a fund for the aid of immigrants settling in Canada. Since 1901 the Jewish Colonization Association has contributed to the foundation of a new colony near Qu'Appelle, Assiniboia, N. W. Ter., on land granted by the Canadian government to families of Rumanian Jews.

North America.

In Brazil the association has acquired 3½ square miles of territory in the province of Rio Grande do Sul, where it proposes to start a colony. Since 1897 it has contributed to the foundation of a colony (33 persons) in Cyprus—Margo Tchiflik, near Nicosia, which it at present owns. The places of the former Russian colonists have been taken almost wholly by former pupils of the agricultural school of Jaffa (see CYPRUS). In 1899 it acquired, near Smyrna, a tract of land covering 2,587 hectares, naming it "Or Yehudah." An agricultural school was founded there in Nov., 1900, which has now about fifty pupils. Six Jewish farmers are also established there, and seventy-six additional persons take part in the agricultural labors. Aside from the old colonies of Baron Edmond de Rothschild, of which it has assumed the management, the Jewish Colonization Association has contributed to the consolidation of the colonies Wadi el-Ḥanin, Rehoboth, Katra (Gadara), Hederah, and Mishmar ha-Yarden, and in the district of Tiberias it has exploited an agricultural tract, known as "Sajara," which is cultivated exclusively by Jewish laborers. Several of these laborers have also been established as petty farmers. In order to increase the number of merchants and artisans in Jerusalem the association has established the following: a silk- and woolen-mill for purposes of instruction, employing about one hundred persons; a knitting machine establishment, furnishing machines to poor families, which pay in monthly instalments; a dyeing establishment, the complement of the weaving-mill; a working men's quarter, in which artisans, laborers, and small traders may purchase small houses for a moderate sum; a bank that loans money on security, with moderate interest, to artisans, laborers, manufacturers, and small shopkeepers; schools for teaching girls to make lace and also nets for the hair.

Asia Minor and Palestine.

The loan-banks, founded since 1899, constitute the chief work of the Jewish Colonization Association in Galicia. There are now six of these in operation —at Brody, Kolomea, Rzeszow, Stanislawow, Tarnow, and Zaleszczyki; and others are contemplated. Each of these institutions is managed by a council, in conformity with the Austrian laws. By the end of 1902 these banks had altogether 3,912 shareholders with 7,929 shares of 10 kronen each; the loans range from 25 to 400 kronen, repaid in small monthly instalments. Since their foundation these banks have loaned altogether 1,197,554.96 kronen. The industrial work of the association includes: the operation of knitting-mills, furnishing work for about sixty working women; the doll-factory at Tarnow, which employs one hundred men and women, and is intended to introduce the manufacture of dolls among the Galician Jews; the carpenter-shops at Stanislawow and Tarnow, for instructing boys in trades. In 1899 the association acquired the estate of Slobodka Lesna, near Kolomea, where it has established an agricultural school, with seventy pupils and eight carpenter's apprentices (1903). In Russia the association subventions agricultural, professional, and primary schools. It aids the Jewish farmers in the different governments, contributes to the loan-banks, and has established at Dubrovna a spinning-mill and a society for providing cheap lodging-houses. It has six agricultural and horticultural schools, with 210 pupils, at Czestoniew, Minsk, Moghilef-on-the-Dnieper, Novopoltawka, Orgejew, and Orsha. It supports twenty trade-schools for boys (1,916 pupils), seven trade-schools for girls (1,547 pupils), and two mixed schools, these schools being distributed in twenty-seven different localities. The association trains young men to as-

Galicia and Russia.

sume positions as directors and instructors in its schools. In the interest of primary instruction it aids the Hebrat Marbeh Haskalah (Society for the Spread of Enlightenment) of St. Petersburg, which subventions seventy-five schools having a total roll of more than 5,500 pupils. It aids Jewish farmers by instructing and encouraging them in employing improved methods in agriculture and fruit-growing; it plants model gardens, introduces bee-culture and mutual loan-banks, and distributes farmers' almanacs and pamphlets on agriculture. This work also extends to Bessarabia and the colonies of the Northwestern Zone and of Kherson. The association has furthermore been instrumental in forming cooperative societies among the Jewish artisans at Akkerman, Bairamtcha, Romanowka, and Tarutino, and advances funds to the loan-banks founded in the cities for the purpose of aiding especially artisans and small dealers. The thirteen banks which thus have received funds are situated in localities having a total Jewish population of 240,000 persons. The banks have altogether 7,600 shareholders; the average sum loaned is 40 rubles, and in 1902 more than half a million rubles were loaned. Beginning with 1898 the association has instituted a statistical inquiry into the Jewish population of Russia in order the better to study its needs; this census is now completed, and the results have been published.

Rumania.

In order to counteract the disastrous results of the laws of 1893, by which most of the public schools were closed to Jewish children in Rumania, the Jewish Colonization Association subventions communities and societies which have established schools. There are thirty-five such schools: eighteen primary schools for boys, thirteen for girls, two mixed schools, and two commercial schools, with a total attendance of 4,953 boys and 2,945 girls. It also supports at Bucharest a school for the preparation of boys for the professions (130 pupils) and another of the same kind for girls (96 pupils), and has loaned money to about twenty communities for building schoolhouses. Since the end of 1899, when the economic crisis, added to the restrictive laws, forced the Jews to leave Rumania, the association has systematically organized emigration. It has a representative at Bucharest and correspondents in all the centers of emigration. It has aided about 20,000 persons in leaving Rumania, a number of whom have been settled as colonists in Argentina and Canada.

In addition to the work mentioned above, the association has assisted a large number of Jewish institutions and societies in various countries, especially such as aid emigrants and provide schools. It has also contributed large sums for colonization in Asia Minor.

Organization.

The council of administration is in charge of the work. After the death of Baron de Hirsch, S. H. Goldschmidt became president; in Oct., 1896, he was followed by Narcisse Leven; Franz Philippson is vice-president. The other members of the first council were: Alfred L. Cohen of London (succeeded by Leonard Cohen), Chief Rabbi Zadoc Kahn of Paris, Charles Hallgarten of Frankfort-on-the-Main, Georges Kohn of Paris (succeeded by Paul Errera of Brussels), Dr. Edmond Lachmann of Berlin, Herbert G. Lousada and Claude G. Montefiore of London, Julius Plotke of Frankfort-on-the-Main (succeeded by Dr. Julius Blau), and Solomon Reinach of Paris.

The council is assisted by the directorate in Paris (three members and a general secretary), where the work of the association is concentrated. In Russia there is a central committee of ten members under the presidency of Baron Horace de Günzburg; it is appointed by the council of administration and approved by the Russian government. There is a general directorate at Buenos Ayres, with two directors who are in charge of its affairs in the Argentine Republic. Similarly, in Palestine the work is in the hands of a general directorate, under one chief director. The work in Galicia is in the hands of an agency.

BIBLIOGRAPHY: Since 1894 the Jewish Colonization Association has published annual reports, under the title *Rapport de l'Administration Centrale au Conseil d'Administration*; reports for 1893-96 have appeared in English. There is also published a *Bericht des Curatoriums der Baron Hirsch-Stiftung . . . in Galizien, . . . Lodomerien, . . . Krakau, . . . und . . . Bukowina*, Vienna.

G. E. Sd.

JEWISH COMMENT: A weekly published at Baltimore, Md., since May 29, 1895. Its first editor was Max Myers; he was succeeded by Louis H. Levin. The "Comment's" theological position is conservative, but it welcomes free interchange of opinions between Radical and Orthodox. It has made a special feature of regular correspondence from England, New York city, France, Germany, Italy, Australia, and Austria. It also publishes from time to time articles of a scholarly character dealing with Jewish history and literature. As an organ it has been friendly to the Zionist propaganda.

G. A. M. F.

JEWISH CRITERION, THE: American weekly newspaper; established at Pittsburg, Pa., Feb. 8, 1895, by S. Steinfirst and Joseph Mayer. Rabbi Samuel Greenfield was its first editor. In 1899 Charles H. Joseph succeeded him, and in 1900 became owner of the paper. In 1901 J. Leonard Levy was appointed editor-in-chief, Charles H. Joseph assuming the position of associate editor. The paper is published in the interest of Reformed Judaism.

G. S.

JEWISH EXPONENT, THE: A weekly published in Philadelphia and Baltimore since 1887, when it was founded by the Jewish Exponent Publishing Company. Charles Hoffman is the editor, and Ephraim Lederer associate editor. It represents American Judaism in its broadest sense, and is also the organ of the Jewish Chautauqua Society of America. Its theological position is conservative. It is very sympathetic toward the Zionist movement.

G. A. M. F.

JEWISH EXPOSITOR. See Periodicals.

JEWISH FREE PRESS. See Periodicals.

JEWISH GAZETTE. See Periodicals.

JEWISH HERALD. See Periodicals.

JEWISH HISTORICAL SOCIETY OF ENGLAND: After the Anglo-Jewish Historical Exhibition in 1887, it was proposed by Lucien Wolf to form a historical society to continue the researches begun by that exhibition, but nothing was done until six years later, when a meeting was held in London, at the club of the Maccabæans (June 3, 1893), and the Jewish Historical Society of England was constituted for the purpose of "conducting researches into the history of the Jews of the British empire, transcribing and publishing documents, forming a library and museum, and organizing a course of lectures on general Jewish history." Lucien Wolf was the first president, and he was succeeded by Hermann Adler, Joseph Jacobs, F. D. Mocatta, and Isidore Spielmann, the present (1904) holder of the presidency. Israel Abrahams is, and has been throughout, its honorary secretary. Besides four volumes of transactions, the society has published Menasseh ben Israel's pamphlets on the Resettlement, with introduction and notes by Lucien Wolf; and, together with the Selden Society, a volume of "Select Pleas from the Jewish Exchequer," edited by J. M. Rigg. The society has undertaken, also, in conjunction with the American Jewish Publication Society, a series of "Jewish Worthies," of which the first volume, on "Maimonides," has appeared. Under the presidency of Isidore Spielmann steps have been taken to arrange for a museum of historical relics in connection with the society.

J.

JEWISH LADS' BRIGADE: Military association of English Jewish boys, formed, organized, and directed by Col. Albert E. W. Goldsmid "to instil into the rising generation from their earliest years habits of orderliness, cleanliness, and honor, so that in learning to respect themselves they will do credit to their community." It is the first association of its kind. Jewish lads are eligible for membership between the ages of twelve and sixteen, and may remain, up to the rank of sergeant, until the age of eighteen. There is no limit to the age of superior officers. There are at present three regiments in existence: the London Regiment, consisting of all the battalions and companies in the London district; the Northern Regiment, consisting of similar units in the north and center of England; and the Colonial Regiment, consisting of companies in Canada and South Africa. In addition to the infantry training there are also signaling and ambulance organizations. Stress is laid upon the athletic clubs in connection with the organization.

The brigade was founded, after a lecture by Colonel Goldsmid before the Maccabæans, at a meeting held at the Jews' Free School in Feb., 1895, when the first company of boys was enrolled; and six weeks later the first weekly drill was held. In 1896 the first summer camp, of nineteen boys, was held at Deal, and social and athletic clubs were organized.

The idea speedily became popular, and by March, 1898, there were thirteen companies in England, while a company was also established at Montreal, Canada. Four of these, consisting of five officers and ninety boys, had been represented at the seaside camp at Deal, England, during the preceding summer. A labor bureau was then established with a view to obtaining employment for the boys; and provincial companies rapidly sprang into existence. In 1898 the summer encampment consisted of 400 boys; and a year later the number of companies in existence rose to twenty-three, including one at Johannesburg, South Africa.

In Aug., 1899, a second summer camp was formed in the north of England for the benefit of the members of the northern contingent, while the Deal camp was inspected by Lieut.-Gen. Sir Charles Warren, who highly praised the efficiency of the lads. In 1900 a public display was given in London, which was attended by Maj.-Gen. Sir Henry Trotter, the general officer commanding the home district. The following year the number of companies had increased to thirty, while the muster-roll showed a total strength of between 3,000 and 4,000 members. Seventeen officers and members of the brigade took part in the South-African war, including Colonel Goldsmid, his place as commandant being occupied by Lieut.-Col. E. Montefiore. Of the seventeen, two lost their lives, one of them being Lieut. F. M. Raphael, who was killed at Spion Kop while attempting to rescue a wounded soldier.

In 1901 there were 540 boys at the Deal camp, and about 250 at the camp at Lytham. The membership is now (1904) about 3,500, and there are companies existing, in addition to those in London, at Newcastle, Bradford, Leeds, Sheffield, Hull, Birmingham, Manchester, Liverpool, Johannesburg, and Montreal. That in the last-named city has already become a popular institution. A somewhat similar movement in New York has resulted in the formation of the Manhattan Rifles.

BIBLIOGRAPHY: *Annual Reports* and *Pocket Book* of the Jewish Lads' Brigade.

J. V. E.

JEWISH LEDGER, THE: Weekly journal; founded in New Orleans, La., Jan. 4, 1895, by A. Steeg, who is still (1904) its publisher. Its first editor was Alexander Harris, who was succeeded by Maurice Switzer, afterward editor of "The Owl" (absorbed by the "Ledger" March, 1903). Rev. Dr. Max Heller was editor of the "Ledger" during the years 1896–97, and was succeeded by its present editor, Dr. M. J. Lehman, formerly editor of the "Jewish Times." Its tendency is toward moderate Reform.

G. P. WI.

JEWISH MESSENGER, THE: Weekly; published in New York city; founded and edited by R. Samuel M. Isaacs (Jan., 1857). Upon his death his son Abram S. Isaacs became editor (May 19, 1878). Its editorial and theological position was conservative. Under its first editor the paper took a conspicuous abolitionist position prior to and during the Civil war.

From Jan. to Dec., 1879, a literary supplement, "Hebraica," was issued, to which such scholars as Bacher, Kaufmann, Rosin, Neubauer, and Gaster contributed.

On Dec. 19, 1902, "The Jewish Messenger" was sold to the proprietor of "The Jewish Gazette" (New York city), and subsequently by him to the owners of "The American Hebrew," into which it was merged Jan. 1, 1903.

G. A. M. F.

JEWISH MORNING JOURNAL (MORGEN JOURNAL): The first Yiddish daily morning newspaper; established in New York July 2, 1901, by Jacob Saphirstein, who is still (1904) its managing editor; now published by the Jewish Press Publishing Company. Its staff of writers includes Jacob Magidoff (city editor), Hayyim Malitz, A. M. Sharkansky, M. Seifert, I. Friedman, and Peter Wiernik. While professedly Orthodox and Zionistic, it is the most secular of the Yiddish papers in America, and is an ardent advocate of the Americanization of the Russian immigrants who form the bulk of its readers.

G. P. Wi.

JEWISH NEWS. See Periodicals.

JEWISH PROGRESS. See Periodicals.

JEWISH PUBLICATION SOCIETY OF AMERICA: Society for "the publication and dissemination of literary, scientific, and religious works giving instruction in the principles of the Jewish religion"; the third of its kind in the United States (see Jew. Encyc. i. 519). Its headquarters are at Philadelphia. It was founded June 3, 1888, at a convention held in Philadelphia. At the end of the first fiscal year the membership was 1,071; by 1903 it had reached 4,700. Every member of the society receives a copy of each publication; since the society has been in existence over two hundred thousand volumes have been distributed and sold. The society is supported by the income derived from a permanent fund and from membership dues.

As a rule, four, sometimes five, publications a year are issued; the first, "Outlines of Jewish History," by Lady Magnus, appeared in 1890. The society issues two series, a "Special Series" (seven numbers), appearing occasionally, and including short works of a miscellaneous character, and "The American Jewish Year Book," published since 1899–1900 (5660). Besides the twelve volumes of these two series, the society has brought out thirty-one works (thirty-eight volumes), among them translations from German, French, and Hebrew. They include histories, literary, religious, and ethical essays, poems, biographies, proceedings of societies, republications of older classics, and fiction. The most important undertakings of the society are the publication of the English edition of Graetz's "History of the Jews" (six volumes), and a new translation of the Bible into English, first suggested at the second biennial meeting, June 5, 1892; only the Book of Psalms has appeared (1903). Other notable publications of the society are: "Children of the Ghetto" (Israel Zangwill); "Studies in Judaism" (Solomon Schechter); "The Ethics of Judaism" (M. Lazarus); and "Idyls of the Gass" (Martha Wolfenstein).

Bibliography: *Reports, Jewish Publication Society of America*, 1888–1903; *The Jewish Exponent*, 1888, vol. iii.

A. H. S.

JEWISH QUARTERLY REVIEW: Journal of Jewish science; founded in London Oct., 1888; edited by Israel Abrahams and C. G. Montefiore. While containing for the most part scientific articles on Jewish literature and history, it has also from time to time dealt with current topics, especially of a theological nature. Many of Professor Schechter's discoveries from the genizah at Cairo, including parts of Ecclesiasticus, have appeared first in its pages, often in facsimile. Among those who have contributed series of articles have been (in addition to the editors): E. N. Adler (Karaitica and Judæo-Persian), W. Bacher (all branches), L. Blau (Masorah), A. Büchler (history of Hellenistic period), T. K. Cheyne (Biblical criticism), H. Hirschfeld (Arabica), D. Kaufmann (history and rabbinics), A. Neubauer (all branches), M. Steinschneider (introduction to Arabic literature), S. Schechter (rabbinic theology), I. Zangwill (poems and analyses of tendencies in modern Judaism).

G. J.

JEWISH RECORD (LONDON). See Periodicals.

JEWISH RECORD, THE: Weekly; published in Philadelphia, Pa., from 1874 until the spring of 1887. Alfred T. Jones was the editor, and later Henry S. Morais became associate editor. Its theological position was conservative.

G. A. M. F.

JEWISH REFORMER. See Periodicals.

JEWISH REVIEW, THE. See Periodicals.

JEWISH REVIEW AND OBSERVER, THE: American weekly newspaper; founded under the name "The Jewish Review" in Nov., 1893, by M. Machol and his son Jacob Machol at Cleveland, Ohio, and continued under their management until Nov. 4, 1896, when it was purchased by Daniel S. Wertheimer. In Oct., 1899, Wertheimer purchased "The Hebrew Observer"; and the two papers were then merged under the title "The Jewish Review and Observer." Jessie Cohen is editor.

G. S.

JEWISH SABBATH JOURNAL. See Periodicals.

JEWISH SCHOOLFELLOW. See Periodicals.

JEWISH SOUTH. See Periodicals.

JEWISH SPECTATOR, THE: The first Jewish weekly journal in the southern United States; founded in Memphis, Tenn., Oct. 19, 1885, by M. Samfield and edited and published by him until 1904. In 1892 his son Joseph M. Samfield assumed the position of business manager. Its tendency is toward moderate Reform.

G. P. Wi.

JEWISH THEOLOGICAL SEMINARY OF AMERICA: Rabbinic seminary established in New York city under the auspices of the Jewish Theological Seminary Association; founded in 1886 mainly by the exertions of Dr. Sabato Morais of Philadelphia, and conducted by him till his death, he serving as president of its faculty, and the Hon. Joseph Blumenthal being president of its board of trustees. Dr. A. Kohut was its professor of Talmud, and it issued seven reports containing scholarly papers. The position of the association having become precarious after their death, a new organization was projected in Oct., 1901, entitled "Jewish Theological Seminary of America," with which the association was invited to incorporate. This arrangement was carried into effect April 14, 1902. The new organization was endowed with a fund of over $500,000, and was presented with a suitable building on University

Heights by Jacob H. Schiff. It obtained a charter from the state of New York (approved Feb. 20, 1902), "for the perpetuation of the tenets of the Jewish religion, the cultivation of Hebrew literature, the pursuit of Biblical and archeological research, the advancement of Jewish scholarship, the establishment of a library, and the education and training of Jewish rabbis and teachers. It is empowered to grant and confer the degrees of Rabbi, Hazan, Master and Doctor of Hebrew Literature, and Doctor of Divinity, and also to award certificates of proficiency to persons qualified to teach in Hebrew schools." The reorganized seminary was opened on Sept. 15, 1902, in the old building of the Theological Seminary Association, 736 Lexington avenue, but it has since moved into more commodious quarters at 531–535 West 123d street. A synagogue is attached which contains an Ark discovered in the Cairo Genizah by Prof. Schechter and presented by him.

A valuable library comprising about 7,500 printed volumes and 750 manuscripts, including part of the Halberstam Library, was presented by Mayer Sulzberger, raising the number of printed books in the possession of the seminary to more than 14,500 volumes. It already had the library of David Cassel, numbering about 3,000 volumes.

The course of study extends over a period of four years, and includes training in Bible, Talmud, Jewish history and literature, theology and homiletics, and Semitics. The students are in most cases required to be graduates of a university or college before entering the seminary. In 1904, classes were established for the training of teachers of religious schools.

The affairs of the seminary are conducted by a board of directors, the president of which is Dr. Cyrus Adler. The faculty is composed of the following members: Solomon Schechter, M.A., Litt.D., president, and professor of Jewish theology; Louis Ginzberg, Ph.D., professor of Talmud; A. Marx, Ph.D., professor of history and rabbinical literature and librarian; I. Friedländer, Ph.D., professor of Biblical literature and exegesis; J. M. Asher, M.A., professor of homiletics; Rev. Dr. B. Drachman, instructor in Hebrew and acting reader of codes; Joshua A. Joffe, instructor in Talmud. In 1904 there were 37 students in the theological department, and 120 took the teachers' course. Twenty-five students have thus far been graduated, and are occupying pulpits in various parts of the United States, Canada, and South Africa.

Bibliography: *Biennial Reports* of the seminary; *Jewish Year Book*, 5663–64 (1903–4).

A. J.

JEWISH TIDINGS. See Periodicals.

JEWISH TIMES, LONDON. See Periodicals.

JEWISH TIMES, THE; A Journal of Reform and Progress: A weekly published in New York city. The first number appeared on March 5, 1869, Moritz Ellinger being the publisher, and from Nov. 10, 1871, to Feb. 23, 1872, also the editor. On Oct. 4, 1878, Harry H. Marks became the occupant of that position. The last number was issued Feb. 21, 1879. During the last two years of publication (vols. ix. and x.) the periodical was entitled "The Reformer and Jewish Times; A Journal of Progress in Religion, Literature, Science, and Art." It contained an English and a German part in which literary, biographical, Talmudic, and rabbinical articles were published, reprinted, and translated. Jewish news, correspondence, and sometimes sermons appeared in its pages. The journal, throughout its existence, was the exponent of Progressive and Reform Judaism.

G. A. M. F.

JEWISH TIMES AND OBSERVER. See Periodicals.

JEWISH TRIBUNE. See Periodicals.

JEWISH VOICE: American weekly newspaper; published in St. Louis, Mo., since Jan. 1, 1888. The present editor, M. Spitz, founded on Aug. 29, 1879, the "Jewish Tribune," which title was changed to the "Jewish Free Press," and later to the "Jewish Voice."

The "Jewish Voice" is a Reform paper with conservative tendencies. Jointly with S. H. Sonneschein the editor issued for a time, as a supplement, a German monthly entitled "Sulamith."

G. S.

JEWISH WEEKLY REVIEW. See Periodicals.

JEWISH WOMEN. See Periodicals.

JEWISH WORLD, THE (Die Yiddische Welt): Yiddish daily paper; founded in New York city June 27, 1902, by the Lebanon Printing and Publishing Company (president, H. Masliansky), with the purpose of furthering the Americanization of Russian immigrants. In each issue one page is printed in English; this page has been edited successively by Joseph Jacobs, J. de Haas, I. L. Brill, B. G. Richards, and Samuel Mason. The general editor (1904) is D. M. Hermalin. One of the principal collaborators is the Yiddish poet Morris Rosenfeld.

J. S.

JEWISH WORLD, THE: The fourth Jewish newspaper published in London, immediately on the passing of the "Jewish Record." Its first number was issued Feb. 14, 1873, the founders being George Lewis Lyon, who remained the proprietor and general editor up to 1897, and Myer D. Davis, Jewish teacher and antiquary, who was the first editor, and who resigned soon after the founding of the journal. The editorship passed successively to P. B. Benny, Lucien Wolf, Edwin Collins, J. de Haas, and S. H. Herschkowitch. Since a change in proprietorship in Sept., 1897, the editors have been Samuel L. Bensusan, and John Raphael, the present editor.

From its foundation to 1881 the paper pursued the policy of presenting a trenchant criticism of Christian doctrine and belief. On the outbreak of the Balta riots it sent a commissioner to Russia, and until after the outbreak in 1892 earnestly championed the cause of the Russian and Rumanian Jews.

Its criticism of Christianity brought it into contact with W. E. Gladstone; and its doubt of the utility of the forty-second clause of the Berlin Treaty brought it correspondence from the Marquis of Salisbury.

Until 1897 "The Jewish World" advocated Orthodox Judaism, and was a sharp critic of Anglo-Jew-

ish institutions. From 1892 to 1900 it consistently advocated, in one form or another, the Zionist idea. Till 1897 it was a quarto of eight pages, with occasional supplements; from 1897 it has had sixteen pages with cover, and regular illustrations appropriate to the events of the week.

G. J. DE H.

JEWNIN, ABRAHAM JONAH B. ISAIAH: Russian Talmudist; a native of Paritz, government of Minsk; died at Grodno June 12, 1848, while still young. He was the author of novellæ on the works of Maimonides, part of which appeared in the edition of the "Sefer ha-Mizwot" known as "Maḥshebet Mosheh" (Wilna, 1866), and other parts in the Warsaw edition of the "Yad ha-Ḥazaḳah" (1882). His son Samuel Jewnin (b. *c.* 1830) lives at Wilna (1904); he is the author of "Dibre Ḥefeẓ," a collection of essays on Scriptural texts (Odessa, 1872); "Naḥalat 'Olamim," a collection of the important inscriptions on the tombstones in the Jewish cemetery of Warsaw (Warsaw, 1882); and of several lesser works. A second son, Nate Jewnin (b. *c.* 1835), who now resides in Grodno, is the author of a work entitled "Niṭ'e Or." A third son, Bezalel Jewnin, born about 1840, is a well-known itinerant preacher in the United States.

BIBLIOGRAPHY: Eisenstadt, *Dor Rabbanaw we-Soferaw*, ii. 22, Wilna, 1900; Friedenstein, *'Ir Gibborim*, p. 85, Wilna, 1880.

H. R. P. WI.

JEWRY (Old French, "Juierie"): Originally a designation for Judea and sometimes for the entire Holy Land. The term was afterward applied to any special district inhabited by Jews; hence the name of "Old Jewry" in London. The following reference to a Jewry occurs in Chaucer ("Prioress' Tale," lines 37–38):

> "Ther was in Asye in a great citee
> Amonges cristene folk a Iewerye."

In Old and Middle English the term was used also to express the belief of the Jews. In more modern times it has been extended to include the Jewish people, nation, race, or community in a collective sense, as in the proem to Zangwill's "Children of the Ghetto" (1893): "That long cruel night in Jewry which coincides with the Christian era."

BIBLIOGRAPHY: Murray's *Eng. Dict.*

G. J.

JEWS' COLLEGE: Rabbinical seminary in London, England; it owes its existence to the chief rabbi Dr. N. M. Adler; the first stone was laid Jan. 4, 1852, at a public meeting presided over by Sir Moses Montefiore. The original design of the institution was threefold: the training of ministers, readers, and teachers; the formation of a day-school; the establishment of a bet ha-midrash. The third part of the scheme, however, was soon abandoned as impracticable. On Nov. 10, 1856, the college and college school were opened at 10 Finsbury Square, with Dr. L. Löwe as head master. Dr. Löwe, however, soon resigned (Sept., 1858), and was succeeded by the Rev. Barnett Abrahams, B.A., as principal (d. 1863). At his death the Rev. Dr. H. Adler accepted the post provisionally, and held it until the appointment of the present principal, Dr. M. Friedländer. The constitution of Jews' College provides that the chief rabbi of England shall be the president of the council (which is annually elected by the subscribers), and the Orthodox principle is thus, though indirectly, maintained. After having remained in Finsbury Square for twenty-five years, it removed, for the benefit of those of its students that attended University College, to Tavistock House, Tavistock Square, formerly the residence of Charles Dickens; after eighteen years there it removed to Queen's Square House, bought for the college by Charles Samuel.

Of the two departments, the day-school and the college, the former was not popular. For twenty-five years it struggled on, but ultimately it was closed (1880). Its place was taken by "the preparatory class" for young men intending to devote themselves to the study of theology. In this class pupils are prepared for the college in both theological and secular subjects, to enable them to pass the university matriculation examination and an examination of a similar standard in Hebrew and religion. There are three examinations, which correspond to the university matriculation, intermediate, and final examinations; successful candidates receive certificates entitling them to be styled "Probationers," "Associates," and "Fellows" of Jews' College. The "Third Certificate" precedes the obtaining of the HATTARAT HORA'AH from the chief rabbi. The last provision, that the chief rabbi and not Jews' College should grant the highest certificate, gave rise to a prolonged agitation led by Prof. Israel Gollancz. Ultimately (Feb. 11, 1903) it was decided that arrangements should be made for the granting by the college of the diploma of rabbi, with which should be combined the hattarat hora'ah.

The college possesses a large library, the most interesting and important part of it being the collection of the Rev. A. L. Green, a zealous and intelligent collector of Hebrew and Anglo-Jewish literature. Part of the Ramsgate College Library also is deposited in Jews' College, including a valuable collection of Hebrew manuscripts acquired for it by Dr. M. Gaster. The general public is allowed to read in the library and to borrow books. In connection with the college there exist a Jews' College Literary Society and a Jews' College Union for past and present pupils.

The "Jews' College Journal" was started by some of the pupils and students of Jews' College April, 1875; only three numbers were published, the last in 1888.

J. M. F.

JEWS' WALK: Name given to the southeast corner of the colonnade in the Royal Exchange, London, owing to the fact that the Jewish brokers were accustomed to assemble there for business when on 'Change. It was customary at the end of the eighteenth century for each section of the Exchange to have its special position; and to the present day the dealers in foreign bills meet in the old Jews' Walk.

Another Jews' Walk existed opposite the court of Hustings at Guildhall. The name was attached to the wall there, but was removed in 1838 at the request of Sir Moses Montefiore.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 18, 1901.

J.

JEZDEGERD. See Persia.

JEZEBEL: Daughter of Ethbaal, King of Sidon, and wife of Ahab, second king of the fourth dynasty of Israel, founded by Omri (I Kings xvi. 31). This marriage was the culmination of the friendly relations existing between Israel and Phenicia during Omri's reign, and possibly cemented important political designs of Ahab. Jezebel, like the foreign wives of Solomon (*ib.* xi. 7, 8), required facilities for carrying on her form of worship. So Ahab "reared up an altar for Baal in the house of Baal, which he had built in Samaria, and Ahab made the Asherah" (*ib.* xvi. 32, 33, R. V.).

The aggressive character of Jezebel went so far as to require that her religion should be the national religion of Israel. She organized and maintained gilds of prophets, 450 of Baal, and 400 of Asherah (*ib.* xviii. 19). She also destroyed such prophets of Yhwh as she could reach. Obadiah, the faithful overseer of Ahab's house, rescued one hundred of these, hid them, and secretly fed them in a cave (*ib.* xviii. 3).

The violence, bloodshed, and idolatry occasioned by Jezebel, and apparently assented to by Ahab, aroused the indignation of the prophet Elijah. Ahab was charged directly with the sin of following the Baalim (*ib.* xviii. 18). The superiority of Elijah and of his God in the test at Carmel, and the slaughter of the 450 prophets of Baal, fired the vengeance of Jezebel. Elijah fled for his life to the wilderness, where he mourned the devotion of Israel to Baal and the lack of worshipers of Israel's God. He was sharply rebuked with the words, "Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (*ib.* xix. 18).

The determination and unscrupulousness of Jezebel are best illustrated by her false charges against and her murder of Naboth and his sons (*ib.* xxi. 7–16; II Kings ix. 26) to satisfy the whim of Ahab. For this base deed Elijah pronounced upon Ahab and Jezebel and their house a ghoulish prophecy (I Kings xxi. 21–24) which was promptly fulfilled (*ib.* xxii. 38; II Kings ix. 26, 35, 36). Jezebel's influence and religion took root in and brought disaster upon the kingdom of Judah through her daughter Athaliah, who became the wife of Jehoram, son of Jehoshaphat; so that Phenician idolatry, introduced by Jezebel, poisoned both the northern and the southern kingdom of Israel; and its results stretched far down into Israel's history.

Jezebel survived Ahab, who was slain at the battle of Ramoth-gilead, and saw two of her sons, Ahaziah and Jehoram, sit on the throne of their father. In the insurrection of Jehu she lost her life in a horrible manner (see Jehu).

E. G. H. I. M. P.

JEZELUS: 1. Father of Sechenias, the chief of a family that returned with Ezra from captivity (I Esd. viii. 32). In Ezra viii. 5 he is called "Jahaziel." 2. Father of Obadiah (Abadias), who was also one of the chiefs on the return from captivity (I Esd. viii. 35). In Ezra viii. 9 he is called "Jehiel."

E. G. H. M. Sel.

JEZREEL (יזרעאל, "God sows"). 1. See Esdraelon.

2. A city of Issachar, mentioned with Chesulloth and Shunem (Josh. xix. 18). Owing to its importance, Jezreel gave its name to the whole district which was subsequently included in the kingdom of Ish-bosheth (II Sam. ii. 8). But Jezreel acquired its greatest fame in the reign of Ahab, who chose it for his residence (I Kings xviii. 45). Ahab had a palace there (*ib.* xxi. 1). The harem was near the gate, forming a part of the city wall (II Kings ix. 30, 33). Close by was a watch-tower, which perhaps also formed a part of the royal building (*ib.* ix. 17). It may be that Ahab's ivory palace (I Kings xxii. 39) and Jezebel's establishment for idolatrous priests (*ib.* xvi. 33, xviii. 39; II Kings x. 11) were also at Jezreel.

Close to Ahab's palace was the vineyard of Naboth the Jezreelite, so much coveted by Ahab (I Kings xxi. 1 *et seq.*). It would seem, from a comparison of I Kings xxi. 19 and xxii. 38, that the assassination of Naboth took place at Samaria. But with reference to the latter passage Josephus ("Ant." viii. 15, § 6) says that Ahab's chariot was washed in the fountain of Jezreel. Besides, a confusion between Samaria and Jezreel is seen in I Kings xxi. 18 and II Kings x. 1. In front of Ahab's palace was an open space where dogs roamed. It was there that they devoured Jezebel's body (II Kings ix. 35–37).

Jezreel was also the residence of Joram, son of Ahab (*ib.* viii. 29, ix. 15); there he met his death at the hands of Jehu (*ib.* ix. 24, 25). The heads of Ahab's seventy sons were sent by command of Jehu from Samaria to Jezreel, by the gateway of which city they were piled till the following morning (*ib.* x. 7, 8). Jezreel was also the scene of the massacre of Ahab's family and of all who were suspected of sympathy with his dynasty (*ib.* x. 11–14).

Jezreel was known to the Crusaders as "Parvum Gerinum"; and in 1183 a skirmish with Saladin took place near the city (William of Tyre, xxii. 26). It was called even as late as that time "Zar'in," which is almost the equivalent of the Hebrew "Yizre'el." The same identification was made by Benjamin of Tudela, who describes it as being distant a day and a half from Lod, and three miles from Sepphoris, and having a large fountain. He found there one Jewish inhabitant, a dyer ("Itinerary," ed. Asher, i. 44, Hebr.). It was near this fountain that Saul and his army encamped during their war with the Philistines (I Sam. xxix. 1); it is called "Tubania" by William of Tyre (xxii. 20).

Zar'in is now a small village; it is situated at the foot of Mount Gilboa on the western side and has twenty to thirty houses (see Robinson, "Researches," iii. 163–167; Guérin, "Samarie," i. 311–312; Fried. Wilken, "Gesch. der Kreuzzüge," II. ii. 144, Leipsic, 1808; George Adam Smith, "Historical Geography," etc., 1894, pp. 356, 381).

3. A town in the hill country of Judah not far from the Judean Carmel (Josh. xv. 56). Ahinoam, one of David's first two wives, was a native of this town (I Sam. xxv. 43).

4. A Judean; son of Etam, according to the Septuagint (I Chron. iv. 3).

5. Hosea's eldest son, being so called by com-

mand of God in token of the divine vengeance which would overtake Jehu for massacring Ahab's family in Jezreel (Hosea i. 4).

6. Name used for Israel in Hosea ii. 24.

E. G. H. M. SEL.

JHIRATKAR, SOLOMON BALLAJCE: Beni-Israel soldier; enlisted in the 14th Regiment Bombay N. L. I. in 1818; promoted jemidar Jan. 10, 1839; subahdar Jan. 1, 1843; subahdar-major Jan. 1, 1856; served as a native adjutant for five years and ultimately became sirdar bahadur; was present at the siege of Mahadewghur in 1832; in the field service at Kolhapur in 1836; and at the operations of Dwarka and Burda Hills against the Waghers 1859–60. He received the first and second stars of the Order of British India.

J. J. HY.

JICHUS. See YIḤUS.

JID. See PERIODICALS.

JIDISCHE ILLUSTRIRTE ZEITUNG. See PERIODICALS.

JIDISCHE VOLKSBIBLIOTHEK. See PERIODICALS.

JIDISCHER PUCK. See PERIODICALS.

JOAB (יוֹאָב = "YHWH is Father"). — **1. Biblical Data:** Son of Zeruiah, David's sister (II Chron. ii. 16), and commander-in-chief of David's army. Joab first appears after David's accession to the throne on the occasion of the engagement at the pool of Gibeon between Joab and David's servants on one side and ABNER with the servants of ISH-BOSHETH on the other (II Sam. ii. 13 *et seq.*; see also HELKATH HAZZURIM). Abner, defeated, on the retreat kills Joab's youngest brother, ASAHEL. Voluntarily giving up the pursuit, Joab marches to Hebron (*ib.* ii. 17–32). Still minded to avenge his brother's death, Joab, upon learning of Abner's visit to and reception by David during his (Joab's) absence from Hebron, manages to lure his unsuspecting enemy to return to Hebron, where, meeting him in the gateway, he smites him under the fifth rib. David compels Joab to attend in penitent garb the obsequies of his victim.

The great opportunity for Joab to distingnish himself came with the siege of Jebus or Jerusalem. David had promised the office of chief to the one who should first smite the Jebusites. Joab, accomplishing this, obtained the position (I Chron. xi. 6). The vague designation of "chief" or "head" ("rosh") is supplemented by the more explicit title of "prince of the army" (II Sam. viii. 16). Joab's strategic skill was immediately shown in his fortification of the conquered city (I Chron. xi. 8). After that event, Joab is throughout represented as a most skilful general and as a model of fidelity. David himself was conscious of Joab's merits in these respects, though he somewhat feared him (comp. II Sam. iii. 39). Owing to his rank, Joab had an armor-bearer of his own (*ib.* xxiii. 37; I Chron. xi. 39) and ten servants to carry his equipment (II Sam. xviii. 15). His usual residence was at Jerusalem (*ib.* xiv. 30), but he had also a house in the wilderness (I Kings ii. 34). Joab was active in all the wars of David. The most important was first in Edom, where Joab remained six months till he had exterminated all the males (*ib.* xi. 15–16). So great was the terror of his name in Edom that HADAD ventured to return to his native country only after Joab's death (*ib.* xi. 21). The second important war in which Joab was engaged was that with the Ammonites in two campaigns. In one of these the Ammonites, allied with Syrians, compelled Joab to leave a part of the army with his brother Abishai, who made an attack on the Ammonites while Joab himself attacked and defeated the Syrians (II Sam. x. 7–14). In the other, in the following year, Joab devastated Ammon and besieged Rabbah (*ib.* xi. 1). So great was Joab's devotion to David that after he had conquered the royal city or "the city of waters," he sent messengers to David asking him to come and complete the conquest himself (*ib.* xii. 26–28). It was during this expedition that David had recourse to the services of Joab in his designs on Uriah (*ib.* xi. 6–25). Joab used his influence over David to effect the rehabilitation of ABSALOM in his father's favor. Knowing that David longed to see Absalom, Joab instructed a "wise woman from Tekoa" to induce David by a parable to recall his son, and finally brought about a reconciliation between them (II Sam. xiv.). At the time of Absalom's revolt, though Absalom's party was the stronger, Joab remained with David, accompanying him in his flight. David entrusted to Joab only one-third of his men, while the other two-thirds were led by Abishai and Ittai the Gittite (*ib.* xviii. 2). The battle terminated adversely for Absalom's party, and Joab took upon himself the responsibility of killing Absalom, despite David's repeated injunction to spare the young man's life. Afterward he had the courage to rouse David from his grief for his son's death (*ib.* xviii. 5–15, xix. 6–8).

Becomes "Prince of the Army."

Joab's loyalty was still more striking when David, yielding to his resentment against him, imprudently transferred the office of commander-in-chief from Joab to AMASA. At the revolt of Sheba, Amasa proved himself incapable, and David appointed Abishai to take the lead in the attack, in which Joab of his own accord nevertheless took part (*ib.* xx. 1, 4–7). Joab treacherously killed his rival, but as Amasa had previously been commander-in-chief of the rebels (*ib.* xvii. 25), Joab in slaying him was inspired not by private but by political motives. Joab, having effected the defeat of Sheba, was reinstated in the office of commander-in-chief (*ib.* xx. 15–23). When, later, he was commissioned by David to number the people of Israel, he tried, but in vain, to dissuade the king from his design (*ib.* xxiv. 2–4; I Chron. xxi. 2–4). Even when the king insisted in his purpose Joab's scruples were such that he did not number the tribes of Levi and Benjamin (II Chron. xxi. 6)

His Devotion to David.

Joab's last act, which proved his undoing, was his espousal of the cause of ADONIJAH (I Kings i. 7, 19), probably because Adonijah was the elder son after Absalom (*ib.* i. 6), and on the death of Adonijah the succession rightfully belonged to him. It seems that David understood that the affair of

Adonijah was not sufficient to convict Joab of treason; for he recommended Solomon to kill Joab out of revenge for Abner and Amasa (*ib.* ii. 5–6). Joab, unaware of David's special recommendation, thought Solomon would probably condemn him as a traitor, and, having heard of Adonijah's death, he fled to the Tabernacle and took hold of the altar. Solomon, however, had no scruples with regard to the defilement of the altar; and Benaiah slew him there, by the king's command. Joab was buried in his own house in the wilderness (*ib.* ii. 28–34).

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——**In Rabbinical Literature:** Joab appears in the Mishnah as the ideal general (Mak. 11b). He and David supplemented each other; he would not have succeeded in his wars without David's continuous study of the Torah, and David would not have been able to apply himself to his ideal pursuits without such a reliable general as Joab (Sanh. 49a). His generosity is indicated by the words "his house in the wilderness" (I Kings ii. 34), which are taken to mean that his house was as free as the wilderness; that it was open to everybody; that everybody could find there food of all kinds; that, like a wilderness, it was free from robbery (Sanh. 49a). R. Johanan even declared that Joab was not guilty of Abner's death, but that he brought him before the Sanhedrin, which, in the gate of the city (comp. Deut. xvi. 18 *et al.*), condemned Abner for killing Asahel (Sanh. 49a). When Joab had smitten the male children of Edom, David inquired why he had done so; Joab answered, "It is written, 'Thou shalt blot out the males ["zakar"] of Amalek'" (Deut. xxv. 19). David retorted, "But it is 'zeker' [remembrance], not 'zakar'!" Joab replied that his teacher had made him read "zakar" (B. B. 21a, b). Joab struggled hard but vainly to dissuade David from numbering the people. Joab made two numberings, a complete and an incomplete one. He intended to render the incomplete numbering; if David became angry, he would give him the complete one (Pesiḳ. R. 11 [ed. Friedmann, p. 43b]). After Joab had fled to the Tabernacle, he was brought before the judges for trial. Declared not guilty of the murder of Abner, as he had only avenged the blood of his brother Asahel, he was condemned for the murder of Amasa; to Joab's defense that Amasa was a traitor because he had failed to execute David's order (comp. II Sam. xx. 4–5), the judges objected that Amasa, being occupied with the study of the Law, was not bound to execute the king's order (Sanh. 49a). When Benaiah went to execute Joab the latter said: "Let not Solomon condemn me to a double punishment; let him either kill me and take on himself the curses which his father uttered against me [II Sam. iii. 29] or let me live and suffer from the curses only." Solomon took on himself the curses, all of which were fulfilled in his descendants (Sanh. 48b). The Talmudists do not agree as to whether Joab left a son or not, as some identify the Joab of Ezra viii. 9 (see JOAB, No. 3) with the general of David (B. B. 116a).

In various midrashim Joab is the subject of a number of hero-tales. Once, hearing David repeat, "Like as a father pitieth his children" (Ps. ciii. 13), Joab objected that a mother had more pity for her children than a father. David suggested that he should more carefully observe the dispositions of parents toward their children, and

Midrashim. to do this, Joab undertook a journey. He arrived at the house of a poor old laborer who had twelve sons and who worked very hard to support his family. In the evening the old man divided the bread which he had won by his day's labor into fourteen equal pieces, for his twelve sons, his wife, and himself.

On the following day Joab said to the old man: "You are old and feeble; why do you work for your young sons? Take my advice and sell one of them; and with the money you will be able to live with your family in comfort." The old man rebuked him for such advice and went on to his work; from the mother, however, he succeeded, after meeting many objections, in buying one son for one hundred pieces of gold. In the evening Joab, himself unseen, observed what passed between the father and the mother. The former, having noticed that one of the fourteen pieces of bread remained untouched, asked after his son. His wife at first gave various reasons for his absence, but her husband remained unsatisfied, and she was obliged to tell him the truth. The man took the money, and, having found Joab, demanded the return of his son. As Joab resisted, the man threatened to kill him unless he restored his son to him, which Joab gladly did, and acknowledged that David was right (Midr. Rabbotenu, in Jellinek, "B. H." v. 52–53).

At the head of 12,000 warriors Joab besieged Ḳinsali, or Ḳinsari, the capital of the Amalekites. After a fruitless siege of six months Joab's men despaired and desired to return to their homes. But Joab, having supplied himself with money, and taking his sword, ordered them to hurl him over the wall from a sling and wait forty days; if at the end of that time they saw blood flowing under the gates they would know that he was alive. His order was executed, and he fell in the yard of a house where lived a widow and her married daughter. Joab was taken and revived by its inmates, meeting their questions by telling them "I am an Amalekite; the Israelites captured me and threw me over the wall; now let me stay with you and I will pay you." At the end of ten days Joab went into one of the 140 streets of the city, entered a smith's shop, and ordered the smith to make a sword like the one which he had, but which was broken. The first two which the smith made Joab shook and broke, but the third one stood the test. Joab asked the blacksmith who should be killed with such a sword, and the an-

Siege of Ḳinsali. swer was "Joab." With the words "Suppose I am Joab" he slew the smith. Then Joab went into the principal street, killed 500 mercenaries whom he met, and returned to the house. In the city it was rumored that Asmodeus had killed the mercenaries; when Joab was asked whether he had heard of it he said he had not. Joab paid his hostess for ten more days, and at the end of that time went to the gate of the city, where he slew 1,500 men. This time his hand stuck to the sword, and he returned to the house and asked the young woman for warm water. But she said to him, "You eat and drink in our house

and go out to kill our people!" Joab thereupon ran her through with his sword, after which his hand was healed. He then went into the street, killed every one he met on his way to the gates, slew the guard and threw open the gates. The Israelites had seen the blood flowing under the gates and shouted for joy. After ordering them to send for David, Joab climbed on to a tower in order that all might see him, and then saw the twentieth Psalm written on his right foot. Joab slew all the people of the city except the king, whom he left for David himself to kill. Then Joab put the slain king's crown on David's head while his troops were engaged in carrying off the spoils of the city (Jellinek, "B. H." v. 146–148).

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——**Critical View:** In the Biblical account of Joab's life the endeavor is palpable to shield David and Solomon, and to paint Joab as a man moved by motives of private revenge, and unscrupulous in the methods of accomplishing his designs. It is he who, contrary to the intentions of the king, assassinates Abner, though David must have had an equally strong reason for the removal of this partizan of Saul's son and a possible rival to the throne. In the narrative of Absalom's death, the same tendency is clearly visible. It is Joab who, contrary to David's instructions, ends the crown prince's life. II Sam. xix. reveals the true situation. Amasa was probably under the suspicion of playing into the hands of Sheba (II Sam. xix. 14, xx. 18 *et seq.*), and as a loyal adherent of David, Joab may have deemed it justifiable to put the lukewarm commander effectually out of the way.

In the narrative as now extant private jealousy is suggested as the motive; and this is later consistently adduced to shield Solomon for having sacrilegiously ignored the right of asylum in the sanctuary (I Kings ii. 28). It was in execution of David's last will, to avenge the assassination of Abner and Amasa—that of Absalom, though logically it should also have been included, is of course omitted, for it would not do to represent Solomon as requiting the death of his rival's brother, who, had he lived, would have been the legitimate heir—that this outrage upon the right of asylum is represented as having been perpetrated. Joab was a loyal and willing tool in the hands of his master David; a sturdy, unscrupulous military chieftain, such as surround Asiatic despots and leaders of freebooters.

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2. Son of Seraiah, and descendant of Kenaz (I Chron. iv. 14); prince of GE-ḤARASHIM.

3. Head of an important family that returned with Zerubbabel from captivity, the number of whose descendants together with those of Jeshua is given as 2,812 (Ezra ii. 6; Neh. vii. 11). A Joab is also mentioned in Ezra viii. 9 whose descendants numbered 218; but this may be a different person from the preceding.

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JOAB: Jewish family to which belonged AARON B. SAMUEL HA-NASI, who lived for some time at Oria in Apulia in the second half of the ninth century. The name "Joab" has been especially frequent since the tenth century in the Roman family of Anaw, within which it is characteristic of the branch that calls itself "Beth-el," "Min ha-Keneset," or "De Synagoga" (see JEW. ENCYC. i. 566, *s.v.* ANAW). In the Anaw family the name occurs as follows:

(1) Joab, great-great-grandfather of Nathan, the author of the 'Aruk (second half of 10th cent.).

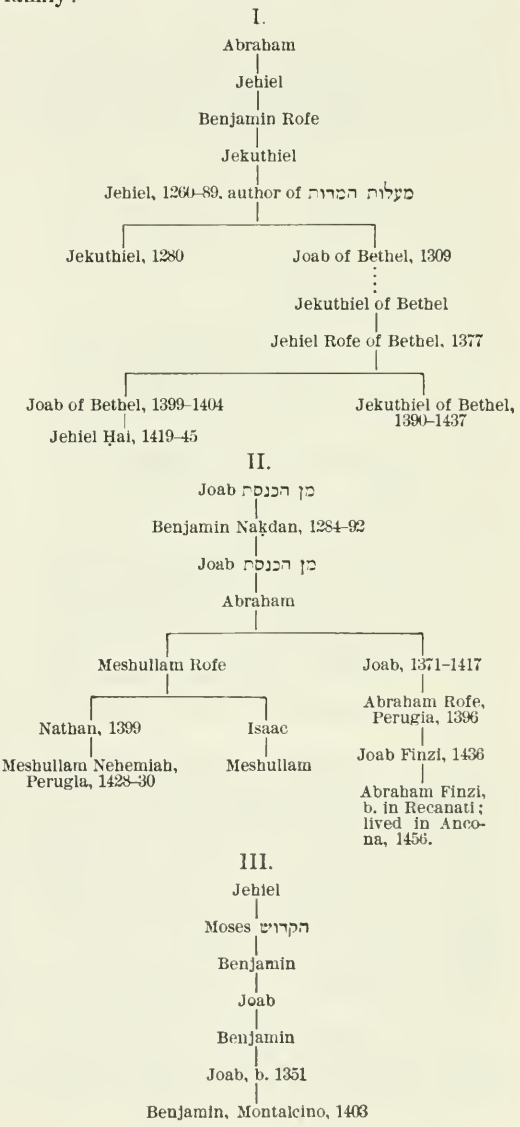
(2) Joab b. Solomon b. Abraham (1166), great-great-grandson of No. 1.

(3) Joab, grandfather of Paola, descendant of No. 1.

(4) Joab b. Benjamin b. Solomon (1280–1304), grammarian and Biblical exegete in Rome.

(5) Joab b. Solomon b. Shabbethai b. Mattithiah, father of Menahem, in Rome (about 1340). In the fourteenth century a synagogue of R. Joab in Rome is mentioned.

The following is a genealogical table of the Joab family:



Most of the persons named in the genealogical table are known merely as copiers of Hebrew manuscripts. Only the following are more important:

Benjamin b. Joab: A writer of religious poems (Paris MS. 814; Zunz, "Literaturgesch." p. 365).

Benjamin b. Joab Naḳdan: Grammarian and Biblical commentator in Rome. He is the author of a manuscript work dating from 1284, and is mentioned in another manuscript dated 1292. He was probably the teacher of the poet Immanuel b. Solomon.

Jekuthiel b. Jehiel (אביר הרופאים מבית אל): No less than twelve manuscripts of his have been preserved.

Joab of Bethel: Synagogal poet of the fourteenth century. Whether he is identical with the religious poet attacked by Immanuel b. Solomon can not be determined. Zunz mentions three poets of this name.

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii. 1, p. 50, Frankfort-on-the-Main, 1893; Landshuth, *'Ammude ha-'Abodah*, p. 81, Berlin, 1857; Luzzatto, מבוא אל מחזור רומי, p. 23, לוח רפיכנעים, p. 35; Steinschneider, *Polemische und Apologetische Literatur*, p. 284; idem, *Hebr. Bibl.* vii. 115, xi. 104, xiv. 61; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 332, 426, 446, Berlin, 1896; Zunz, *G. S.* iii. 169, 171; idem, *Literaturgesch.* pp. 501, 709.

The following persons are known as belonging to the Beth-El family:

Baruch b. Solomon b. Joab: Lived in Larricia 1451.

Bezaleel b. Baruch in Larricia: Son of preceding; flourished 1457–63.

Ishmael Rofe b. Moses: Judge in Rome 1562.

Jehiel (Ḥiel) of Bethel: Contemporary of Immanuel b. Solomon, who speaks of him as "one who is in Hades" ("Maḥberot," xxviii., ed. Berlin, p. 256).

Joab b. Abraham b. Joab (מן הכנסת): Writer in Tivoli 1333.

Joab b. Nathan b. Daniel: Writer of synagogal poetry.

Joab Raphael b. Benjamin, of Montesanto, president of the synagogue Quattro Capi in Rome, 1539–50, doubtless belongs to this family.

Mattathiah b. Jehiel, of Pisa (14th cent.; see Schorr in "He-Ḥaluz," ix. 50).

Mordecai da Pisa b. Solomon da Camerino (1483).

Shelumiel b. Jehiel, of Tivoli: Lived in Rome 1578.

It is probable that the following persons also belonged to the Beth-El family:

Abraham b. Joab Eliashib (1438).

Baruch b. Joab: Member of the rabbinical board in Rome 1538–42.

Benjamin b. Joab: Lived in Ravenna 1579.

David b. Joab (1468).

Eliezer Moses b. Joab (1463).

Elijah b. Joab: Banker in Rome 1536.

Elijah Melammed b. Joab: Lived in Rome 1524.

Ephraim b. Joab b. Moses, of Modena: Writer and poet (1462); lived at Abruzzo 1481.

Jehiel b. Joab: Pupil of Shabbethai b. Solomon in Rome 1290.

Jekuthiel, of Tivoli (1416).

Joab: Teacher of Benjamin b. Abraham Anaw at Rome in the first half of the thirteenth century.

Joab: Lived in San Miniato in the sixteenth century.

Joab b. Abraham Finzi (*c.* 1660).

Joab b. Baruch Lampronti: Lived in Ferrara about 1730.

Joab (Dattilo) b. Baruch degli Piatelli: Teacher in Rome; supported Joshua Menaggen's efforts and defended Jacob Ẓahalon's writings. He wrote introductions to two works by the latter which appeared in Venice in 1665. Joab was rabbi of Sienna at the time of his death.

Joab b. Benjamin: Lived in Rome 1555.

Joab b. David: Copyist and writer of synagogal poems (*c.* 1426).

Joab Elijah b. Joab (1483; see R. Judah Minz, Responsa, Nos. 2, 3).

Joab Ḥazzan: Writer of synagogal poems.

Joab Immanuel Finzi (1466–77).

Joab b. Jehiel, of Modena.

Joab b. Jekuthiel, of Tivoli (1414).

Joab b. Joseph, of Modena (1495).

Joab b. Maẓliaḥ de Ceprano: Son of Maẓliaḥ b. Menahem Ceprano; lived in Rome 1575.

Joab Melammed: Lived in Rome 1539; perhaps identical with **Joab Fattore** in Rome (1539) and with **Joab Melammed de Recanati,** who lived in Rome 1553.

Joab b. Menahem Joseph (1460).

Joab b. Mordecai Trioufo: Lived in Rome 1539.

Joab b. Moses.

Joab b. Moses: Lived in Rome 1584.

Joab b. Obadiah, of Tivoli: Lived in Rome 1599.

Joab della Ripa (or of Larricia ?). His widow, **Fresca Rosa,** died in Rome 1565 (Berliner, "Aus Schweren Tagen," No. 32).

Joab b. Shabbethai: Lived in Rome 1499.

Joab Shemariah, of Corregio (1503).

Joab Valencin: Lived in Venice 1594.

Joseph b. Joab Elijah (1461).

Joshua b. Joab (1405).

Maẓliaḥ b. Menahem Ceprano: Lived in Rome 1562.

Menahem b. Joab, of Ascoli (1479).

Menahem b. Joab: Lived in Ferrara 1745.

Mordecai b. Joab, מכינפרי: Banker in Rome; "fattore" of the Roman congregation 1536–38.

Mordecai b. Joab.

Obadiah b. Joab: Presider in Rome 1554.

Shabbethai b. Joab Calabrese: Presider and rabbi in Rome 1539–58.

Jacob b. Joab Elijah ha-Kohen de Fano, author of "Shilṭe ha-Gibborim," certainly does not belong to this family, nor does Joab of Salerno (about 1300).

Bibliography: Berliner, *Gesch. der Juden in Rom*, vol. ii., part 1, pp. 114 *et seq.*, Frankfort-on-the-Main, 1893; Steinschneider, *Hebr. Bibl.* xi. 103 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 332 *et seq.*, ii. 417–422 *et passim*, Berlin, 1895–96; Zunz, *G. S.* iii. 162 *et seq.*; idem, *Literaturgesch.*, passim.

G. H. V.

JOAB BEN JEHIEL: Liturgical poet; lived at Rome in the fourteenth century. He belonged to the Beth-El family, and was the author of five piyyuṭim (inserted in the Roman Maḥzor) for Passover, having for their subject the Canticles, and piyyuṭim for Shabu'ot and the New-Year (before "Nishmat"), and for the Day of Atonement (before "Ḳaddish"). In the Roman Maḥzor, also, a prayer entitled "Ashmurot ha-Boḳer" for Thursdays on which the "Taḥanun" is not recited, is signed "Joab"; and a seliḥah bearing the same signature is found in the seliḥot collection at Tripoli. Joab is believed to be identical with the young poet whom Immanuel satirized ("Maḥberot," viii. 66).

Bibliography: Luzzatto, *Mebo*, pp. 23, 26; Zunz, *G. S.* iii. 171; idem, *Literaturgesch.* p. 501; Landshuth, *'Ammude ha-'Abodah*, p. 81; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 446.

G. I. Br.

JOACHIM, JOSEPH: Hungarian violinist; born at Kittsee, near Presburg, Hungary, June 28, 1831. He began to study the violin when he was five years old, and was placed under Szervaczinski, leader of the orchestra at the Budapest opera-house. He advanced so rapidly that after two years he was able to make his first appearance in a public concert given at the Adels Casino, Budapest, March 17, 1839.

At the age of nine he was sent to study with Joseph Böhm at the Vienna Conservatorium, whence, after a course of three years, he went to Leipsic. There he met Mendelssohn and played at a concert of Madame Viardot's. A few months later he played Ernst's "Otello Fantasia" at a Gewandhaus concert, and achieved such success that in the following year—that is, at the age of twelve—he was invited to play in a violin quartet with Ernst, Bazzini, and Ferdinand David.

Joachim remained in Leipsic until 1849, studying with Ferdinand David (violin) and Moritz Hauptmann (composition), and making occasional concert tours through Germany and elsewhere. In 1844 he was taken by Mendelssohn to England, where he made his début at a benefit concert given at Drury Lane in March, 1844. He revisited England in 1847, and thereafter played annually at the Monday Popular, the Crystal Palace, and other concerts. In 1849 he spent two months at Paris, where he achieved his first success in an orchestral concert given by Hector Berlioz. Shortly afterward he accepted the position of concert-master at Weimar. In 1852 he accepted a call as solo violinist to the King of Hanover; and it was here, in 1863, that he married Amalie Weiss, the well-known contralto.

After a residence of sixteen years at Hanover, Joachim, in 1868, removed to Berlin, where he was appointed director of the newly established Königliche Hochschule für Musik, and member of the Academy of Fine Arts (musical section). His famous quartet, originally established in 1869, and later consisting of Joachim, De Ahna, Wirth (followed by Kruse and Halir), and Hausmann, has, by reason of its artistic character and perfect ensemble, set the standard for high-class chamber-music performances.

Among the compositions of Joachim, most of which are somewhat tinged by the influence of Schumann, the Hungarian concerto in D minor is generally regarded as the most perfect as to both form and content. Other important compositions are: overture to "Hamlet," for orchestra, op. 4; "Hebrew Melodies," for viola and piano, op. 9; nocturne in A for violin and small orchestra, op. 12; "Dem Andenken Kleists," op. 14; "Szene der Marta" (from Schiller's "Demetrius"), for contralto solo and orchestra, op. 14; 3 cadenzas to Beethoven's violin-concertos, etc.

Joachim has embraced Christianity.

Bibliography: Moser, *Joseph Joachim*, 1900; Lahee, *Famous Violinists*, pp. 244-260; Grove, *Dict. Music and Musicians*.

S. J. So.

JOACHIMSEN, PHILIP J.: American jurist and communal worker; born in Breslau Nov., 1817; died in New York city Jan. 6, 1890. He emigrated to New York in 1827, and was admitted to the bar there in 1840. During the Civil war, he organized and commanded the Fifty-ninth New York Volunteer Regiment, and was injured at New Orleans. For his services he was made brigadier-general by brevet. After having assiduously practised law, he was elected judge of the New York Marine Court in 1870 and acted as such up to 1877. He then resumed practise.

Joachimsen was the first president of the Hebrew Orphan Asylum (1859). In 1879 he organized the Hebrew Sheltering Guardian Society for Children in New York.

Bibliography: Isaac Markens, *The Hebrews in America*, p. 228, New York, 1888; *The New York Times*, Jan. 7, 1890; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 262, Philadelphia, 1895.

A. A. M. F.

JOACHIMSTHAL, FERDINAND J.: German mathematician; born May 9, 1818, at Goldberg, Silesia; died April 5, 1861, at Breslau. In the year of his graduation (Ph.D. Berlin, 1842) he was appointed teacher at a "Realschule" in Berlin, and in 1846 was admitted to the philosophical faculty of the university as privat-docent. In 1856 he was appointed professor of mathematics at Halle, and in 1858 at Breslau.

Joachimsthal contributed essays to Crelle's "Journal," 1846, 1850, 1854, 1861, and to Torquem's "Nouvelles Annales des Mathématiques."

Bibliography: *Allgemeine Deutsche Biographie*.

S. F. T. H.

JOACHIMSTHAL, GEORG: German physician; born at Stargard, Pomerania, May 8, 1863. He graduated as doctor of medicine from the University of Berlin in 1887 and established himself at the German capital the following year. In 1890 he became assistant in orthopedic surgery at the university dispensary, where in 1898 he was appointed privat-docent in the medical faculty. In 1897 he received the Pourat prize of the French Institute for his essay "Etude des Changements Morphologiques et Fonctionels qu'on Peut Produire Expérimentalement sur l'Appareil Locomoteur."

Joachimsthal has contributed several essays to the medical journals, and since 1897 has been collaborator with J. Wolff in the orthopedic section of Virchow's "Jahresbericht über die Leistungen und

Fortschritte in der Gesammten Medizin." He is the author of "Die Angeborenen Verbildungen der Oberen Extremitäten," Hamburg, 1900.

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S. F. T. H.

JOASH (יואש, contraction of יהואש = "given by Yhwh"). **1.** (Called also **Jehoash.**)—**Biblical Data:** Son of Ahaziah and Zibiah of Beer-sheba; eighth king of Judah (II Kings xii. 1, 2). Joash was the only descendant of the house of David living at the time of Ahaziah's death that escaped slaughter at the hand of his grandmother Athaliah. Only a year old when the royal family was exterminated, he with his nurse was concealed by his paternal aunt Jehosheba in "the bedchamber," where he remained six years (II Kings xi. 1–3; II Chron. xxii. 10–12). When he was seven years old he was brought out from his hiding-place by Jehoiada and placed on the throne of his ancestors. As Joash was the only living member of David's line his coronation is particularly narrated; after he was crowned the covenant was renewed between God, the king, and the nation, and after having destroyed the altars of Baal and killed Mattan, the priest of Baal, the king was conducted with great ceremony to the throne (II Kings xi. 4–19; II Chron. xxiii. 11–20). Jehoiada, desiring to secure the permanence of the throne of David, chose two wives for Joash, who begat sons and daughters (II Chron. xxiv. 3). Under the guidance of Jehoiada the young king established the worship of Yhwh, though the "high places" continued to be used for worship (II Kings xii. 3–4).

The first public religious act of Joash was to order the repair of the Temple, which had been despoiled by Athaliah (II Chron. xxiv. 7). To this end the king entrusted to the priests the duty of setting aside all the money resulting from the sale of dedicated things and the money offered by the people. But the twenty-third year of Joash's reign saw the Temple still unrepaired, so the king took away from the priests the charge of the money (II Kings xii. 5–8). In II Chron. xxiv. 5 it is stated that the king ordered the priests and Levites to travel through the cities of Judah and collect money, but that the Levites were slow in their mission. A chest was therefore placed by Jehoiada beside the altar (according to II Chron. xxiv. 8, without the gate and at the command of Joash), in which the princes and all the people placed contributions, and when enough had been collected the money was given to the artisans that restored the Temple (II Kings xii. 10–17; II Chron. xxiv. 8–14). After the death of Jehoiada, Joash proved weak enough to permit himself to be worshiped by the princes of Judah, and this turned the people from the worship of Yhwh. Joash showed his ingratitude toward Jehoiada by slaying the latter's son Zechariah for censuring his (the king's) acts (II Chron. xxiv. 17–22).

An important event in Joash's life is differently stated in II Kings and II Chronicles; according to the former (xii. 18–19 [A. V. 17–18]) when Hazael, the Syrian king, marched against Jerusalem, Joash bribed him with the gold of the royal and sacred treasuries to turn back; in the latter (xxiv. 23–25) it is said that after the Syrian army had destroyed all the princes of Judah the soldiers "executed judgment against Joash," so that they "left him in great diseases." Joash was assassinated by his own servants at Beth-milo, after a reign of forty years, and his assassination is recorded as an act of revenge for the blood of the son of Jehoiada (II Kings xii. 1, 21; II Chron. xxiv. 1, 25). II Kings and II Chronicles differ also with regard to the burial of Joash: according to the former (xii. 22), Joash was buried with his fathers in the city of David, while in the latter (xxiv. 25) it is expressly said that he was buried in the city of David, but "not in the sepulchers of the kings."

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——**In Rabbinical Literature:** As the extermination of the male descendants of David was a divine retribution for the extermination of the priests by David (comp. I Sam. xxii. 17–21), Joash escaped death because in the latter case one priest, Abiathar, survived (Sanh. 95b). The hiding-place of Joash was, according to R. Eleazar, one of the chambers behind the Holy of Holies; according to R. Samuel b. Nahman, one of the upper chambers of the Temple (Cant. R. i. 66).

Although a king who is the son of a king need not be anointed, exception was made in the case of Joash, as well as of Solomon and Zedekiah, the succession of each of whom was contested (Lev. R. x. 8). Particular mention is made of the crown placed on Joash's head (II Kings xi. 12), because it fitted exactly, showing that he was qualified for kingship ('Ab. Zarah 44a).

Joash was one of the four men who pretended to be gods. He was persuaded thereto particularly by the princes, who said to him. "Wert thou not a god thou couldst not come out alive from the Holy of Holies" (Ex R. viii. 3). He was assassinated by two of his servants, one of whom was a son of an Ammonite woman and the other the offspring of a Moabite (II Chron. xxiv. 26); for God said: "Let the descendants of the two ungrateful families chastise the ungrateful Joash" (Yalk., Ex. 262).

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2. (Called also **Jehoash.**) King of Israel 798–782 B.C. He was the son and successor of Jehoahaz, and one of the greatest of the Israelitish kings. In three signal and successive victories he overcame the Syrians, and retook from them the towns which Hazael had captured from Israel. He was also involved in a war with Amaziah, King of Judah. In the battle at Beth-shemesh Jehoash defeated Amaziah, advanced to Jerusalem, broke down the wall of that city for a distance of 400 cubits, and carried away to Samaria the treasures of the Temple and of the palace (II Kings xiv. 11–14). Although Jehoash, like his predecessors, worshiped the golden calves, he held the prophet Elisha in high honor, looking up to him as a father. When Elisha was about to die, Jehoash repaired to the bedside of the prophet, "wept over his face, and said, O my father, the chariot of Israel and the horsemen thereof" (*ib.* xiii. 14). Jehoash died soon after his victory over Amaziah, and was buried in Samaria (*ib.* xiv. 16; comp. II Chron. xxv. 17–24).

3. Father of Gideon (Judges vi. 32; II Sam. xi. 21). Joash belonged to the tribe of Manasseh and

lived at Ophrah, where he was buried. He must have been a man of importance, because an altar of Baal was in his house, and he had more than ten servants (Judges vi. 25, 27); and he alone was able to check the fury of the people against his son (*ib.* 30–31). See Gideon. M. Sel.

4. Son of Ahab. When the latter was about to set out to meet the Syrians in battle at Ramoth-gilead, he entrusted the prophet Micaiah, whose prophecy had been against him, to Amon, the governor of Samaria, and to Joash, the king's son, saying, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace" (I Kings xxii. 26, 27). It may be that Joash was an under-officer of Samaria; or, as Rawlinson suggests, the word translated "king's son" may refer to a state officer, such as is found in Jer. xxxvi. 26. There is no other mention of this Joash. I. M. P.

5. A descendant of Shelah, the son of Judah; one of the men "who had the dominion in Moab" (I Chron. iv. 22). **6.** Son of Shemaah the Gibeathite; one of David's warriors (*ib.* xii. 3). **7.** (יעש.) Son of Becher, the son of Benjamin (*ib.* vii. 8). **8.** Overseer of David's cellars of oil (*ib.* xxvii. 28).

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JOB (איוב).—Biblical Data: Titular hero of the Book of Job. He was a native of Uz, rich, very pious, and upright, and he had seven sons and three daughters. His sons used to make a feast in their houses, one each day; and at the end of the week Job would bring seven holocausts, according to the number of his sons, thinking perhaps that the latter, while feasting, had committed sins (Job i. 1–5).

One day in the heavenly council, in consequence of a question asked by God, Job's piety was discussed by the accuser Satan, who maintained that if Job should be stricken with calamity he would certainly sin. Satan, having received permission to deal with Job as he pleased, first brought poverty on him by causing all his cattle to be stolen; then he caused the death of all Job's children. But Job did not sin. On the contrary, he declared God's act to be just, saying, "The Lord gave, and the Lord hath taken away" (*ib.* i. 6–22).

At a second gathering of the "sons of God" Satan obtained permission to afflict Job's own person. He accordingly smote him with a most painful disease (elephantiasis ?); still Job did not complain. Even when his wife advised him to curse God and die, he replied that he had to accept evil at His hands, just as he had received good (*ib.* ii. 1–10). Three friends came to condole with him, and stayed with him seven days and seven nights in silence (*ib.* ii. 11–13), after which began the colloquies between him and his friends that form the text of the Book of Job.

Finally, God restored Job to his former state, giving him twice as much as he had before, even fourteen sons. The daughters, however, born to him after his restoration were only three in number. Job lived 140 years after this and saw four generations (*ib.* xlii. 10–17). He is mentioned by Ezekiel (Ezek. xiv. 14, 20) with Noah and Daniel as among the three most righteous men. See Job, Book of.

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——In Rabbinical Literature: Owing to the importance of the Book of Job, the Talmudists occupied themselves frequently with its chief character. One of the amoraim expressed his opinion in the presence of Samuel b. Naḥmani that Job never existed and that the whole story was a fable (B. B. 15a). An opinion couched in similar words and pronounced by Simeon ben Laḳish was interpreted to mean that such a person as Job existed, but that the narratives in the drama are inventions (Gen. R. lvii.). Apart from these utterances all of the rabbis took it for granted that Job existed, but they differed widely as to the epoch in which he lived and as to his nationality, two points of discussion closely connected. Every one of the Talmudists inferred Job's epoch and nationality from an analogy between two Biblical words or sentences. According to Bar Ḳappara, Job lived in the time of Abraham; according to Abba b. Kahana, in the time of Jacob, he having married Dinah, Jacob's daughter (*ib.*; B. B. 15b; comp. additions in Targ. Yer. to Job ii. 9). R. Levi said that Job lived in the time of Jacob's sons; and he also said, in the name of Jose b. Ḥalafta, that Job was born when Jacob and his children entered Egypt and that he died when the Israelites left that country. Job consequently lived 210 years (comp. Rashi on Ex. xii. 40). When Satan came to accuse the Israelites of being idolaters, God set him against Job, whence Job's misfortunes (Gen. R. *l.c.*). This opinion is supported by the statement that Job with Jethro and Balaam was consulted by Pharaoh as to the means of reducing the number of the children of Israel and that Job was stricken with calamity because he had remained silent (Sanh. 106a; Soṭah 11a). It may be mentioned that this legend is narrated differently in the "Sefer ha-Yashar" (section "Shemot," p. 110a, ed. Leghorn, 1870) as follows: At first Job, who was one of Pharaoh's eunuchs and counselors, advised Pharaoh to have every male child murdered (Ex. i. 16). Afterward Pharaoh, having had a dream which prognosticated the birth of a helper, again consulted Job. The latter answered evasively: "Let the king do as he pleases" ("Sefer ha Yashar," *l.c.* p. 111a). Levi b. Laḥma also held that Job lived in the time of Moses, by whom the Book of Job was written. Some of the rabbis even declare that the one servant of Pharaoh who feared the word of God (Ex. ix. 20) was Job (Ex. R. xii. 3). Raba, specifying the time more accurately, said Job lived in the time of the spies who were sent by Moses to explore the land of Canaan (B. B. 15a). According to these rabbis, Job was a Gentile—an opinion which is elsewhere expressed more fully, in that Job is said to have been a pious Gentile or one of the prophets of the Gentiles (*ib.* 15b; Seder 'Olam R. xxi.). Other tannaim place Job variously in the reign of Saba, in that of the Chaldees, and in that of Ahasuerus. R. Johanan and R. Eleazar both declared that Job was one of those who returned from the Captivity and that his bet ha-midrash was at Tiberias (Yer. Soṭah v. 8; B. B. *l.c.*; Gen. R. *l.c.*). It is said in B. B. (*ib.*) that these tannaim necessarily considered Job an Israelite; but R. Hananeel (*ad loc.*) has in his text, "All the Tannaim and Amoraim, with the exception of

Opinions as to Date.

the one who placed Job in the time of Jacob, were of opinion that Job was an Israelite" (comp. also Gen. R. *l.c.*).

Job is prominent in haggadic legends. His prosperity is thus described: Samuel b. Isaac said: "He who received a 'peruṭah' from Job prospered in his affairs." Jose b. Ḥanina inferred from Job i. 10 that Job's goats could kill wolves; and R. Johanan inferred from Job i. 14 that God gave Job a foretaste of the bliss of paradise (B. B. 15b). Satan, seeing Job's extraordinary prosperity, was filled with envy and therefore began in the councils of heaven to disparage Job's piety.

According to the Targum Yerushalmi (Job i. 6, ii. 1) the two councils of heaven took place respectively on Rosh ha-Shanah and Yom Kippur. When the messenger told Job that the Sabeans had seized his oxen, he armed his men and prepared to make war upon them. But the second messenger came, telling him that a fire from heaven had destroyed his sheep, and he then said: "Now I can do nothing" (Lev. R. xvii. 4). The wind that blew down his house was one of the three great winds whose power was sufficient to destroy the world (Gen. R. xxiv. 4). Job was stricken by Satan with fifty different plagues (Ex. R. xxiii. 10). His house was filled with a bad smell, and Job sat down on a dunghill. His flesh was filled with worms which made holes in his body and began to quarrel with one another. Job thereupon placed every worm in a hole, saying: "It is my flesh, yet you quarrel about it" (Ab. R. N., ed. Schechter, p. 164; comp. Kohler, Testament of Job, v. 6–8, in Kohut Memorial Volume, pp. 264-295). Job's sufferings lasted twelve months ('Eduy. ii. 10; comp. Testament of Job, v. 9, where the number of years is given as seven); then God, yielding to the prayer of the angels, healed him and restored to him twofold what he had before (Ab. R. N. *l.c.*). Only the number of Job's daughters was not doubled. Nevertheless their beauty was doubled, and therefore their names (Job xlii. 14), indicating their extraordinary charms, are given (B. B. 16b). The legendary accounts of Job extend also to his three friends. These entered his house simultaneously, though they lived 300 miles apart. Each had a crown or, according to another statement, a tree on which the images of the three friends were carved; and when a misfortune befell any one of them his image was altered (*ib.*; comp. Targ. to Job ii. 11). It has been said that Job lived 210 years; this is inferred from Job xlii. 16, where it is said that he lived 140 years after his recovery (Gen. R. lviii. 3, lxi. 4; comp. Yalḳ., Kings, 243, and Testament of Job, xii. 8). It is said also that the whole world mourned Job's death (Soṭah 35a).

But it was chiefly Job's character and piety that concerned the Talmudists. He is particularly represented as a most generous man. Like Abraham, he built an inn at the cross-roads, with four doors opening respectively to the four cardinal points, in order that wayfarers might have no trouble in finding an entrance, and his name was praised by all who knew him. His time was entirely occupied with works of charity, as visiting the sick and the

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like (Ab. R. N., ed. Schechter, pp. 33–34, 164; Midrash Ma'yan Gannim, ed. Buber, p. 92; comp. Gen. R. xxx. 9). Still more characteristic is the conclusion of Raba that Job used to take away, ostensibly by force, a field which belonged to orphans, and after making it ready for sowing would return it to the owners (B. B. *l.c.*). Job was also of exemplary piety. Like Abraham he recognized God by intuition (Num. R. xiv. 7). Nothing in his possession had been acquired by rapacity, and therefore his prayer was pure (Ex. R. xii. 4). He, Melchizedek, and Enoch were as spotless as Abraham (Midr. Teh. to Ps. xxxvii.). He took the greatest care to keep himself aloof from every unseemly deed (Ab. R. N. ch. ii., Recension B, ed. Schechter, p. 8). According to Targ. Sheni to Esth. i. Job's name was one of the seven engraved on the seven branches of the golden candlestick.

But these features of Job's character made the Rabbis apprehend that he might eclipse Abraham; and some of them therefore depreciated Job's piety. Johanan b. Zakkai used to say that Job's piety was only the result of his fear of punishment (Soṭah 27a; Yer. Soṭah v. 5). In Ab. R. N., Recension A, p. 34, where the generosity of Job is so much praised, it is concluded that when he, after having been afflicted, complained that he was inadequately rewarded, God said to him: "Thy generosity has not yet attained to the half of that of Abraham." R. Levi even went as far as to exculpate Satan, declaring that he had the same apprehension that God might forget the piety of Abraham (B. B. 16a). Still even among the Tannaim Job had his defenders, *e.g.*, Joshua b. Hyrcanus, whose opinion was that Job worshiped God out of pure love (Soṭah *l.c.*). This difference of opinion existed with regard to Job's attitude at the time of his misfortune. R. Eliezer said that Job blasphemed God (the Talmudic expression being "he desired to upset the dish"), but R. Joshua considered that Job spoke harsh words against Satan only (B. B. 16a). This discussion was continued by Abaye and Raba, of whom the former pleaded for Job, while Raba followed R. Eliezer's opinion. Raba's (according to another text, Rab's) expression was "dust into the mouth of Job." He inferred from the passage "and yet Job sinned not with his lips" (Job ii. 10) that Job sinned in his heart (*ib.*).

In the Talmudic literature it is generally assumed that Job sinned or, as the expression is, "he rebelled" ("ba'aṭ"; Midr. Teh. xxvi.). It is further said that if Job had not sinned people would recite in prayer "and the God of Job," just as they recite "the God of Abraham, Isaac, and Jacob," but he rebelled (Pesiḳ. R. Aḥare Mot, ed. Friedmann, p. 190a; comp. Ex. R. xxx. 8). Job's chief complaint was, according to Raba, that although man is driven to sin by the seducer ("yeẓer ha-ra'"), whom God Himself has created, yet he is punished (comp. Job x. 7). But Eliphaz answered him: "Thou castest off fear" (*ib.* xv. 4), meaning, if God created the seducer, He also created the Torah, by which a man can subdue the seducer (B. B. *l.c.*). Raba concluded also that Job denied resurrection (*ib.*).

A more picturesque treatment of Job's bitterness

against God is recorded by Rabbah (according to B. B. 16a), or Raba (according to Niddah 52a): Job blasphemed God by using the term "tempest" when he said, "For he breaketh me with a tempest" (Job ix. 17), which passage is interpreted by the Rabbis to mean, "Perhaps a tempest passed before Thee which caused the confusion between איוב [= "Job"] and אויב [= "enemy"]" (comp. also Ecclus. [Sirach] xlix. 9, the Hebrew, Greek, and Syriac versions, and the commentaries *ad loc.*). God therefore answered him out of the tempest (*ib.* xxxviii.–xxxix., which are interpreted as a refutation of Job's charge). Still, Rabbi's opinion was that Job spoke in praise of God more than Elihu did (Ex. R. xxxiv. 1).

It has already been said that the Book of Job was ascribed by the Rabbis to Moses. Its place in the canon is between Psalms and Proverbs (B. B. 14b). The high priest read the Book of Job for diversion before Yom Kippur (Yoma i. 4 [18b]). According to the Talmudists, he who sees the Book of Job in a dream may anticipate a misfortune (Ber. 57b). There was an ancient Targum to Job which was regarded by the Talmudists as a dangerous work (comp. Tosef., Shab. xiv.).

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S. S. M. SEL.

——**Critical View:** The hero whose name has furnished the title of the Book of Job appears only as a legendary figure. It is idle to inquire whether the story has any historical basis, since nothing definite relating to Job can be ascertained. The story originated in the land of Edom—a background that has been retained in the Hebrew poem. The names of Job and his three friends have been partly Hebraized. "Iyyob," the Hebrew form of "Job," is either passive, meaning "the person attacked [by Satan]" (comp. "yillod" = "the born one"; Ex. i. 22; Josh. v. 5; "shilloah" in Job ix. 7 = *ἀπεσταλμένος*), or active, meaning "the attacker [*i.e.*, of the ancient doctrine of retribution]" (comp. Merx, "Das Gedicht von Hiob," 1871, pp. xvii., xxxv.), like "yissor," Job xl. 2 = "the reprover"; the Arabic etymologies given in Ewald, "Das Buch Ijob" (2d ed., 1854, pp. 19 *et seq.*: "the returning, repenting"), and in Hitzig, "Das Buch Hiob" (1874, pp. xix. *et seq.*: from the Arabic tribe "banu Awwab" = "sons of the evening star," *i.e.*, "of the returning one"), are doubtful.

Eliphaz the Temanite (Job ii. 11) appears also in Gen. xxxvi. 4, 11, 15, as Esau's eldest son. Bildad the Shuhite is mentioned only in the Book of Job. According to Nöldeke (in "Z. D. M. G." xlii. 479), the name means "Bel has loved" (comp. "Eldad"). In Gen. xxv. 2 "Shuah" is the name of a tribe, not of a place. "Zophar" also occurs only in the Book of Job. His home, Naamah, is mentioned in Josh. xv. 41 as a city within the Judaic "shefelah." Job's home, Uz (Χώρα Αὐσίτις in the Septuagint), is mentioned in Lam. iv. 21 as being in Edom; according to Wetzstein (in Delitzsch, "Hiob," pp. 576 *et seq.*) it was in Hauran, east of the Jordan. For other opinions see Budde, "Das Buch Hiob," 1896, pp. x. *et seq.*

The poem of Job as found in the Old Testament is a combination from two sources. The earlier of these, a folk-book, comprises the prologue (Job i. and ii.) and the epilogue (*ib.* xlii. 7–17).

Composite Nature of Book of Job.

According to this source Job was a rich Edomite sheik, of irreproachable piety (*ib.* i. 1, 3, 8), as is shown especially by his punctiliousness in ritual observances (*ib.* i. 5) according to the customs of the time. The accusing angel Satan (*ib.* i. 6) in the presence of God casts reflections on the causes of Job's piety (*ib.* i. 9–11), and, in agreement with the conceit that the evil upon earth is not caused by God directly, but is brought by one or many intermediary angels, receives permission to test Job by misfortune (Gen. xix.; II Sam. xxiv. 16 *et seq.*; Ezek. ix. 4 *et seq.*; comp. *κολαστικὴ δύναμις* in Philo, "Quis Rerum Divinarum Heres Sit," § 34 [ed. Mangey, i. 496]; "middat ha-din" in the Jewish midrash, Gen. R. xii.).

The first trial consists in the destruction of Job's possessions (Job i. 12–19), in which he is the victor through his resignation (*ib.* i. 20–22). Satan declares this trial to have been insufficient, and demands another to consist in personal bodily suffering. This also is granted, and Job is again victorious (*ib.* ii. 1–10). Job's wife (*ib.* ii. 9, 10) here shows how great in such cases is the temptation to do wrong. That the friends of Job, who come to comfort him (*ib.* ii. 11–13), also sin on this occasion is evidenced in Job xlii. 7–10a, where Job, who alone remains guiltless, has to intercede for them when they bring the burnt offerings. The nature of their sin does not appear, since the folk-book is interrupted at this point by the interpolation of the poem of Job (*ib.* iii. 1–xlii. 6).

The folk-book is further differentiated from the poem by its employment of the name of YHWH, which it naively puts into the mouth of the Edomites (*ib.* i. 7, 21b; xlii. 7). Here again Job refrains from sinning with his lips (*ib.* ii. 10), even in his deepest suffering, and says to YHWH only what is just ("nekonah"; *ib.* xlii. 7b, 8b), whereas in the poem he utters the most offensive sentiments against God, beginning by cursing the day of his birth.

In the folk-book the sins consist mainly in unseemly speeches to and about God (*ib.* i. 10; xlii. 7, 8; comp. *ib.* i. 22, "natan tiflah"). He who refrains, like Job, is "sar me-ra'" (= "one who escheweth evil") and "yere Elohim" (= "who feareth God") (*ib.* i. 1). In other respects piety here, as among the Patriarchs (Gen. xxii. 3), is a matter of ritual, consisting in burnt offerings (Job i. 5). Job's dress is that worn by the Patriarchs; his flocks are reminiscent of Gen. xii. 16, xxxii. 5; his servants ("'abuddah"), of Gen. xxvi. 14. According to Duhm ("Das Buch Hiob," 1897, p. viii.) Ezek. xiv. 14 *et seq.* indicates that the writer of that passage knew the folk-book.

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JOB, THE BOOK OF.—Biblical Data: A dramatic poem in forty-two chapters, the characters in which are Job, his wife (mentioned only once, ii. 9), his three friends—Eliphaz, Bildad, and Zophar—Elihu, and God (see DRAMA, HEBREW). **Ch. i.–ii.:** Prologue, describing Job's prosperity, its disap-

pearance, and the calamities sent upon him at the suggestion of Satan. **Ch. iii.**: Job's complaint. He curses the day he was born; wishes he had died immediately after birth; thinks death preferable to a life of misfortune. **Ch. iv.–v.**: Reply of Eliphaz. He declares that a truly righteous man is never afflicted; that a man sometimes thinks himself just, though he is unjust; hence his complaint. He exhorts Job to turn to God in sincerity, who will surely restore him to well-being. **Ch. vi.–vii.**: Job resumes his complaint. His afflictions are greater than he can bear; his sole desire is to die at once, all his friends having deserted him. He relates his sufferings, and reproaches God, who takes delight in torturing him. **Ch. viii.**: Reply of Bildad. He reproaches Job for his injustice toward God, declaring that if he were really upright, God would not have so afflicted him, and that the prosperity of the wicked, of which Job complains, is unstable. **Ch. ix.–x.**: Job represents God as a capricious tyrant, who lets His hand fall on both the just and the unjust. He maintains that God knows that he is not wicked, and yet tortures him. **Ch. xi.**: Zophar, in reply, accuses Job of wickedness, for which he is being punished, and exhorts him to repent. **Ch. xii.–xiv.**: Job declares that he is as wise as his friends and that he needs not their counsel. God is ruler, and therefore he complains directly to Him of the prosperity of the wicked and of the suffering of the righteous. God, the Omnipotent, ought not to bring under judgment so frail a creature as man. **Ch. xv.**: Eliphaz replies; Job's own words prove his guilt. He repeats the assertion that the prosperity of the wicked is not of long duration.

Complaint and Rejoinders.

Ch. xvi.–xvii.: Job again accuses God of injustice. **Ch. xviii.**: Bildad confirms his friends' assertion that the wicked, in spite of present prosperity, will come to a bad end. **Ch. xix.**: Job accuses his friends of being unjust toward him, laments that now he has none to whom he may go for comfort: God persecutes him, his friends and acquaintances have abandoned him, even his wife turns against him. **Ch. xx.**: Zophar makes the same reply as Bildad in ch. xviii., but in other words. **Ch. xxi.**: Job refutes his friends' assertions, maintaining that only the wicked prosper, that they spend their lives in pleasure and pass swiftly to the grave. Even if misfortune overtakes their children, the wicked have departed, and will know it not. **Ch. xxii.**: Eliphaz asserts that God has no profit in man's righteousness, only man himself profits by it; that Job is being punished for his manifold sins. He again exhorts Job to repentance, telling him that therein he will prosper at last.

Ch. xxiii.–xxiv.: Job complains that, not knowing the abode of God, he can not bring his case directly before Him. Then, changing his theme, he describes the perverseness of the wicked and marvels that God, who sees everything, does not check them. **Ch. xxv.**: Bildad rejoins that man has no right to complain, as he can not be perfect. **Ch. xxvi.–xxxi.**: Job, after declaring to Bildad that he knows well that God is omnipotent and omniscient, cites a parable, maintaining that he is upright and a stranger to wickedness. The wicked are destined to destruction, and will not profit in their great wealth. In ch. xxviii. he exalts wisdom, and contrasts, in the two following chapters, his present condition with his former prosperity. Formerly, he was respected and beloved by all for his generosity and his charitable deeds, and the wicked feared his power. Now, he is mocked by the meanest, by the outlawed; he again speaks harshly against God. He describes his generosity and his uprightness, calling upon God to witness it.

Speeches of Elihu.

Ch. xxxii.–xxxvii.: Elihu's speeches. Seeing that Job's three friends remained silent, unable to answer him, Elihu takes their place. He had remained silent because the others were older; but being now convinced that wisdom is not in years, he assumed the duty of replying to Job. The chief points of Elihu's speeches are that God is never wrong, that calamity is a warning from God to man to repent, that God, who neither profits in man's righteousness nor suffers in his sins, always chastises the wicked and rewards the righteous.

Ch. xxxviii.–xxxix. are theophanous; they present a cosmographical sketch and take the form of questions addressed to Job by God, who speaks to him out of the whirlwind. They tell of the creation of earth, seas, light, darkness, snow, hail, rain, the heavens, and the celestial bodies; the habits of the wild goat, the unicorn, the peacock, the ostrich, the horse, and the eagle are spoken of in passages of great beauty. **Ch. xl.–xli.**: Continuation of God's address with a brief reply from Job. These two chapters describe the nature and habits of the hippopotamus ("behemoth") and the whale ("leviathan"). **Ch. xlii.**: Epilogue; after a short speech from Job declaring his repentance, an account of his restoration to his former state of prosperity is given. The sublime grandeur of the final theophany, the simple directness of the narrative portions, and the imaginative coloring of the soul-problems raised in the book make it, regarded merely as literature, the most striking production of the Hebraic genius. See Job, Biblical Data.

E. C. M. Sel.

——**Critical View:** The poem which is contained in Job iii. 1–xlii. 6, exclusive of later interpolations, discusses a religious problem which could scarcely have been formulated in the early period of the Israelitic people; for it presupposes a high spiritual development and a maturity of judgment which are acquired by a people only after great trials and sore tribulations. This view excludes all the earlier opinions which assign the date of the composition of the poem either to the patriarchal age (so Eichhorn, Jahn, Bertholdt, Haneberg, and others), or to the time of Moses (B. B. 15a), of David (Herder), of Solomon (Schlottmann, Haevernick, and Hahn), and even of Hezekiah (Ewald).

The special problem discussed in Job concerns the justice of the divine government of the world. It could have been formulated only after the principles of that justice had been announced in Deuteronomy; according to which earthly happiness was promised as a reward to the faithful followers of the Law and of Yhwh, and earthly misfortune was held

up as a punishment to the recalcitrant (Deut. xxviii.–xxx.). Hence the poem must have been composed after the promulgation of the Deuteronomic code. And the question as to God's dealings with His world must have become paramount at a time when experience directly contradicted the principles laid down in that code. After the reforms of Josiah (622 B.C.) Israel undoubtedly had a right to unalloyed happiness. Instead there came a succession of catastrophes: the defeat of Megiddo (609), and the Babylonian exile (587), by which the congregation of the Lord in Israel in particular was most deeply smitten.

Merx, Stickel, Reuss, Dillmann, Hirzel, Hitzig, and Ley (in "Studien und Kritiken," 1898, pp. 34–70) assume the seventh century B.C. as the date of composition; Gesenius, Vatke ("Biblische Theologie," i. 563), and Duhm ("Das Buch Hiob," p. ix.) place it as late as the fifth century; while Budde ("Das Buch Hiob," p. xiv.) assigns it even to the year 400. But the question involved in the poem must have become imperative, not when righteous Israel was pitted against the heathen evil-doers (as in Hab. i. 2–5, ii. 4), but when the oppressed Israelitic congregation presented a violent contrast to its wicked oppressors who were joined by traitors to their own religion and people. This contrast is found in the Exile, but still more markedly perhaps at the time of the Maccabees, when Israel was persecuted by Antiochus Epiphanes (2d cent. B.C.). The same designations are applied to him in the Book of Job as are found, according to advanced critical views, in the Psalms. On the one hand there are the "resha'im" (Job xx. 5 *et seq.*, xxi. 7 *et seq.*, 16 *et seq.*); the "po'ale awen" (xxxi. 3); the "'arizim" (xxvii. 13); the "ḥanef" (xxvii. 8); the "'awwal" (xxix. 17); the "'ashir" (xxvii. 19), etc.; on the other, the "ẓaddikim" (xxii. 19); the "ebyonim" (xxiv. 4); and the "'aniyye arez" (xxiv. 4b); comp. "'ani we-ebyon" (xxiv. 14 *et seq.*); "yashar" (xxiii. 7); "naḳi" (xxvii. 17), etc. Many catastrophes had been recently witnessed falling upon great nations (xii. 23); *e.g.*, when the Assyrians were vanquished by the Babylonians, and the latter in turn by the Persians. It had indeed become a matter of daily occurrence to witness countries given into the hands of evil-doers, and to see YHWH mock at the despair of the innocent (ix. 23, 24) and to behold the triumph of the wicked (xxi. 7 *et seq.*). The doom of the evil-doer (xv. 20 *et seq.*) is described in terms which seem to allude to the fate of Alexander Jannæus. The language of the speeches in the Book of Job, the late Hebraic words recurring in it (comp. Barth, "Beiträge zur Erklärung des Buches Hiob," 1876, p. 4; Stade, "Lehrbuch der Hebr. Grammatik," 1879, p. 12), and the many Aramaisms (comp. Budde, "Beiträge zur Kritik des Buches Hiob," 1876, p. 141) and Arabisms (comp. Stade, *l.c.* pp. 12 *et seq.*) all point to a comparatively late time.

From the references to many Egyptian matters, Hitzig has assumed that Egypt was the home of the poet; but the passages referring to the hippopotamus and crocodile may be suspected to be later interpolations. The Egyptian mines (xxviii. 1–11) were known in Palestine, as were also the swift ships of the Nile (ix. 26), the papyrus-rolls (xxxi. 36; comp. viii. 11), the war-horse (xxxix. 19), and the pyramids (A. V. "desolate places"; iii. 14). From "them that go by the way" (xxi. 29), also, much may have been learned of foreign countries. The poet himself may have joined caravans (vi. 15–19); the descriptions of the sufferings of the pious in Israel indicate that he also had suffered (xi. 15, 19a; vii. 1–3). He wrote his poem with his heart's blood (Duhm).

The Doctrine of Retribution.

It had become necessary to assail the popular doctrine that obedience to the Law would be rewarded, and its transgression punished. For both of these principles were interpreted in an entirely external way: reward meaning a long and pleasant life (Ex. xx. 12; Lev. xxvi. 3 *et seq.*), and punishment misfortune and an early death (Deut. xxviii. 20 *et seq.*; Lev. xxvi. 15 *et seq.*; Gen. ii. 17 *et seq.*). The leper especially was considered to be smitten by God; hence the term "nega'" (= "blow"; Lev. xiii. 22) for leprosy. The sufferings of the law-abiding Israelite or of the righteous seemed therefore irreconcilable with YHWH's justice and truthfulness; for He smote him who deserved praise, and punished where He had promised a reward.

The ancient doctrine of retribution is developed at great length by Job's three friends. According to it God shows His anger by inflicting suffering; He turns from man as from an enemy (xiii. 24, xix. 11); looks at him angrily (vii. 19a, xiv. 6a, xvi. 9); smites him with His hand (xiii. 21b, xix. 21); makes him afraid by His terrors (ix. 34, xiii. 21b, xxiii. 16); covers him with darkness (xix. 8b); stands in his way (iii. 23); overwhelms him with His power (ix. 12, 13, 19a; xxiii. 6); pierces him with His arrows (vi. 4, xvi. 14); punishes him with His scourge (ix. 23). The poet introduces also the imagery of the prison (vii. 12, xiii. 27, xiv. 16), the net (xix. 6), the storm (ix. 17, xxx. 22), and an army assailing an unfortunate captive (x. 17, xvi. 13, xix. 12), who in the end succumbs (xxx. 12 *et seq.*). He vainly questions how he may have incurred the inscrutable anger of God (x. 2, xiii. 23). The burning pain will not let him rest (xxx. 17). Imagery from the animal world is also used (x. 16). God's hostility calls up fear of further visitation (ix. 18, x. 13–15, xxx. 23) and despair because of the unending misery (ix. 11 *et seq.*, xxiii. 15 *et seq.*), so that the prayer for a short respite (vii. 16–19, x. 20, xiv. 6) is interwoven with the cry for death (vi. 9, 10; vii. 15).

Added to all these sufferings of the stricken one is the bitterness of seeing that his enemies as well as his friends heartlessly consider him to be a sinner branded by God (xvii. 6). His enemies snatch at the opportunity to vent their malice on him (xvi. 10 *et seq.*, xxx. 1–14); his servants and followers refuse him obedience (xix. 15, 16); his wife and children, as well as relatives and friends, abandon him (xii. 4; xix. 13–14, 17–19, 21 *et seq.*). His guilt is assumed as a matter of course, and no one thinks of doubting it; otherwise God would have to be accused of injustice—an accusation that would be the most grievous blasphemy (iv. 7, viii. 3). Hence it becomes the imperative duty of the sufferer to find out, by a frank examination of his past life and thoughts, in

what way he has sinned. For there must be some guilt (iv. 18–19, xv. 14–16, xxv. 4–6)—this must be assumed a priori in order to explain the suffering (viii 11, xxii. 5 *et seq.*). If the sufferer admits his guilt God will forgive him (v. 17–27, viii. 5–7, xi. 13–19, xxii. 21–30); but if he obstinately persists in declaring that he is innocent he adds another grievous sin to his former guilt, and his punishment will increase accordingly (xi. 4, xv. 13, xxii. 3–4).

Job's Replies.

In answer to all these arguments of his friends Job insists, in the first place, that the sufferer has the right to complain (vi. 5–7). He points out the heartlessness to which their doctrine leads: for instead of comforting the sufferer in his pain, they reprove him for his alleged sins (vi. 14–22). But it is cheap wisdom to repeat the ancient doctrine of divine retribution in all sorts of variations and to apply these to an unfortunate man (xii. 2–3, xiii. 2, xix. 2–5). Although the supreme power of God makes it impossible to rebel against His blows, the justice of His decrees is not thereby proved (ix. 2–21, 30–35; x. 15–17; xii. 14; xiii. 3; xix. 6 *et seq.*; xxi. 31). Experience shows that in the catastrophes of nature the perfect and the wicked are alike smitten by God (ix. 22–23); and it often happens that the wicked live prosperously to the end of their days (xii. 6; xxi. 7–15, 32 *et seq.*), being made the judges of right and wrong (ix. 24), although occasionally the ancient doctrine of retribution brought them to the bar of justice (xix. 29).

But no power on earth can take away the feeling of innocence from the sinless sufferer, or force him to declare himself guilty against his better convictions (x. 6, 7; xiii. 18 *et seq.*; xvi. 17; xxvii. 5, 6; xxxi. 1 *et seq.*). He has the right to appeal to God's judgment, as being superior to the condemnation his friends pretend to see in his present misfortunes (xii. 4, xiii. 7–10, xvi. 18–20, xix. 17). It is useless to say that no man is clean in the eyes of God (xiv. 4), for even according to that argument it is incomprehensible why the comparatively just person should be most heavily stricken and the worst evildoers go unpunished (vii. 21, xiii. 26, xiv. 17).

The negative result reached by these arguments of the Book of Job may be stated as follows: What hitherto has been called divine justice is merely the display of the omnipotence of God. His decisions are devoid of all moral qualities, and are pronounced indifferently, as blessings or as curses, upon all men, upon the good and the bad alike. In the same way men are prosperous or unhappy according to the fortuitous events of their lives, quite independently of their ethical qualities. The gifts of fortune and the strokes of calamity are in no wise connected either with God's justice or with man's moral nature.

But as these arguments deprived the divine omnipotence, as manifested in the world, of all ethical quality the danger arose of excluding this quality altogether from the divine nature, and of actually destroying the attribute of justice in God. Hence the poet attempted to rehabilitate the latter in a roundabout way, succeeding, however, only by means of a postulate. He declares that many of the phenomena of nature are indeed the manifestations of an omnipotence that overwhelms man by the terrors of its sublimity (xxvi. 6–14), but that this is not the only thing that nature declares of God. The marvelous law and order of those phenomena, of nature and the multiplicity and curious modes of life of her creatures, are also the manifestations of a hidden wisdom, to which man simply must submit.

Composition of the Book.

The author of the Book of Job incorporated the folk book into his work in a manner still showing traces of the component parts. The use of this pre-existing material very cleverly placed the problem outside of Palestine, thereby excluding the possible objection of orthodox theology that such a case—a perfectly righteous man persecuted by YHWH—could not occur in Israel. YHWH, moreover, did not inflict the suffering; it was inflicted by Satan with YHWH's permission. The problem is discussed in a disputation between Job—who like a leper sits on the dust heap (Ar. "mazbalah") outside the nomad village (on the separation of lepers see II Chron. xxvi. 21)—and his three friends who, according to the folk-book, come to comfort him (ii. 11). In the body of the book, however, they bring no comfort, but heap the bitterest accusations upon Job.

Job opens the discussion with the ancient cry of all sufferers (iii., Hebr.): "O, that I had never been born! and since I was brought into the world, why could I not, even in the hour of birth, have found the eternal rest of Sheol" (comp Sophocles, "Œdipus Coloneus," line 1225; *τὸ μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον*; Eccl. iv. 2–3); and in his questionings at the end of this monologue (iii. 26 *et seq.*) he formulates the problem as to the cause of this inexplicable suffering. The friends defend the views of the orthodox doctrine of retribution, according to which all suffering is a punishment for some sin; while Job defends the views of the clear conscience, which knows itself to be free from sin, and declares his suffering to be inexplainable from the Old Testament point of view. The discussion is held in a threefold series of dialogues (iv.–xxxi.), in each of which Job alternates once with each of the three friends. Hence arises the following scheme, aside from the additions to be discussed later on: First series of dialogues: Eliphaz (iv.–v.); Job (vi.–vii.); Bildad (viii.); Job (ix.–x.); Zophar (xi.); Job (xii.–xiv.). Second series: Eliphaz (xv.); Job (xvi.–xvii.); Bildad (xviii.); Job (xix.); Zophar (xx.); Job (xxi.). Third series: Eliphaz (xxii.); Job (xxiii.–xxiv.); Bildad (xxv.–xxvi. 5–14); Job (xxvi. 1–4, xxvii. 2–23, xxviii.–xxxi.); Zophar; Job (not in Hebrew text in the Masoretic arrangement). The third series of dialogues especially has been altered by interpolations. The beginning of Bildad's speech (xxv. 1–6) has been separated from the portion continuing it (xxvi. 5–14). It is followed by Job's answer (xxvi. 1–4; xxvii. 2–6; xxix. 1–6, 19, 20, 7–11, 21–23, 12, 13, 15–17, 24, 25, 14, 18; xxx. 1–24, 26–31; xxxi. 1–20; xxx. 25; xxxi. 21–23, 38–40, 24–37, 40; for this arrangement see C. Siegfried, "The Book of Job," critical ed., especially pp. 42 *et seq.*, Leipsic and Baltimore, 1893).

These speeches do not present a direct, continuous train of thought developing or elaborating some central idea. The art and power of Semitic rhetoric con-

sist rather in the rich elaboration of a single thought expressing the same idea in a varied profusion of imagery (comp. Ecclus [Sirach] i. 5–10; Franz Delitzsch, "Gesch. der Jüdischen Poesie," pp. 21 *et seq.*, Leipsic, 1836). In general it may be said that Eliphaz represents on the whole the proof of authority, basing his arguments on a vision (iv. 12–21). Bildad appeals chiefly to experience, which proves the truth of the doctrine of divine retribution (viii. 8 *et seq.*, xviii. 5–21). Zophar argues with all the fervor of religious conviction and appeals to the divine decision (xi. 5 *et seq.*).

It appears from Job's speeches that, overawed by the veneration clinging to the old sacred doctrine of retribution (xii. 12), he at first does not dare to proclaim his innocence, of which he is so firmly convinced. He begs his friends to grant him the right to complain (vi. 2–13); not to refuse him the comfort he had expected from them (vi. 14–21), nor to attack him so mercilessly (vi. 24–27). He points out that experience shows only that the misfortunes befalling men are manifestations of God's omnipotence, and that because His decisions are strong enough to overcome all resistance it does not necessarily follow that they are just (ix., xii. 7–25). He therefore boldly asks the reason for his suffering (xiii. 18–23).

Second and Third Dialogues.

In the second dialogue Job develops the thought that while in some cases God's judgment is in accordance with the old doctrine of retribution (xxi. 16–21), very frequently just the opposite happens, as appears in the undisturbed good fortune of the wicked (xxi. 7–15, 22–34). He persists, moreover, even more strongly in declaring his innocence, appealing to the judgment of God, who apparently is so hostile to him, but whose justice will ultimately induce Him to become the avenger (go'el) of that innocence (xvi. 17–19, xix. 25–27).

In the third dialogue, as the friends begin to weaken in their attacks, Job emphasizes the impossibility of contending with such an opponent as God. Of course Job must outwardly succumb; but even against God he will maintain his right, and is willing to prove it, if God will appear and answer (xxvii. 1–6, xxxi.). The discussion is ended by YHWH's appearance in the storm (xxxviii.–xxxix. 30, xl. 1–5). YHWH reminds Job of the limitations of human nature, and Job, humbly admitting them, no longer seeks an answer to his question.

Later Additions and Changes in the Text.

In the course of time various interpolations were made in the text of the poem. These comprise: (1) a number of passages that have been placed among the foot-notes in the edition by Siegfried mentioned above; (2) the parallel texts, so called because they are parallel developments of the corresponding passages in the genuine text; *e.g.*, as vii. 1–10; x. 18–22; xii. 4–6; xiv. 1, 2; xiii. 28; xiv. 5, 7–12, 14, 18–22; xvii. 11–16; xl. 6–32; xli. 1–26; xlii. 1–6; (3) corrections and revisions of Job's speeches made for the purpose of harmonizing them with the orthodox doctrine of retribution (these revisions include xii. 7–10 [11, 12 as glosses], 13–25; xiii. 11; xxi. 16–18; xxiv. 13–24; xxvii. 7–23); (4) passages containing a polemic against the ideas expressed in the poem (xxviii. 1–28 and the so-called speeches of Elihu, xxxii.–xxxvii.). Ch. xxviii. rejects the effort to fathom the divine wisdom and to discover the rule of its workings, these being regions into which human understanding and empiric knowledge can not penetrate. Speculation here must give way to faith. The fear of YHWH ("yir'at Adonai"; xxviii. 28), that is, religion, and the departure from evil ("sur me-ra'"), that is, morality, take the place of science, which here has reached the end of its resources.

The speeches of Elihu contradict the fundamental teachings of the genuine poem of Job, according to which it is impossible that the righteous should suffer, all pain being a punishment for some sin. Elihu, however, assumes that suffering may be decreed for the righteous for pedagogic reasons, as a protection against greater sin, and for moral betterment (xxxiii. 17 *et seq.*, 28–30). How little these Elihu speeches come into the general scheme of the poem is shown by the fact that Elihu is not mentioned either in the prologue or in the epilogue, being entirely ignored by YHWH in the latter. They have been defended as genuine by Umbreit, Stickel, Schlottmann, and Budde (1876; and in his commentary [1896], especially pp. xxxv.–xxxviii.). On Studer's criticism in "Jahrb. für Protestantische Theologie" (1875, pp. 688 *et seq.*; 1877, pp. 545 *et seq.*) and in "Das Buch Hiob für Geistliche und Gebildete Laien" (1881) comp. Budde, "Beiträge zur Kritik des Buches Hiob," pp. 77 *et seq.*

Textual Criticism.

The textual criticism of Job must rest on the Masoretic text (see Baer, "Liber Jobi," 1875). As Lagarde has pointed out ("Anmerkungen zur Griechischen Uebersetzung der Proverbien," 1863, pp. 1 *et seq.*), that text goes back to a single original manuscript, so that nothing in regard to textual corrections is gained by a collation of manuscripts. The recently discovered Babylonian Bible manuscripts are important only for the history of the vocalization and accentuation of the Biblical text (comp. Harkavy and Strack, "Katalog der Hebräischen Bibelhandschriften der K. Bibliothek in St. Petersburg," 2 parts, 1875). Jerome, who in his version of Job closely followed the Hebrew, calls for little notice (comp. Hupfeld, "Beleuchtung Dunkler Stellen in der Alttestamentlichen Textgesch." in "Studien und Kritiken," 1830, pp. 1571 *et seq.*; Nowack, "Die Bedeutung des Hieronymus für die Alttestamentliche Textkritik," Göttingen, 1875).

Translations.

The Septuagint version, being a very free rendering of the Book of Job (comp. Bickell, "De Indole ac Ratione Versionis Alexandrinæ in Interpretando Libro Jobi," 1862), must be used very cautiously; yet it can not be denied that it contains many traces of the correct reading (comp. A. Merx, "Das Gedicht von Hiob," 1891; C. Siegfried, "The Book of Job," 1893). For the Targum of Job see W. Bacher in "Monatsschrift," xx. 208–223. The Syriac translation ("Peshiṭta") may also be consulted, but as it was corrected after the Septuagint, its agreement with the latter does not mean much textually. For the Arabic translation of the poem by Saadia Gaon see I. Cohn, Altona, 1889; "Œuv-

res Complètes de R. Saadia Gaon," v. (ed. Bacher), Paris, 1899. Emendations of the poem must often be based on conjecture.

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E. G. H. C. S.

JOB, TESTAMENT OF: Greek apocryphal book, containing a haggadic story of Job. It was first published by Angelo Mai in the seventh volume of the "Scriptorum Veterum Nova Collectio" (pp. 180–191, Rome, 1833), and was translated in Migne's "Dictionnaire des Apocryphes" (ii. 403), but remained unnoticed by critics until Montague Rhodes James, in his notes to the "Testament of Abraham" (in "Texts and Studies," p. 155, Cambridge, 1892), called attention to it. Kohler, in the "Kohut Memorial Volume" (1897, pp. 264–338), republished and translated Mai's text, with introduction and notes, and about the same time M. R. James reedited the work, after a Paris manuscript (which gives a text by no means superior in value to Mai's), in "Apocrypha Anecdota" (pp. 104–137, Cambridge, 1897, with an introduction). The book was condemned as apocryphal by Pope Gelasius I., about 496, in his decree concerning canonical and noncanonical books. In Mai's version it has a double title: "Testament of Job the Blameless, the Conqueror in Many Contests, the Sainted" (which seems to be the older title) and "The Book of Job Called Jobab, and His Life, and the Transcript of His Testament." For the identification of Job with Jobab (Gen. xxxvi. 33) see Septuagint, Job xlii.; also Aristeas, in Eusebius, "Præparatio Evangelica," ix. 25; comp. Kohler, *l.c.* pp. 267 *et seq.*, and James, *l.c.* p. lxxxv.).

Contents of the Book.

Like the Patriarchs (comp. Test. Patr., Adam, 14, and Tan., Wayeḥi, 8, ed. Buber, and Bo, 2), Job in a farewell address to his children reviews his life, telling them that he is of the generation of Abraham, a descendant of Esau (Gen. *l.c.*), and was known as "Jobab," a rich ruler of the land of Uz (Ausitis), before God called him "Job" because of his martyrdom (see JOB, CRITICAL VIEW); that his second wife, their mother, was Dinah, the daughter of Jacob (comp. B. B. 15b). Like Abraham, he had changed from idolatry to the worship of the true God, the Maker of heaven and earth (comp. Num. R. xiv.); yet as he had set out to destroy the idols of the land, the work of Satan, he had been told by the archangel of God to prepare for a lifelong battle with Satan, but at the same time he had been promised lasting renown as a great spiritual athlete and a crown of amaranth in the world to come, after the resurrection. "I shall from love of God endure until the end," Job said, and received from the angel the seal of life (comp. Soṭah v. 5, and Kohler, *l.c.* pp. 271, 316). Satan, after having first attempted, in the guise of a beggar, to get Job into his power, but without success, secured from God permission (comp. Targ. Job i. 12) to take away all his possessions (ch. i.–ii., ed. Kohler; ch. i.–viii., ed. James). Job then relates how he used his great wealth for the benefit of the poor; how of the 130,000 sheep he owned he separated 7,000 for the clothing of orphans and widows, of poor and sick; 800 dogs watched his sheep (comp. Job xxx. 1), and 200 his house. Of his 9,000 camels he caused 3,000 to work for the poor; and he sent out ships laden with goods for the feeble, sick, and unfortunate. Of the 130,000 (340,000, Mai's text) wild asses in his possession he set 500 aside, and the offspring and all the proceeds therefrom were given to the needy.

His Wealth and Charity.

The four doors of his house were opened to the poor, who came from all parts of the country to enjoy his hospitality (comp. Gen. R. xlviii., lxix.; Ab. R. N., ed. Schechter, i. 7, ii. 14). Thirty tables loaded with all kinds of food were set for the strangers, twelve of them for widows, and none were turned away hungry. Of his 3,500 yokes of oxen, 500 were for the use of the poor. He employed fifty bakeries for the bread of the poor (comp. Ber. 58b; Ḥana b. Ḥanilai) and assigned special slaves to serve them at the tables. Some poor persons were hired for that purpose, so that they might support themselves; he released many poor from their indebtedness. The milk of his cows and ewes flowed in such plenty that passers-by were invited to take a share (comp. Job xxix. 6), and the servants that distributed the meat among the widows and the poor were so overburdened with their task that they broke out into cursings (comp. Job xxxi. 31). At the table slaves played on harps and on other musical instruments, and he himself took the cithara, intoning a song of thanksgiving and praise to God (comp. Gen. R. xlix., liv., and Ab. R. N., ed. Schechter, Text A, vii.; Text B, xiv. 33–34). After each feast held by his children in turn, to atone for any possible offenses committed by them through pride, he not only offered sacrifices (Job i. 5) but also gave gifts of charity to the poor.

These things, however, Satan begrudged Job, so he destroyed his sheep and camels and herds by fire, or had them taken by marauders. Finding that Job in his piety still gave praise to God, instead of blaspheming, he came in the guise of the King of Persia and besieged his city, capturing all the goods thereof; then he overthrew the house of Job and

Satan's Mischief.

killed all his children, and everything he possessed was taken. Yet under all these sad happenings Job bravely spoke the words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21). While Job sat on his throne mourning over his children, Satan came in the form of a great hurricane (comp. "ruaḥ ḳozmiḳon," Gen. R. xxiv.; Yer. Ber. ix. 13d; Mek., Beshallaḥ, to Ex. xiv. 24), threw him upon the ground, and smote him from head to foot with leprosy, so that his whole body was covered with sores and worms (comp. Ab. R. N. *l.c.*; Tischendorf, "Apocalypses, Apocrypha," p. 67). For seven years (48 years; Paris MS.) he sat on a dunghill outside of the city, while his wife, Sitis, who had been brought up in royal luxury, served as water-carrier to win bread for herself and him. Afterward (after 15 years; Paris MS.), when she was no longer allowed to take him bread, Satan, disguised as a bread-seller, went to meet her, asking, as the price of three loaves of bread for her starving husband, for the hair on her head; to save her husband from famishing, she consented (comp. Shab. 59a; Akiba's wife). At last, when under the influence of Satan, her patience gave way, and in an impassioned appeal, full of pathos (contrasting her former riches and glory with her present state of gloom and poverty) and poetic grandeur, she called upon Job to curse God and die (comp. LXX. Job ii. 9). Job, however, indignantly rebuked her, and challenged Satan, who had been hidden behind her all this while, saying: "Only a coward fights with frail woman; come forth and wage war with me!" Then Satan broke forth into tears, and said, "I yield to thee who art the great wrestler," and left him, abashed (ch. iii.–vi., ed. Kohler; ix.–xxvii., ed. James; comp. B. B. 16a: "The grief of Satan was greater than that of Job"). As to Job, the great "athlete" or "wrestler," see IV Macc. vi. 10, xvii. 15–16; and Philo [where Job is frequently characterized as such]; comp. Heb. x. 32.

The Three Friends of Job.

The three friends of Job, kings like himself Eliphaz, King of Teman (comp. Targ. to Gen. xxxvi. 12; "Ma'yan Gannim," ed. Buber, p. 9), Bildad of Shuah (Gen. xxv. 2), and Zophar (B. B. 15b; Yalḳ. i. 766), who had come with their body-guards to see him, were dumfounded at finding Job, who had excelled them all in wealth, in such a state; Eliphaz offered a song of lamentation, in which all joined, recalling all Job's former splendor, each strophe ending with the refrain "Whither has thy glory gone?" Job in his reply pointed to "the splendor and glory that will be mine at the right hand of the Savior in heaven among the Holy Ones in the imperishable world. Kings perish and their glory vanishes like the shadow in a mirror, but God's kingdom lasts forever, and its glory is in the chariot of my Father" (ch. vii., ed. Kohler; xxviii.–xxxiii., ed. James). The whole chapter is a most powerful effusion of Ḥasidean sentiment, and has its exact parallel in the penitential prayer of Asenath (see Jew. Encyc. ii. 173, *s.v.* Asenath).

Eliphaz, on hearing Job in his abject state speak thus contemptuously of his friends and their glory, became furious, and said, "Let us go hence!" but Bildad, pacifying him, said, "Instead of upbraiding a man thus afflicted, let us see whether his mind has not given way under his great ordeal." Bildad accordingly began arguing with Job concerning God and destiny. Job, however, proved to be his superior in wisdom, and showed that he was initiated into the mysteries of God which he (like the Essenes) would not betray. Finally, Zophar, stepping forth, said: "We have brought our physicians with us to cure you"; but Job declined, saying, "My cure cometh from God, the Maker of physicians." Here follows a remarkable scene. While the friends were thus conversing Sitis appeared, dressed in rags, and prostrated herself before the kings, asking them for the sake of their former friendship to have the bodies of her children taken out from the ruins of her house in order that they might be given decent burial. But Job interfered, saying, "My children will not be found; they have been taken up to their Master in heaven." "Behold, he raves!" the kings exclaimed; but instantly Job spelled the Ineffable Name, and all beheld the children of Job, with crowns on their heads, near the throne of God. Sitis, overcome with emotion, went back to her master, lay down in the manger of his cattle, and died. The animals and afterward all the people of the city wept and mourned for her, and the dirge that was sung (says the writer) "is found in the Chronicles" (ch. ix., ed. Kohler; xxxiii.–xl., ed. James).

"The Dead Shall Live."

These marvelous things, however, did not prevent the friends of Job from contending that he must have sinned terribly to have brought upon himself so much suffering, and when he resented these insinuations, Elihu came forward, imbued with the spirit of Satan, and spoke hard words to Job. God showed Job afterward that Elihu was a wild beast ("serpent"), not a man (comp. Elihu as identified with Baalam in Yer. Soṭah v. 20d). The three friends finally confessed their error, brought to Job animals to be offered as sin-offerings to the Lord, and obtained pardon through Job; Elihu, however, was not pardoned. A peculiar lyric song closes this episode, in which the three friends offer praise that their sin is taken away, while Elihu, "the evil one, the son of darkness, the lover of the Serpent, the Northern One ["Zephoni"], and the hater of the saints," is cast into Sheol.

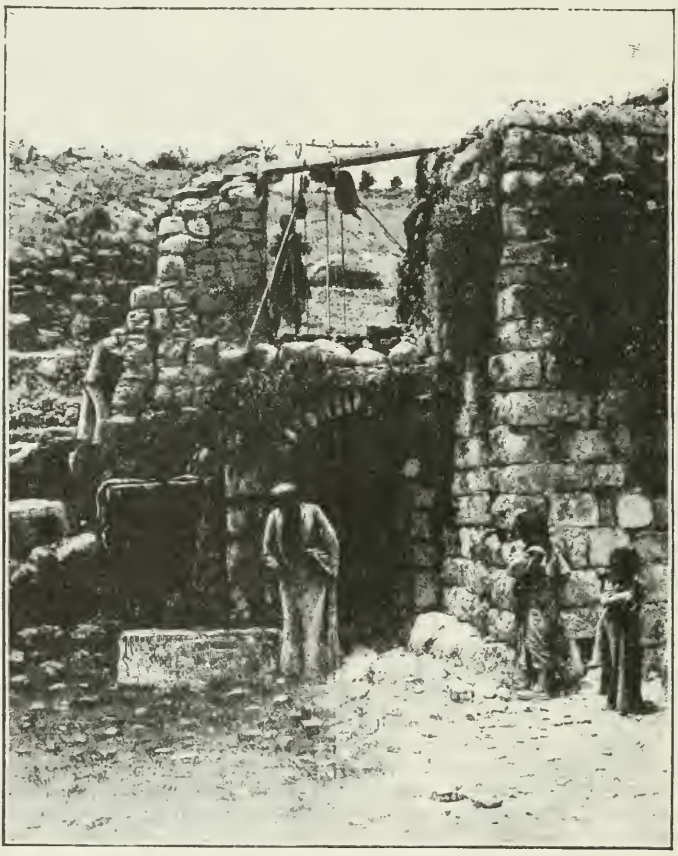
Elihu, the Satanic Beast.

The story of Job's restoration to health is missing in the narrative. It continues with Job's return to the city, where he held a feast of thanksgiving, asking the people each to give him a lamb for the clothing of the poor and four drachmas of gold or silver for their support. Thus taking up again his former work of charity, he soon became rich, married Dinah, and became the father of ten children, as before. Job finally admonishes his sons, summing up his ethics and his religion in the following precepts: "Forsake not the Lord! Be charitable to the poor and do not disregard the feeble. Take not unto yourselves wives from strangers." This last command proves beyond the possibility of doubt that the book is Jewish in character and conception.

After having distributed his property among his seven sons, Job gave to each of his three daughters, out of a hidden treasure-box, three-stringed girdles which God had given him that by their magic power he might be cured of his leprosy and be endowed with new physical and spiritual strength, so that he might forecast all the secrets of the future. As soon as his daughters put these girdles around their bodies they were transfigured, and, in the voices of angels, archangels (heavenly archons), and cherubim, sang hymns echoing the mysteries of heaven, all of which were written down by Nahor, the brother of Job.

Job's Three Daughters.

Job, on seeing death approach, gave a cithara to his first daughter, Day ("Yemimah"), a censer to his second, Kassiah ("Perfume"), and a timbrel to his third, Amaltheas Horn ("Keren ha-Puk"), that they might welcome the holy angels who came to take his soul; and while they played and glorified God in the holy dialect, He who sitteth upon the Great Chariot came and took the soul of Job away with a kiss and carried it eastward, where the Heavenly Throne is erected. Amid the singing of his daughters and the great mourning of the people, particularly the poor and the fatherless, his body was taken to the grave. The dirge is given at the close of the book (ch. xi.–xii., ed. Kohler; xli.–lii., ed. James).



Job's Well, South of Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

James (*l. c.* Introduction) hesitates to assign the whole book to Jewish sources, but the Midrashic parallels in Kohler (*l.c.*) sufficiently prove that the work is one of the most remarkable productions of the pre-Christian era, explicable only when viewed in the light of ancient Hasidean practise

T. K.

JOB, WELL OF (the modern Bir Ayyub and the Biblical **En-rogel** [Josh. xv. 7, lxviii. 26; II Sam. xvii. 17; I Kings i. 9]): A deep well, situated just below the junction of the valley of Hinnom with that of Jehoshaphat, the channel of the Kidron being at this point 345 feet lower than the level of the Temple plateau. The well is of an irregular quadrilateral form, walled up with large square stones—according to Al-Ḳasim, five yards in length and two in height (Mujir al-Din, "History of Jerusalem," anno 1495 P.C., published in "Fundgruben des Orients," ii. 130). Titus Tobler (in "Das Ausland," 1866, No. 12) reports its depth to be 38 meters. When Robinson ("Bibl. Researches," i. 332) visited it, he found 50 feet of water, which he describes as sweet but not very cold. In the rainy season the well fills up and sometimes overflows at the mouth, the overflow being considered by the inhabitants of the adjacent village of Silwan to be the augury of a fertile year. Usually, however, the water runs off under the surface, finding an outlet 40 yards below.

Besides in Mujir al-Din's history, "Well of Job" occurs for "En-rogel" in the Arabic version of Joshua in the Paris and London polyglots (Josh. xv. 7). The well is not mentioned by the earlier historians of the Crusades; but later it is designated the "Well of Nehemiah," and is identified with the "Well of Fire," on the supposition that it was in this well that Nehemiah hid the sacred fire during the Captivity (II Macc. i. 19–22; Robinson, *l.c.* p. 331, note 5). It is designated also the "Well of Jeremiah" (Tobler, "Die Topographie von Jerusalem," etc., ii. 50, note 3).

The Jewish itinerary published by Hottinger in his "Cippi Hebraici" gives it the name "Well of Joab," supposedly on the strength of I Kings i. 7, 9 (see Schwarz, "Palästina," pp. 288 *et seq.*). But as this designation occurs only after the sixteenth century, "Job" in this connection can not be, as has

been suggested, a corruption of "Joab," the reverse being true. The identification given by Brocardus with the En-rogel of the Old Testament admits of no doubt, Josephus notwithstanding ("Ant." vii. 14, § 4, where En-rogel is described as situated in the royal gardens). E. G. H.

JOBAB: 1. Son of Joktan the Shemite (Gen. x. 29; I Chron. i. 23).

2. Son of Zerah of Bozrah; second king of Edom (Gen. xxxvi. 33, 34; I Chron. i. 44–45). In the Greek version of the Book of Job, at the end, there is the following addition: "This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumæa and Arabia; and his name before was Jobab: and he, having taken an Arabian wife, begot a son whose name was Ennon. And he himself was the son of Zare, who was one of the sons of Esau, and Bosorrha; so that he was the fifth in descent from Abraham. And these were the kings who reigned in Edom, which country he also ruled over: first Balak, the son of Beor, and the name of his city was Dennaba; and after Balak Jobab," etc. From this it has been supposed that this Jobab was identical with Job.

3. Canaanitish king of Madon (LXX. "Maron"), whose aid Jabin, King of Ḥazor, invoked in the struggle with the Israelites (Josh. xi. 1).

4. Son of Shaharaim by his wife Hodesh (LXX. "Ada"); of the tribe of Benjamin, although apparently born in Moab (I Chron. viii. 8–9). In the Septuagint this Jobab is called "Jolab."

5. A Benjamite, son of Elpaal (I Chron. viii. 18).
E. G. H. B. P.

JOCEUS (JOCE) OF YORK: English Jew of the preexpulsion period; leader of the York community at the time of the massacre in 1190. He is mentioned in the first English shetar, of 1176 (Jacobs, "Jews of Angevin England," p. 58). He was one of those who attended the coronation of Richard I., doubtless as the representative of the York congregation, and escaped the massacre (*ib.* p. 101). On his return to York, where he had a house which rivaled a citadel in the scale and magnificence of its construction, he was attacked by the mob, and with his wife and children joined other fugitives who sought refuge in Clifford's Tower. When the decision was reached to put one another to death rather than fall into the hands of the enemy, Joceus was the first to act, slaying his wife, Anna, and his children; he himself was slain last by Yom-Ṭob of Joigny (*ib.* p. 127).

It is probable that Joceus and Samuel Hoppecole held the land in London on which the chief synagogue was built (*ib.* p. 234). J.

JOCHANAN. See Johanan.

JOCHEBED (יוֹכֶבֶד).—Biblical Data: Wife and aunt of Amram, and mother of Aaron, Moses, and Miriam (Ex. vi. 20). She was the daughter of Levi, and was born in Egypt (Num. xxvi. 59). In the account of Moses' birth, Jochebed is indicated merely as being the daughter of Levi, her name not being given (Ex. ii. 1).
E. G. H. M. Sel.

——**In Rabbinical Literature:** Jochebed is identified by the Talmudists with Shiphrah, one of the midwives ordered by Pharaoh to kill the new-born male children (Ex. i. 15 *et seq.*); the name is given various interpretations (Soṭah 11b; Ex. R. i. 17). The "houses" with which God recompensed the midwives (Ex. i. 21) were those of priesthood and royalty, realized, in the case of Jochebed, in the persons of her two sons Aaron and Moses (Ex. R. xlviii. 5). She is further identified with Jehudijah (I Chron. iv. 18), this name, interpreted as "the Jewess," being given to her because, by disobeying Pharaoh's order, she founded the Jewish nation (Lev. R. i. 3). To elucidate Gen. xlvi. 15, where the children of Leah are said to be thirty-three, while only thirty-two are enumerated, the Midrash names Jochebed as the thirty-third. But as this would appear to conflict with Num. xxvi. 59, where Jochebed is said to have been born in Egypt, it is further explained that she was born when her parents were entering Egypt, in the "gateway of the city" (Gen. R. xciv. 8; Ex. R. i. 23).

Moses was eighty years old when the Israelites went out from Egypt (comp. Ex. vii. 7), and the Israelites were in Egypt 210 years; Jochebed therefore was 130 years old when she bore Moses. An allusion to this is found in the weight (130 shekels) of the silver chargers offered by the princes for the dedication of the altar (Ex. R. i. 23; Num. R. xiii. 19).

The Midrash also explains why Jochebed could hide Moses no longer than three months. When Pharaoh had given the order to throw the male children into the river, Amram repudiated Jochebed, who had been pregnant three months. But, urged by Miriam, he immediately remarried her, and the Egyptians calculated the time for Moses' birth from that day (Ex. R. i. 17). The second wedding was as splendid as the first; Jochebed sat in her nuptial chamber, and Miriam and Aaron danced before her (*ib.* i. 23). The story of Jochebed was used by Rabbi (R. Judah ha-Nasi) to divert his audience when they became sleepy. There was once a woman in Egypt, he told them, who gave birth to 600,000 children at once; on being asked who that woman was, he said she was Jochebed, whose son Moses was worth 600,000 Israelites (Cant. R. iv. 2).

In the Maḥzor Romi (p. 79a, Mantua, 1718) there is a piyyuṭ for Simḥat Torah, beginning "Azlat Yokebed," the subject of which is Jochebed's lamentation over Moses' death (comp. Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," pp. 128 and xlv.).
S. S. M. Sel.

JOCHELSON, WALDEMAR: Russian explorer and ethnologist; born in Wilna Jan. 1, 1856. He graduated from the gymnasium of Wilna, and became identified with the revolutionary movement. Compelled to leave Russia (1880), he went to Switzerland, where he remained four years, studying at Zurich and Bern, and keeping in touch with the revolutionary movement as editor of the "Vyestnik Narodnoi Voli," which had a clandestine circulation in Russia. On his return to Russia in 1884 he was arrested and confined for three years in the Petro-Pavlovsk fortress in St. Petersburg, and in 1887 was sentenced by order of the czar to exile for ten years in northern Siberia, in the province of Yakutsk.

In Siberia Jochelson made a special study of the language, manners, and folk-lore of the aboriginal

inhabitants, especially that of the Tungus, Yakuts, and the fast-disappearing Yukaghirs. His articles on those subjects began to attract attention, and in 1894 he and a fellow exile, **Bogoras (Tan**, also of Jewish descent), were by special permission attached to the first expedition of the Imperial Russian Geographical Society (1894–97), which had been sent to that part of Siberia at the expense of a wealthy Russian promoter of art and science named Sibiryakov. On that expedition Jochelson discovered among the natives in the outlying regions two Yukaghir dialects then considered as extinct. The Imperial Geographical Society published his discoveries in the field of ethnology, while the linguistic reports of his investigation were acquired for publication by the Imperial Academy of Science.

When the Jessup expedition to north Asia was being fitted out by the American Museum of Natural History (New York), the Russian Imperial Academy of Science, in answer to a request, recommended Jochelson and the above-named Bogoras as the men best fitted to contribute to its success by knowledge of the country and of the native dialects. After another two years and a half in the distant north, Jochelson returned with the expedition to the United States, and is now (1904) studying there the material which he and his wife, who accompanied him in the last journey, have collected. Jochelson's chief work on his special subject is "Materyaly po Izucheniyu Yukagirskavo Yazyka i Folklora" (Material for the Study of the Language and Folk-Lore of the Yukaghirs), published by the Imperial Academy of Science (vol. i., St. Petersburg, 1900). He wrote also "Ueber die Sprache und Schrift der Jukagiren" (Bern, 1900). He has contributed largely to scientific journals in various languages.

H. R. P. Wi.

JOD. See Alphabet, Hebrew; Yod.

JOEL.—1. Biblical Data: The superscription of the second book of the so-called Minor Prophets names as the author of the book "Joel, the son of Pethuel." Further historical record is wanting. It is even impossible to get an idea of the prophet's personality from the contents of his book, because, in correspondence with its partly oratorical, partly visionary style, all personal traits have been omitted. Only this can be concluded from his writing, that he was a Judean and that at the time of his prophetical activity he lived in Jerusalem. On the other hand, imaginative suppositions try to prove from passages like Joel i. 9, 13; ii. 17 that he belonged to the tribe of Levi.

——**Critical View:** The name "Joel" was quite common, being borne by the first-born son of Samuel (I Sam. viii. 2), and by prominent Levites of the time of David (I Chron. vi. 18 *et seq.*) and of Hezekiah (II Chron. xxix. 12). "Joel" means "Yhwh is God" (comp. Ps. l. 1; Jer. xxii. 24); it is, therefore, the transposed form of אליהו. In the face of this clearly recognizable and wholly appropriate meaning of the name, it is not necessary to suppose (with Baudissin) that it is the jussive of הואיל (= "may He [*i.e.*, God] prove"); nor (with Nestle) that it is the participle of יאל, which, corresponding to the proper names ויל or ואל (Arabic, "wa'il") occurring often in the Sinaitic inscriptions, is supposed to mean "strong-willed." The fact that יאל is found also as a Phenician proper name (see "C. I. S." 132), proves nothing against the most natural interpretation of the name.

What non-Biblical sources tell of the prophet belongs to the realm of fable. According to pseudo-Epiphanius (ii. 245), Joel was from the town Bethor of the tribe of Reuben; but according to the Syrian pseudo-Epiphanius, the true reading is "Bet Me'on" (to be read instead of בית מרון), the place mentioned in the Mesha inscription (line 9) as Moabitic, but which, according to Josh. xiii. 17, originally belonged to Reuben.

Bibliography: See bibliography under Joel, Book of.

V. Ry.

2. Eldest son of Samuel and father of Heman the singer (I Sam. viii. 2; I Chron. vi. 18 [A. V. vi. 33]). His name is omitted in I Chron. vi. 13 (A. V. vi. 28); the word והשני (= "and the second one"), corrupted into ושני, is erroneously supposed to be the name given by the chronicler to the eldest son of Samuel. Joel and his younger brother Abiah, or Abijah, were made judges in Beer-sheba when Samuel was old and could no longer make his usual circuit (comp. I Sam. vii. 16, 17). They disgraced their office by taking bribes and perverting judgment; and their misdeeds provoked the people to ask for a king (*ib.* viii. 5 *et seq.*). For the different opinions of the Talmudists with respect to the sins of these two judges see Abijah in Rabbinical Literature.

3. An ancestor of Samuel who is mentioned in I Chron. vi. 21 (A. V. 36), and who in verse 9 (A. V. 24) is called "Shaul." **4.** A Simeonite prince (*ib.* iv. 35). **5.** A Reubenite; father of Shemaiah (*ib.* v. 4, 8). **6.** A Gadite chief (*ib.* v. 12). **7.** A chief of Issachar (*ib.* vii. 3). **8.** One of David's mighty men, indicated as the brother of Nathan (*ib.* xi. 38). In the parallel list of II Sam. xxiii. 36 he is called "Igal, the son of Nathan." **9.** A Gershonite Levite, a prince in the time of David (I Chron. xv. 7, xxiii. 8, xxvi. 22). **10.** Son of Pedaiah; a Manassite chief in the time of David (*ib.* xxvii. 20). **11.** A Kohathite Levite in the time of Hezekiah (II Chron. xxix. 12; comp. No. 2, above). **12.** One of those who married foreign wives (Ezra x. 43). **13.** Son of Zichri; a Benjamite overseer after the Exile (Neh. xi. 9).

E. G. H. M. Sel.

JOEL, BOOK OF.—Biblical Data: The prophecies of the Book of Joel are divided into two parts, comprising respectively (1) ch. i. 2–ii. 17 and (2) ch. ii. 18–iv. 21. The contents of the first part may be summarized as follows:

The prophet at the beginning calls the attention of the elders and of all the inhabitants of the land to a coming event the like of which has never been seen, a terrible visitation by locusts (i 2–7), which will be coincident with a famine, and which will together reduce the entire land to the bitterest misery (i. 10–12, 16–20). The prophet exhorts the people to fast, to pray, and to mourn (i. 13 *et seq.*, ii. 1–12 *et seq.*). In this double visitation the prophet perceives the approach of the "day of the Lord" (i. 15), which is to be ushered in by a terrible affliction (ii. 2–11) unless the people become truly repentant (ii. 12–17).

In the second part it is first related how the people did actually bring about a gracious change in God's plans by obeying the prophet's injunctions (ii. 18); this is followed by YHWH's answer to the prayer of the people (ii. 19 *et seq.*); then there is the promise of relief from famine through abundant rains and through a marvelous fruitfulness, after which the spirit of prophecy is to be poured out over all flesh, and the day of the Lord will draw near, accompanied by terrifying signs in heaven and earth. These terrors, however, are not for the Jews, who will be rescued in the day of judgment because they called on the Lord, but for their enemies (iii. 1-5). At the time of the change in the fate of Judah and Jerusalem the Lord will gather all nations into the valley of Jehoshaphat (see JEHOSHAPHAT, VALLEY OF), there to be destroyed through the fulfilment of the divine judgment of wrath (iv. 11-13), because they have plundered the treasuries of the Lord and have sold the sons of Judah and of Jerusalem to the sons of the Grecians (iv. 5-8). God will be a refuge for His people (iv. 16); strangers will no longer pass through Jerusalem (iv. 17); the soil of Judah will become exceedingly fruitful, and a fountain will even water the valley of Shittim (*i.e.*, the unfruitful Jordan valley), whereas Egypt and Edom will be changed into a wilderness on account of the evil they have done to Judah (iv. 18-19).

——**Critical View: § 1.** That Joel consists of two parts appears from ii. 18, which, if the rules of Hebrew syntax are applied, must be construed as a narrative reporting the change of God's attitude subsequent to the exhortation to repentance. Only through a misunderstanding of the method of Hebrew narrative will the demand be urged, in opposition to this construction, that such a report should necessarily include the story of the actual accomplishment of penitence. Stylistic carelessness is very usual in Hebrew narrative; and the act of penitence is left to be supplied by the reader from the context—*i.e.*, in this instance from the prophetical exhortation to repentance (the accomplished penitence must be supplied between verses 17 and 18). On the other hand, neither the interpretation of the imperfects in verse 17 as jussives nor even the reading of the consecutive imperfects (וַיְקַנֵּא, etc.) as simple historical imperfects (וַיְקַנֵּא, etc.) justifies the following translation approved by De Wette, Baudissin, and others: "Then will YHWH be jealous for His land and will protect His people; and YHWH will speak and say to His people," etc. In this rendering, which is inadmissible on linguistic grounds, the words following verse 17 appear as a promise connected with the foregoing petition for a return to favor, and the prophecy of Joel would then form a consecutive whole. But even the acceptance of this theory would not remove the difficulties in the way of fixing the time of Joel's prophecy.

Duplicate Character.

§ 2. Date of the Book: Theory of a Pre-Exilic Period: (*a*) According to the formerly generally accepted opinion, Joel wrote in the beginning of the reign of King Joash (836-797 B.C.), and was therefore the oldest prophet to leave a book of prophecies. This theory of an early date of composition was, above all, strongly supported by the fact that no mention is made of the Assyrians.

The beginning of the reign of Joash was urged in view of the failure of the book to refer to or to name the Damascus Syrians, who, according to II Kings xii. 18 *et seq.*, seriously threatened Jerusalem under Joash (comp. HAZAEL).

Reasons for the Time of Joash.

In further support of this theory stress was laid on the absence of any reference to the king, which would point to the period of the minority of Joash, while the predominance of the priestly influence led to the conclusion that Joash, at the beginning of his reign, was under the influence of the high priest Jehoiada. Another point of agreement in favor of this date was the hostility shown to the Israelites by the nations, mentioned in iv. (A.V. iii.) 4, 19, which was made to refer to the rebellion of the Edomites under King Jehoram of Judah (849-842 B.C.), on which occasion the Arabs and the Philistines plundered Jerusalem (II Chron. xxi. 8 *et seq.*, 16 *et seq.*; comp. § 3, below).

(*b*) König places the composition of the book at a much later date, but still in the pre-exilic period; namely, in the time of King Josiah, or in the period immediately following. His reasons are these: The form of the prophecies is too finished to date from the beginning of the prophetic style of writing; indeed, the linguistic character is that of about the seventh century B.C. Moreover, the contents reflect the time of Josiah, because it was then that the great famine occurred which Jeremiah (Jer. xiv. 2-6) describes in a similar way to Joel. Finally, the mention of the Egyptians points to the last years of Josiah (or else those immediately following), referring to Josiah's campaign against the Egyptians. The fact that neither the Assyrians nor the Babylonians are alluded to militates against König's dating, since all the other pre-exilic prophets, from Amos to Jeremiah, recognize God's judgment, which is to fall on His people precisely in the extension of the Assyrian and, later, of the Babylonian empire.

Reasons for the Time of Josiah.

Theory of a Post-Exilic Period: This theory was first, and in the beginning rather hesitatingly, brought forward by Vatke; since then it has been adopted by Merx (who takes the book for a midrash written after 445 B.C.), by Stade, Kuenen, Wellhausen, Wildeboer, Nowack, Kautzsch, Duhm, Oort, Cornill, and others. The last-named scholar, holding the book to be a compendium of late Jewish eschatology, places it in the year 400 B.C., because Jerusalem at that time not only was inhabited, but had a temple (i 14, ii. 15), as well as a wall (ii. 9), which would indicate a period after Nehemiah But he overlooks the fact that the walls mentioned in the text are certainly those of the houses within the city.

Of all that has been adduced in support of the post-exilic theory, only passages like iv. (A. V. iii.) 17 really have any weight. The statement, "Then shall Jerusalem be holy, and there shall no strangers pass through her any more," indicates a city that had been destroyed—a fate that befell Jerusalem only under Nebuchadnezzar (see further § 3, below).

On the other hand, iv. (A.V. iii.) 1 can not be appealed to, since the words שוב שבות do not mean, as was formerly believed, "to bring back the captivity"—which would indeed lead to the presupposition that deportation of the inhabitants of Judea and Jerusalem had preceded—but more correctly "to turn the fate."

The other reasons advanced for the post-exilic theory are not very plausible. Thus the fact that the king is not mentioned is not remarkable, since the king is likewise not mentioned in Nahum and Habakkuk. If silence of this sort is of weight, it ought to be considered just as decisive against a post-exilic dating if the governor and high priest were not mentioned in a work. Neither is the absence of any mention of the high places and their cult beside the Temple at Jerusalem remarkable, since Isaiah and, before him, Amos recognize only the Temple at Jerusalem as the habitation of God; and Isaiah, unlike Amos and Hosea, even polemizes against other places of worship. When, however, Joel in i. 9 speaks of the discontinuance of the meat- and drink-offerings as a calamity, and in i. 13 *et seq.* calls on the priests to fast in consequence, this should not be considered as proof of any high regard for the ritual, an attitude so utterly foreign to the pre-exilic period. Isaiah also mentions the meat-offering (Isa. i. 13), and Amos emphasizes the observance of the Sabbath (Amos viii. 5); and when the pre-exilic prophets reject the external worship of God, they do so only in so far as it tends to represent the whole of man's religious life and to displace entirely the true inner relationship to God (obedience).

Objections to Post-Exilic Date.

On the other hand, the appointment of a fast on the occasion of exceptional afflictions is found in the narratives of the Book of Kings (I Kings xxi. 9; comp. II Chron. xx. 3). It has justly been pointed out that the way in which Joel, by dint of his prophetic office, gives, as it were, higher commands to the priests, does not at all agree with the position which the priesthood occupied during the time of the Persians and later. The post-exilic composition of the book can least of all be proved from the mention of the "elders" (see especially i. 14, where, however, זקנים is accusative, not vocative), since Joel does not speak of them as official persons, but connotes by "old men" only the most respected of the people.

The post-exilic theory, moreover, far from removing difficulties, gives rise to various additional ones of a serious nature. In the first place, the acceptance of the post-exilic theory of composition necessitates the wholly improbable hypothesis that the prophet in i. 1 *et seq.* places himself at the end of time and speaks to the generation of the last day. Since there is no announcement of the final day, the conclusion is natural that the opening address of the book was intended for the contemporaries of the speaker; but, if so, the apocalyptic interpretation of the opening words becomes impossible, and this negatives one of the most weighty arguments in favor of the late date of composition. It must be noticed, moreover, that no mention of a future judgment is made until after iii. 1 (A. V. ii. 28), for which reason the nations hostile to Israel are not mentioned until then (*e.g.*, in iv. [A. V. iii.] 2).

The Plague of Locusts.

Another difficulty arises when, for the sake of the post-exilic theory, the locusts are taken to mean not real but "apocalyptic locusts"; that is, such as the fantasy of the prophet has invented to illustrate the final judgment. But the plague of locusts is represented as actually having begun; the prophet describes it without indicating that it is to be expected in the future; and he therefore exhorts his countrymen, who have suffered this affliction with him, to lamentation and repentance. Moreover, by "locusts" is not meant, as some have held, the mounted army of a human enemy, for there is nothing in the description to indicate anything else than a real plague of locusts. If it were true that by them the prophet intended horsemen of the enemy, there would result the incongruity of comparing an army of horses and riders to heroes and warriors (ii. 4. *et seq.*). When the swarms of locusts are called "northern" (צפוני) in ii. 20, it is indeed most natural to think of an army coming from the north, because locusts in Palestine always come from the south. Whereas it is not unreasonable to argue that the locusts here described might have been driven into Palestine by a northeast wind from the Syrian desert (so Volck), this theory, in face of the more natural explanation of צפוני, appears only a makeshift. But the difficulty disappears with the hypothesis next to be considered.

§ 3. Theory of the Origin of Joel in Two Different Parts Written at Different Times: The theory that ch. iii.–iv. (A. V. ii. 28–iii.) are to be separated from i.–ii. was first brought forward by Rothstein in the German translation of Driver's "Introduction to the Old Testament," Berlin, 1896 (p. 333). He starts out with the fact that the general assumptions in the two parts are wholly different: in ch. i. *et seq.* people and state (Judah) appear in unimpaired integrity; the evil of the day is a terrible plague of locusts together with an all-devouring drought; in the passages where the relation to other nations is characterized, there is no trace of a distressing condition brought about, in a political sense, by the enemy (ii. 17; comp *ib.* 19b). On the other hand, in iii. *et seq.* (A V. ii 28 *et seq.*) the whole historical background is a political one; a reference to the time of need indicated in i. 1 *et seq.* is not to be discovered (no more so in ii. 18); moreover, the people, at least a very large part of them, are in exile; the judgment from which they are to be saved according to i. *et seq.* has long since come to pass; and Jerusalem is already trodden down and desecrated by Gentiles.

Difference of Background.

Finally, it must be added that a large number of passages in iii. (ii. 28 *et seq.*) are wholly lacking in originality (with the exception of iv. [iii.] 9 *et seq.*, where probably fragments of a vigorous original have been preserved). Rothstein concludes from this that ch. i. and ii. were written by Joel during the minority of King Joash; that, on the other hand, ch. iii. (ii. 28 *et seq.*) and iv. (iii.) date from a post-exilic period, and were written by an author who

was lacking in originality, so that he connected his elaboration with the older prophecy in ch. i. and ii., as is the recognized case with Obadiah, verses 10–21 (with which section many parallels are found in Joel iii. *et seq.* [ii. 28 *et seq.*]) and 1–9. This author, however, who for his part regards the plague of locusts announced in ch. ii. as a symbolic reference to the inroad of hostile hordes, also wrote ii. 20, in which place he expressly chose expressions which would lead one to think of the "northern" army (*i.e.*, the army of heathen which had already entered the country) together with the swarms of locusts which he interprets symbolically. In the same way ii. 10–11 (or else only 11a) originated from the same hand, since these verses give the impression that the author meant powerful armies rather than locusts.

When, on the other hand, it is objected (by Baudissin, in "Einleitung in die Bücher des Alten Testaments," 1901, p. 499) that in this way the difficulties attendant on the time determination are by no means removed, since the reasons for and against a pre-exilic date apply to both halves of the book, it must still be recognized (as Baudissin himself admits) that the difficulties of the pre-exilic theory are greater in the second part. Moreover, it can not be admitted that the reasons which could justify the acceptance of the pre-exilic theory are found almost entirely in the second part only. The placing of the prophecy in the opening period of King Joash's reign, which rested on the identification of the hostilities mentioned in iv. (iii.) 4 *et seq.* with the revolt of the Edomites under Jehoram, will, however, have to be abandoned. The difficulty arises that these descriptions apply even less to a post-exilic period than to the time of King Joash (see below). At any rate the prophetic character of ch. i. and ii., in contrast to the apocalyptic character, which actually begins with iii. 1 (ii. 28), is alone sufficient (as is also emphasized by Baudissin) to justify the chronological determination of the two parts. Furthermore, the oratorical attitude, the vigorous language, and the originality of expression and of illustrations—of which the picture of being spread out like the morning upon the mountain is found only in Joel (ii. 2)—speak for the older date of composition of the first part.

Reasons for the Division.

It is wrong to suppose that the perfection of form of this prophecy indicates that it was not written in the first period of prophetical composition, because, in the face of the song of Deborah and of the elegies on Saul and Jonathan, the possibility of perfection of form in the period in which Joel wrote can not be denied; just as in other literatures also the first poetical writings have always been preceded by a longer stage of poetic development. Whether or not Joel really prophesied under Joash, or is to be placed only shortly before Amos, is irrelevant, if one separates ch. iii. and iv. and at the same time ii. 4, 11, which are based on the early theory. In favor of the time shortly before Amos, Baudissin has suggested, not without justice, that also in Amos a plague of locusts together with a drought is mentioned as a divine punishment (Amos iv. 6–9; comp. vii. 1–6), and that in this book, as also in Joel iv. (iii.) 4 *et seq.* (if this passage as well as iv. [iii.] 9 *et seq.* also dates from an older prophecy), there is a complaint concerning the delivery of captured slaves (Amos i. 6, 9) which, in spite of single variations, makes it easy to suppose that the same event is here meant, namely, the killing of the Judeans at the time of the revolt of Edom against Judah under Jehoram (comp. Amos i. 11 and Joel iv. [iii.] 19). The mention of the "sons of the Grecians" (in iv. [iii.] 6, if this still belongs to the older part) can hardly be taken as a proof against this theory (although it has been brought forward to prove a very late date of composition), since there is no reason why Greeks should not have been mentioned in an early pre-exilic period.

On the other hand, the fact that most of the data pointing to a post-exilic composition are found in the second half of the book, after ch. iii. (ii. 28), speaks for the later composition of ch. iii. and iv. (ii. 28–iii.). This is assumed on the following grounds. Only Judah is expressly mentioned, whereas the idea seems to be to connote both Judah and Israel (thus ch. iv. [iii.] 2; but not so in ii. 27); also because in the description of the approaching day of judgment for the nations and the glorification of God's people there is no reference to Ephraim; finally, above all, because in iv. (iii.) 17, as has already been remarked, not only the destruction of Jerusalem is presupposed, but also the dispersion of God's people, Israel, among the nations, and the division of Israel's land.

Reasons for Later Composition.

As to the question concerning the prophetic sources of the respective passages, it is probably easier to derive the passages iii. 5 (ii. 32) from Obadiah, verse 17; iv. (iii.) 18 from Ezek. xlvii. 1 *et seq.*; and iv. (iii.) 16 from Amos i. 2—all of them in a part which gives the impression of a dull and barren style of writing—than to suppose these passages in Joel to have been original. For these reasons the supposition that iii. and iv. (ii. 28–iii.) were written in a post-exilic period seems to offer the easiest solution of the difficulty.

§ 4. Theory of the Revision of an Older Book in a Later Period: The division of the book into two parts convinces Baudissin (*l.c.* p. 499) that such a revision must have taken place. He considers the description of the judgment of the nations with its reference to the scattering of Israel, the division of the land of YHWH, and the passing of strangers through Jerusalem as additions of the reviser. But the theory leaves open the possibility that single parts of the second half of the book may have belonged to the original composition and were incorporated in the compilation of the later writer, directly or else with certain changes to suit the times. In view of this, and of the further supposition, first suggested by Rothstein, that the second author made changes and additions also in the first part, there is little difference between the two theories. Moreover, it is possible to agree with Baudissin that the original writing does not need to have originated in the Persian period. It is indeed advisable to place its composition as late as the time of the Ptolemies, since then the mention of Egypt might refer to the war in Egypt.

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E. G. H. V. Ry.

JOËL, DAVID: German rabbi and author; born Jan. 12, 1815, at Inowrazlaw, Posen, died Sept. 7, 1882, at Breslau; brother of Manuel Joël. His father, who went in 1832 as chief rabbi to Schwerin-a-W., as well as R. Akiba Eger of Posen, instructed him in the Talmud. In 1836, in order to complete his education, he went to Berlin, where he attended the Talmudic lectures of Rabbis Oettinger and Landsberg, and, at the same time, the secular courses of Friedrich von Raumer, H. Steffens, and Neander at the university. After being ordained rabbi (1842) he accepted (1843) a call to Schwersenz, Posen. There he wrote "Midrash ha-Zohar," or "Die Religionsphilosophie des Sohar und Ihr Verhältniss zur Allgemeinen Theologie" (Leipsic, 1849). This book, which is at the same time a criticism of Adolphe Franck's "La Cabale," is indispensable to every student of the Zohar. A year after the publication of his work he received his degree as Ph.D. From 1859 to 1879 he acted as rabbi at Krotoschin, Posen. In the latter year he accepted a call to the Jewish Theological Seminary at Breslau, and entered upon his duties with the beginning of the year 1880.

During the period that he remained at Breslau—somewhat less than three years—he wrote his book "Der Aberglaube und die Stellung des Judenthums zu Demselben," only two parts of which appeared: part i., accompanying the annual report of the seminary at Breslau for 1881; part ii., published after the death of the author by his brother Manuel Joël, and accompanying the annual report of the seminary for 1883.

BIBLIOGRAPHY: *Jahresbericht des Jüdisch-Theologischen Seminars zu Breslau*, 1881, pp. ii. *et seq.*

S. B. Z.

JOEL B. ISAAC HA-LEVI: German tosafist of the twelfth century; born probably at Bonn; died at Cologne about 1200. Joel studied in his youth at Ratisbon under EPHRAIM B. ISAAC, Isaac b. Mordecai, and Moses b. Joel, with whom he later kept up a learned correspondence. It is not known whether he also studied under Isaac b. Asher ha-Levi of Speyer; but as Isaac b. Mordecai and Moses b. Joel were pupils of this great tosafist, they would naturally have communicated to their own pupils the doctrines of their master. Joel studied also at Würzburg and Mayence, where he was the pupil of ELIEZER B. NATHAN, who speaks of him with much affection, and whose son-in law he became. Joel taught chiefly at Bonn and Cologne, and at his death was succeeded by his son ELIEZER B. JOEL as rabbi and teacher in the latter city. Another son, Uri, died as a martyr at the stake in 1216; and his friend MORDECAI B. ELIEZER wrote a dirge on his death.

Joel, who was among the most eminent Talmudic authorities of his time, wrote tosafot to various treatises of the Talmud. They have not, however, been preserved; though they are quoted in the manuscript of the "Mordekai," where Joel's "Yesod" and "Perishah" are also mentioned. It is difficult to determine the nature of these two works, but they were probably short commentaries to the Talmud. Many of Joel's responsa and decisions are found in the works of his son Eliezer; in the "Mordekai," whose author was Eliezer's great-grandson; as well as in ISAAC B. MOSES' "Or Zarua'" and in ASHER B. JEHIEL'S halakot.

Joel's relation to Ephraim b. Isaac is noteworthy. Although he was originally a pupil of this peculiar man, he subsequently became his persistent antagonist, the teacher assuming an attitude of exasperation toward his former pupil. Joel attempted to uphold the authority of later tradition against Ephraim's excessive independence; his manner was very decisive, though he never forgot the respect due to his old master.

Joel also wrote liturgical poems, of which six have been preserved, and which all deal with the bloody persecutions of the Jews of Germany. Though simple in language and not very artistic in form, they are touching dirges on the sorrows of Israel.

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S. S. L. G.

JOEL B. JUDAH SELKI HA-LEVI (LÄMMEL?): Author of "Dibre ha-Iggeret," a description of the sufferings of the Jews of Glogau when that town was besieged by the Prussians in the winter of 1740–41. It was published at an unknown place in 1741, but became so rare that many of the bibliographers did not know of it. It was recently reprinted by Joseph Fischer (Cracow, 1895) together with Nathan Hannover's "Yewen Meẓulah," under the title "Shene Sefarim Niftaḥim." In the "Dibre ha-Iggeret," which is written in the style of piyyuṭim common to that period, the name of the author occurs several times, but the surname "Lämmel" is never added. At the end there is a song by his brother **Asher Lämmel**, who was a dayyan in Glogau; and this is probably the reason why the name "Lämmel" was added by Steinschneider to Joel's name.

S. S. P. Wr.

JOËL, KARL: German philosophical writer; born March 27, 1864, at Hirschberg, Silesia; son of Rabbi H. Joël of that city and nephew of David and Manuel Joël. Educated at the gymnasium of his native town and the universities of Breslau and Leipsic, he graduated as Ph.D. in 1886. The following year he went to Basel, where he was admitted to the philosophical faculty as privatdocent in 1893, becoming assistant professor in 1897, and professor in 1902.

Joël has written many philosophical and philosophico-historical essays in specialist journals, as the "Zeitschrift für Philosophie und Philosophische Kritik" (vols. xcvii., cix. *et seq.*); "Archiv für die Gesch. der Philosophie" (vols. viii *et seq.*); "Wochenschrift für Classische Philologie"; etc. He is also the author of: "Zur Erkenntnis der Geistigen Entwicklung und der Schriftstellerischen Motive Platos," Berlin, 1887; "Der Echte und der Xenophontische Sokrates," vol. i., *ib.* 1893; vol. ii., *ib.* 1901; "Philosophenwege," *ib.* 1901.

S. F. T. H.

JOEL, LEWIS: British consul-general to Chile; born in Dublin 1824; died in London Feb. 28, 1899. He was educated at Bristol; in May, 1861, was appointed unpaid British vice-consul at Cobija; and from Sept., 1863, to June, 1866, was acting French consul there. In 1867 he was for a short time acting chargé d'affaires at Caracas, and in the following year was named commissioner in the mixed British and Venezuelan commission for the settlement of British claims against the government of Venezuela. In 1869 Joel was again acting chargé d'affaires as well as consul-general at Caracas, and in the following year was promoted to be consul at Rosario, a position which he occupied for seven years. Subsequently he became consul successively at Brindisi, Italy; Georgia, U. S.; and Cadiz, Spain; and he was then promoted to be consul general for the departments of Panama, Bolivar, Magdalena, and Cauca. Later on Joel became consul-general to Chile, and had charge of the legation of Santiago, from which he retired on a pension in Jan., 1894.

Joel was the author of "A Consul's Manual," London, 1879.

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J. G. L.

JOËL, MANUEL: German rabbi; born Oct. 19, 1826, at Birnbaum, province of Posen; died at Breslau Nov. 3, 1890; son of Rabbi Heimann Joël of Birnbaum. In 1849 he went to the University of Berlin to study classical philology and philosophy. In 1852 Joël passed his examination as "Oberlehrer," and took the Ph.D. degree at Halle in 1854. In that year he accepted a call to the Jewish Theological Seminary of Breslau, where he taught for nine years. In 1864 he was appointed successor to Abraham Geiger, rabbi of the Breslau congregation.

Joël's first literary work consisted of biographies of the most prominent followers of R. Akiba—R. Meïr, R. Simeon ben Yoḥai, R. Jose ben Ḥalafta, and R. Judah ben 'Ilai ("Monatsschrift," 1855–57). His preference, however, was for religious philosophy, in which he was to do pioneer work. His series of essays on Ibn Gabirol ("Monatsschrift," 1857–59; reprinted in his "Beiträge zur Gesch. der Philosophie," 1876) was intended as a critical review of Solomon Munk's "Mélanges." He shows Ibn Gabirol's "Meḳor Ḥayyim" to be nothing but a text-book of Neoplatonic philosophy, and that its author had no claim whatever to originality. Joël then turned his attention to Maimonides, devoting two papers to him, one being a comprehensive account of Maimonides' system ("Die Religionsphilosophie des Moses ben Maimon," in the Breslau Jew. Theol. Seminary Program of 1859; reprinted in "Beiträge," i.), the other proving him to be one of the sources of Albertus Magnus ("Verhältniss Albert des Grossen zu Maimonides," in the Breslau Jew. Theol. Seminary Program of 1863; reprinted in his "Beiträge," i.).

Manuel Joël.

After this Joël devoted himself to the exposition of the systems of two almost forgotten Jewish philosophers, Levi ben Gershon ("Levi b. Gershon als Religionsphilosoph," in "Beiträge," i.) and Ḥasdai Crescas ("Don Chasdai Crescas' Religionsphilosophische Lehren in Ihrem Geschichtlichen Einflusse Dargestellt," in "Beiträge," ii.). Inquiry into the philosophy of the latter led Joël to the discovery of Spinoza's dependence on Jewish thinkers ("Spinoza's Theologisch-Politischer Tractat auf Seine Quellen Geprüft; zur Genesis der Lehre Spinoza's," in "Beiträge," ii.). Joël's object in his publications was twofold: first, he wished to make possible a better comprehension of the Jewish philosophy of the Middle Ages; secondly, he desired to show the influence which had been exerted by Jewish philosophy on the Christian scholastics ("Etwas über den Einfluss der Jüdischen Philosophie auf die Christliche Scholastik," in "Beiträge," i.) and on the non-Jewish world in general ("Ueber den Wissenschaftlichen Einfluss des Judenthums auf die Nicht-Jüdische Welt," in "Beiträge," ii.).

Of Joël's other publications the following may be mentioned: "Zur Orientirung in der Cultusfrage" (1867); "Festpredigten" (1867); "Notizen zum Buche Daniel"; "Etwas über Sifra und Sifre" (1873); "Religionsphilosophische Zeitfragen" (1876); "Gutachten über den Talmud" (1877); "Die Angriffe des Heidenthums Gegen Juden und Christen in den Ersten Jahrhunderten der Römischen Cæsaren" (1879); "Blicke in die Religionsgesch." (2 vols., 1880–83), a work of profound research and of great value for the student of Jewish and Christian literature of the first and second Christian and pre-Christian centuries; "Gegen Gildemeister" (1884); "Predigten aus dem Nachlasse von Dr. M. Joël" (3 vols., 1892–98). The "Jahrbuch für Jüdische Geschichte und Litteratur," pp. 25–90, Berlin, 1904,

contains a posthumous essay by Joël entitled "Der Mosaismus und das Heidenthum."

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s. B. Z.

JOEL IBN SHU'AIB. See Ibn Shu'aib, Joel

JOHANAN B. BAROḲA: Teacher of the second century (second and third tannaitic periods); disciple of Joshua b. Hananiah and colleague of Eleazar b. Ḥisma (Tosef., Soṭah, vii. 9; Ḥag. 3a). He maintained a scholarly intercourse with Johanan b. Nuri. Quite a considerable number of halakot has been handed down in his name, and many of them, particularly those concerning marital and civil affairs, were adopted as law ('Er. viii. 2; B. Ḳ. x. 2; B. B. viii. 5; Kelim, xvii. 11). He is also cited in the Haggadah. According to him, the saying (Gen. i. 28), "Be fruitful, and multiply, and replenish the earth," implies that the duty of racial propagation devolves upon woman as well as upon man (Yeb. vi. 6). He taught that whoever profanes the name of God, even secretly, is punished publicly, whether the deed is committed intentionally or unintentionally (Ab. iv. 4; Ab. R. N., ed. Schechter, p. 35a).

Bibliography: Bacher, *Ag. Tan.* i. 448; Brüll, *Mebo ha-Mishnah*, i. 137; Frankel, *Darke ha-Mishnah*, p. 131; Weiss, *Dor*, ii. 122.

s. s. S. M.

JOHANAN GADI (Greek, Γαδδις): Eldest of the five sons of Mattathias the Maccabee (I Macc. ii. 2; Josephus, "Ant." xii. 6, § 1), though the least important. When Jonathan took the leadership and was being hard pressed in the country east of the Jordan, he sent Johanan with the baggage to the friendly Nabatæans; but another tribe, the sons of Jambri, seized it and killed Johanan. His death was avenged by his brothers Jonathan and Simeon (I Macc. ix. 35–42; Josephus, "Ant." xiii. 1, §§ 2–3; "B. J." i. 1, § 6). This tragic end is in strong contrast to the surname "Gadi" (גדי, meaning probably "the Lucky"). The rabbinical sources ascribe more importance to Johanan, but these accounts are confused (see "R. E. J." xxx. 215).

G. S. Kr.

JOHANAN B. GUDGADA: Scholar and chief gatekeeper at the Temple in the last years of its existence (Tosef., Shek. ii. 14); senior of Joshua b. Hananiah. He survived the destruction of Jerusalem, and was present at the memorable sessions of the Jabneh (Jamnia) Sanhedrin that laid the foundation of the Talmudic treatise 'Eduyot, and before which he gave certain "evidences" (Yeb. xiv. 2; Giṭ. v. 5; comp. 'Eduy. vii. 9). One rabbinical source makes of him a disciple of Gamaliel II. and an expert mathematician (Hor. 10a); but this evidently rests on an error, ריב נ (= R. Johanan b. Nuri) having been mistaken for ריב"נ (= R. Johanan b. Gudgada). As it reads, the story is anachronistic, since Johanan was older than Joshua, who was the senior of Gamaliel. Of Johanan's life and work nothing more is known than that he gave the above-mentioned evidences (see also Ḥul. 55b), and that he was a Ḥaber (Ḥag. ii. 7).

Two of Johanan's grandsons, or nephews, are said to have lived in the days of Rabbi. They were deaf-mutes, but regularly attended Rabbi's lectures, and by the motions of their heads and lips appeared to follow and understand him (Ḥag. 3a). Now, as Johanan had reached the age of manhood prior to the destruction of the Temple (70 C.E.), it is chronologically incredible that his nephews, or even his grandsons, should have attended Rabbi's lectures in the last decades of the second century. It might therefore be assumed that here also ריב"נ was misread ר"יב"נ, were it not that another, more reliable source precludes that assumption. There it is said: "The sons of Johanan b. Gudgada were deaf-mutes; still they were entrusted with the direction of ritualistic matters in Jerusalem" (Tosef., Ter. i. 1; Yer. Ter. i. 40b). They were therefore contemporaries of Joshua; and accordingly it may be conjectured that in the Babylonian version the initial sign in ר"י (= R. Joshua) was converted into the letter ב; hence the erroneous name רבי ("Rabbi").

Bibliography: Brüll, *Mebo ha-Mishnah*, i. 93; Frankel, *Darke ha-Mishnah*, p. 99; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 122.

s. s. S. M.

JOHANAN BEN HA-ḤORANIT: Palestinian tanna of the first generation; disciple of Hillel (according to Frankel, "Darke ha-Mishnah," p. 53, note 8, a disciple of Shammai) and teacher of Eleazar b. Zadok. Once, during a famine, his pupil Eleazar found him eating dry bread with salt and told his father thereof, whereupon the latter, a disciple of Shammai, sent Johanan some olives. But Johanan, noticing that the olives were wet, and therefore, according to Hillel, liable to be unclean, refused to eat them (Tosef., Suk. ii. 3; Yeb. 15b). It is also recorded that a visit was paid to him, on the Feast of Tabernacles, by the elders of both Hillel's and Shammai's schools (Suk. 28a; 'Er. 13b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, i. 177.

s. s. M. Sel.

JOHANAN BEN ISAAC OF HOLLESCHAU: Rabbi of the German community of London at the beginning of the eighteenth century. He edited "Teshubot ha-Geonim," responsa of contemporary rabbis on the pronunciation of the divine names, with additions of his own (Amsterdam, 1707), and wrote "Ma'aseh Rab," in which he sharply criticized the action of a certain London rabbi in regard to a divorce and an excommunication (published together with the preceding work). See Hambro' Synagogue.

Bibliography: Fürst, *Bibl. Jud.* s.v. *Hollesehau*, i. 405; Steinschneider, *Cat. Bodl.* col. 1397.

J. S. Man.

JOHANAN BEN JEHOIADA: High priest under Artaxerxes Ochus (359–338 B.C.); perhaps identical with the one mentioned in Neh. xii. 11 ("Johanan" being read instead of "Jonathan") and 22. He murdered his younger brother Jesus in the Temple, probably fearing that, supported by the Persian general Bagoas, whose favor he enjoyed, Jesus would deprive him of the dignity of high priest (Josephus, "Ant." xi. 7, § 1; see Artaxerxes III.; Bagoas). The incident is not historically authen-

ticated, the account being perhaps based upon events that happened in the reign of Antiochus Epiphanes. A similar story is narrated in Tosef., Yoma, i. 12. Two brothers, both priests, attempted to ascend to the altar at the same time, when one stabbed the other to the heart with a dagger. The high priest Jaddua was the son of Johanan.

G. S. Kr.

JOHANAN BEN KAREAH (קרח): General of the Israelites at the time of Nebuchadnezzar (*c.* 586 B.C.). After the kingdom of Judea had been destroyed by the Chaldeans, the Babylonian king appointed Gedaliah b. Ahikam governor, with residence at Mizpah, over the remnant of the people that had remained in the country. Before him, as the representative of the government, appeared the Israelitish generals Ishmael b. Nethaniah, Johanan and Jonathan, the sons of Kareah, and others. This is the reading of the Masoretic text (Jer. xl. 8), but the name of Jonathan seems incorrect, and is omitted in the Septuagint, in Josephus ("Ant." x. 9, § 2, where, furthermore, the name Ἰωάδης, hence "Joiada," replaces "Johanan" in Niese's text), and also in II Kings xxv. 23.

The generals noticed that Ishmael intended to kill Gedaliah; and Johanan, who seems to have had an especial feeling of friendship for Gedaliah, volunteered secretly to kill Ishmael before it might be too late; Gedaliah, however, would not consent (Jer. xl. 15–16). Ishmael carried out his intention, and Johanan b. Kareah, at the head of the other generals, fought with Ishmael "by the great water in Gibeon." The people who had been imprisoned by Ishmael at once went over to Johanan, and Ishmael had to flee (Jer. xli. 11–15). Johanan then gathered about him the generals and all the people he had saved in the hamlet of Chimham (Jer. xli. 17; Josephus, "Ant." x. 9, § 5, has Μάνδρα = "hamlet," the name apparently having been lost), intending to lead them into Egypt, beyond the reach of the Chaldeans. The people sought counsel of Jeremiah, who advised them, addressing himself chiefly to Johanan (Jer. xlii. 8), to stay in the country. But the generals and the much-tried people rejected the prophet's advice, and emigrated to Egypt under Johanan's leadership (Jer. xliii. 1–7). Here all trace of him is lost.

G. S. Kr.

JOHANAN BEN MERIYA: Palestinian amora of the fifth or sixth generation (4th and 5th cent.). Johanan is frequently mentioned in the Talmud of Jerusalem in connection with both halakic and haggadic subjects, instances of the latter, however, predominating. In a controversy between R. Mana and R. Hananiah as to whether any high place may temporarily be used by a prophet as an altar, Johanan used Josh. viii. 30 and I Sam. vii. 9 to support the affirmative opinion of Hananiah (Yer. Meg. i. 14; Lev. R. xxii. 6; Midr. Teh. to Ps. xxvii. 6, where the name "Jacob" occurs). He also transmitted a haggadah of Johanan b. Nappaha (Yer. Peah i. 1).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 722; Frankel, *Mebo ha-Yerushalmi*, p. 97b.

S. S. M. Sel.

JOHANAN B. NAPPAḤA (HA-NAPPAḤ): Palestinian scholar; born at Sepphoris in the last quarter of the second century; died at Tiberias 279. He is generally cited as "Johanan," but sometimes by his cognomen only (Yer. R. H. ii. 58b; Sanh. 96a), which he himself uses once (Mak. 5b); but he is never cited by both together. He traced his descent from the tribe of Joseph (Ber. 20a), but he knew neither of his parents, his father having died before, and his mother at, his birth; he was brought up by his grandfather. His first teachers were the last Tannaites or semi-Tannaites Yannai, Ḥanina b. Ḥama, and Hoshaiah Rabbah. For a short time he also attended the lectures of Judah I. (Rabbi); but, as he himself said, his acquaintance with Rabbi was only slight (see Yer. Beẓah v. 63a.) He mentions again his pupilage under Rabbi in a reference to an occasion when he sat seventeen rows behind Rab (Abba Arika), and could not comprehend the discussions (Pes. 3b; Ḥul. 137b). But in the short time he sat under him he is said to have manifested such aptness as to convince Rabbi that great things might reasonably be expected of him (Yoma 82b). By Ḥanina he was instructed in the homiletic interpretation of the Bible—except the books of Proverbs and Ecclesiastes (Yer. Hor. iii. 48b)—and probably in medicine, in which he became skilled ('Ab. Zarah 28a).

His Teachers.

Johanan had an agreeable presence and a pleasing disposition; he was kind and considerate to the stranger as well as to his brethren; to the non-observant as to the pious; to the 'am ha-arez as to the ḥaber; wherefore he was beloved by his teachers and honored by all (B. M. 84a; Yer. 'Ab. Zarah iii. 42c; Meg. 10b, 16a; 'Ab. Zarah 26b; Yer. Dem. ii. 23a; Bek. 31a). For a time he subsisted on the proceeds of some arable land, a vineyard, and an olive-orchard, which he had inherited, and which he sold one after another in order to obtain an education. As he expressed it, he exchanged the things that God created in six days for the things the delivery of which required forty days (Ex. xx. 11, xxxiv. 28; Deut. ix. 10; Cant. R. viii. 7). But all his resources having been at last exhausted, he was compelled to follow some bread-winning occupation. After a short time, however, he felt impelled to return to his school, where he earned, not without a struggle, the encomiums of his masters (Ta'an. 21a; Yeb. 57a; Yer. Yeb. viii. 9b; Yer. R. H. ii. 58a *et seq.*; Shab. 112b; 'Er. 24a). At last, owing to the universal homage paid to the young master, the patriarch accorded him a pension, and soon a lecturer's place was found for him.

His Teaching.

Johanan began teaching at his native place, Sepphoris, and quickly became very popular there. One day his former teacher Ḥanina noticed unusually large crowds hurrying toward one place. Inquiring the reason of his attendant, he was told that Johanan was to lecture at the college lately presided over by R. Banna'ah, and that the people were flocking to hear him. Ḥanina thereupon thanked God for permitting him to see his life's work bearing such blessed fruit (see Ḥanina b. Ḥama). How long Johanan continued to act as teacher at Sepphoris

can not be ascertained; but he removed some time before Ḥanina's death. They had disagreed on two points of ritual, and Johanan, not wishing to oppose his master at his home, removed to Tiberias (Yer. Beẓah i. 60a; Yer. Sheb. ix. 38c, where the text is mutilated). It is doubtful whether the two ever met again. With his other teachers he maintained intimate relations to the end of their days. This was particularly the case with Hoshaiah. He, too, removed from Sepphoris and settled at Cæsarea, where he opened a college and whither Johanan often went from Tiberias to consult him on difficult problems (Yer. Ter. x. 47a; Yer. Ḥal. i. 58b). These visits to his aged teacher Johanan continued during the last thirteen years of Hoshaiah's life, but they were merely social visits, Johanan no longer needing Hoshaiah's help: "He that pays his respects to his teacher is considered as one waiting on the Divine Presence" (Yer. Sanh. xi. 30b).

His Pupils.

At Tiberias Johanan opened an academy, which soon drew large numbers of gifted students, native and foreign, among whom were the great scholars Abbahu, Ammi, Assi II., Eleazar ben Pedath, Ḥiyya ben Abba, Jose ben Ḥanina, and Simon ben Abba; as many scores of his disciples accepted and taught his decisions, and as he himself did not confine his labors to the precincts of the college, but visited and lectured at other places (Yeb. 64b; Ket. 7a), his fame spread far and wide, and his name more than that of any other teacher was on the lips of scholars. In the Diaspora, whither his teachings were carried by his disciples, his authority was almost as great as in his native land, and few contemporary scholars in Babylonia opposed him. As for Johanan himself, he recognized no foreign authority except that of Rab (Abba Arika), his senior schoolmate under Judah I. With Rab, Johanan kept up a correspondence, and addressed him as "our master in Babylonia." After Rab's death Johanan wrote to Rab's colleague Samuel, but addressed him as "our colleague in Babylonia." Samuel sent him a complete calendar covering the intercalations for a period of sixty years; Johanan, however, admitted merely that Samuel was a good mathematician. But when Samuel transmitted to him a mass of disquisitions on the dietary laws, Johanan exclaimed, "I still have a master in Babylonia!" He even resolved to pay him a visit, but rumor made him believe that Samuel had in the meantime died (Ḥul. 95b).

Halakic Method.

Johanan pursued a strictly analytical method in his studies of the Halakah. Penetrating deeply into the sense of the Mishnah, and subjecting every part to a thorough examination and careful comparison with more or less related laws, he soon perceived that Rabbi's compilation contained contradictory decisions, based in many cases on the opinions of individuals. These he endeavored to reconcile; but as that could not always be done, he perforce rejected many halakot adopted in the Mishnah, preferring the authority of baraitas taught by his former masters Ḥiyya and Hoshaiah. To carry out his line of thought systematically and consistently he laid down certain rules for the final decision of cases where two or more tannaim were found to have entertained opposite opinions, or where halakot are ascribed to recognized authorities, but are in conflict with anonymous opinions given elsewhere (see Conflict of Opinion). Some rules of this kind had been devised before his, but had proved insufficient. Johanan therefore elaborated and supplemented them (see Yer. Ter. iii. 42a; Shab. 39b; 'Er. 46a *et seq.*; Yeb. 42b; Giṭ. 75a), and most of his rules are to this day authoritative for the student of Talmud. All of them were collected in the geonic period and embodied in the so-called "Order of the Tannaim and Amoraim" (סדר תנאים ואמוראים; abridged, סתו"א), which is ascribed to Naashon b. Zadok of the ninth century (see Grätz, "Einleitung in den Talmud von Ibn-Aknin," p. vii.). Later Talmudists, seeing that Johanan was so prolific an amora that his name is more frequently mentioned in the Gemara than any other, ascribed to him the compilation of the Palestinian Gemara (see Maimonides, "Haḳdamah," ed. Hamburger, p. 58, Berlin, 1902). Modern scholars for obvious reasons deny this, but admit that he projected the compilation, which, however, was not completed till over a century after him (see Talmud Yerushalmi). The Midrash to the Book of Psalms also has been erroneously ascribed to Johanan (see Buber, "Midrash Tehillim," Introduction, p. 2a). He was one of the most prolific haggadists.

His Decisions.

In his religious decisions Johanan was comparatively liberal. He aided Judah II. in the repeal of the prohibition against using oil made by pagans ('Ab. Zarah 36a); he permitted Greek to be studied by men, because it enabled them to defend themselves against informers, and by women because familiarity with that language is an attractive accomplishment in their sex (Yer. Peah i. 15c); he allowed the painting of decorative figures on the walls (Yer. 'Ab. Zarah iii. 42d). Under certain circumstances he permitted emigration from Palestine: "If thou art mentioned [nominated by the Romans] for office make the Jordan thy boundary friend [escape over the Jordan], even on a semiholiday" (Yer. M. Ḳ. ii. 81b).

Johanan is the subject of many legends (Ber. 5b; Yer. Ber. v. 9a; Ḥag. 15b; B. Ḳ. 117a *et seq.*; B. M. 84a; B. B. 75a), in which some further traits of his are preserved. His servants he treated with great kindness: "Did not he that made me in the womb make him?" (Job xxxi. 15; Yer. B. Ḳ. viii. 6c). He was blessed with many children, but lost ten sons. The last one is said to have died by falling into a caldron of boiling water. The bereft father preserved a joint of the victim's little finger, which he exhibited to mourners in order to inspire resignation. "This is a bone from the body of my tenth son," he would say (Ber. 5b; see Ḥiddushe Geonim *ad loc.*). However, he himself was not resigned at the death of his brother-in-law Resh Laḳish, his fellow amora, whom he affectionately called "my counterpart" (שכנגדי—Ket. 54b, 84b). He mourned for him long and deeply, weeping often and crying, "Bar Laḳish, where art thou? O Bar Laḳish!" At last he became melancholy, and for three years and a half could not attend his college;

but it seems that he finally recovered his health and resumed his labors (Yer. Meg. i. 72b; B. M. 84a). On his death-bed he ordered that he should be dressed neither in white nor in black, but in scarlet, so that on awaking after death he would not feel out of place in the company either of the pious or of the wicked (Yer. Ket. xii. 35a; Gen. R. xcvi. 5).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 205–339; Frankel, *Mebo*, pp. 95b–97b; Grätz, *Gesch.* 2d ed., iv. 257 *et seq.*; Halevy, *Dorot ha-Rishonim*, ii. 149b *et seq.*; Hamburger, *R. B. T.*; Heilprin, *Seder ha-Dorot*, ii.; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 149, *passim*; Weiss, *Dor*, iii. 69 *et seq.*

S. S. S. M.

JOHANAN B. HA-NAZUF: Friend of Gamaliel II. (first and second centuries). It is related that Ḥalafta once went to Tiberias and found Gamaliel at the house of Johanan b. ha-Nazuf (= "the excommunicated"), reading a targum of the Book of Job. Ḥalafta informed the patriarch that he had been present at Jerusalem when a targum of the same book was laid before his grandfather Gamaliel I., and that that patriarch had ordered it entombed in a wall. Thereupon the second Gamaliel also ordered that the targum be suppressed (Tosef., Shab. xiii. [xiv.] 2; Shab 115a). This Johanan has been identified by Levy ("Wörterbuch," i. 470) and Berliner ("Onkelos," ii. 90) with Johanan Sofer, scribe or secretary to Gamaliel II. J. Derenbourg, however, thinks that he was the son of Eliezer b. Hyrcanus, and, consequently, the nephew of Gamaliel II. ("Magyar Zsidó-Szémle," iii. [1885] 434; comp. Sanh. 68a).

Bibliography: Grätz, *Gesch.* 3d ed., iii. 373; Frankel, *Darke ha-Mishnah*, p. 57; Joel Müller, *Briefe und Responsen in der Vorgaonäischen Literatur*, pp. 7, 21, Note 29.

S. S. S. M.

JOHANAN B. NURI: Tanna of the first and second centuries; junior of Gamaliel II. and senior of Akiba (Sifra, Ḳedoshim, iv. 9; 'Ar. 16b; comp. Sifre, Deut. 1). A great halakist, always provided with satisfactory answers to all questions, he was familiarly called "pedler's basket" or "bundle of halakot" (Ab. R. N. xviii.; Giṭ. 67a); the number and diversity of halakot cited under his name in the Mishnah alone, about forty, justify those appellations. Besides exhaustive rabbinical knowledge, he acquired familiarity with the general science of his time, especially geometry. It was said of him, as of his colleague Eleazar b. Ḥisma, that he could approximately state the number of drops contained in the sea; like Eleazar, also, he was very poor. Through the influence of Joshua b. Hananiah both were appointed by Gamaliel to remunerative offices (see Eleazar b. Ḥisma; comp. Sifre, Deut. 16).

Johanan showed himself grateful to Gamaliel. When, after that patriarch's death, Joshua proposed a change in a rule established by Gamaliel, Johanan opposed him: "I have observed that the head is always followed by the trunk; as long as Gamaliel lived we observed the rule laid down by him, and now you propose to veto his directions. Joshua, we shall not harken to thee" ('Er. 41a). Between him and Ḥalafta also intimate scholarly relations existed (comp. Tosef., B. B. ii. 10 with B. B. 56b and parallels).

In his discussions of halakot Johanan considered expediency and economy as well as law and authority. When Ṭarfon declared that only olive-oil was appropriate for the Sabbath-lamp, Johanan became impatient: "And what shall the Babylonians do where none but sesame-oil is to be had; and what shall the Medians do, who have nothing but nut-oil; and the Alexandrians, who have nothing but radish-oil; or the Cappadocians, who have only naphtha?" (Shab. 26a). On another occasion, when Akiba suggested that a married woman who has become the common talk of the "spinsters by the moon" ought to be divorced, Johanan remarked, "In that case there is no chance for a daughter of Judah to live with a husband! Only where infidelity is fully established by legal evidence may a divorce be imposed" (Giṭ. 89a; see Deut. xix. 15, xxiv. 1). In the Haggadah he is not often cited. He was very pious, and therefore later rabbis said that when one dreams of Johanan b. Nuri one may hope to develop a wholesome fear of sin (Ab. R. N. xl. [ed. Schechter, p. 64b]).

Bibliography: Bacher, *Ag. Tan.* i. 372; Brüll, *Mebo ha-Mishnah*, i. 122; Frankel, *Darke ha-Mishnah*, p. 123; Hamburger, *R. B. T.*; Weiss, *Dor*, ii. 118.

S. S. S. M.

JOHANAN HA-SANDALAR ("the sandal-maker"): Tanna of the second century; one of Akiba's disciples that survived the Hadrianic persecutions and transmitted the traditional law (Gen. R. lxi. 3; Eccl. R. xi. 6; comp. Yeb. 62b). With several colleagues he repaired to the Valley of Rimmon to institute a leap-year, and in the course of the discussions that ensued he betrayed considerable passion. Meïr had just cited an opinion which he ascribed to Akiba, but the authenticity of which Johanan denied, adding, "I have waited on R. Akiba standing [by his side as an advanced student] longer than thou didst sitting [as a mere hearer]." The learned company took umbrage at this derogatory remark, and murmured, "Johanan ha-Sandalar is a true Alexandrian [given to gasconade]." The incident, however, ended in reconciliation, and the disputants did not leave the session without kissing each other (Yer. Ḥag. iii. 78d; see Rapoport, "'Erek Millin," p. 102a). Because he is called here "a true Alexandrian," it is assumed that he was a native of Alexandria.

As a halakist he is sometimes cited in the Mishnah (Yeb. xii. 5; Ket. v. 4; Kelim v. 5), and Simon b. Gamaliel II. reports two halakot from him (Tosef., Kelim, B. Ḳ. iv. 2, 5). To obtain an authoritative decision in a doubtful case he once exposed himself to great danger; it was during the Hadrianic persecutions, when many rabbis had been put to death for teaching Judaism, and Akiba was imprisoned and awaiting his doom at the command of Rufus. A marital question agitated the collegians, and Johanan undertook to procure the closely guarded master's advice upon it. Disguised as a pedler, he offered some trifle for sale near the prison: "Who wants needles? Who wants hooks? How about private Ḥalizah?" Akiba, looking out through an aperture, said in reply, "Hast thou spindles? Hast thou kasher?" (= "valid!"—Yer. Yeb. xii. 12d). At one time during the persecutions, Johanan and Eleazar I. (b. Shammua) left Palestine, intending to betake themselves to Judah b. Bathyra in Nisibis; but they

did not carry out their intention. By the time they arrived at Sidon they felt too homesick to proceed any farther, and returned (Sifre, Deut. 80).

In the Haggadah Johanan is not mentioned, except as author of the following maxim: "An assembly that aims to glorify the name of the Omnipresent will have permanence, but one that does not so aim will not endure" (Ab. iv. 11; comp. Ab. R. N. xl. [ed. Schechter, pp. 64b, 65a]).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 265; Brüll, *Mebo ha-Mishnah*, i. 198; Frankel, *Darke ha-Mishnah*, p. 175; Grätz, *Gesch.* 2d ed., iv. 177, 186; Weiss, *Dor*, ii. 166; Zacuto, *Yuḥasin*, p. 47a.

S. S. S. M.

JOHANAN B. TORTA: Scholar of the first and second centuries; contemporary of Akiba. When Akiba hailed Bar Kokba as the Messiah, the latter exclaimed, "Akiba, grass will have grown out of thy jaws ere the Son of David appears" (Yer. Ta'an. viii. 68d; Lam. R. ii. 2). To a legend of a cow that refused to work on a Sabbath, and thereby caused the conversion of Johanan, who had been a pagan, is referred Johanan's by-name "ben Torta" (son of a cow; Pesiḳ. R. xiv. 56b *et seq.*). No halakot are ascribed to him, and only one haggadah bears his name: "Shiloh was destroyed because there sacred things were treated contemptuously" (see I Sam. ii. 17); "the first Jerusalem Temple was destroyed because at the time people perpetrated the sins of idolatry, incest, and bloodshed. But we know that in the age of the later Temple people studied the Law and carefully tithed their produce; why then were they exiled? Because they loved Mammon and hated one another! From this we may learn that to hate man is grievous in the eyes of the Omnipresent, and that it is paramount to idolatry, incest, and bloodshed" (Tosef., Men. xiii. 22; comp. Yoma 9a *et seq.*).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 557; Grätz, *Gesch.* 2d ed., iv. 150; Heilprin, *Seder ha-Dorot*, ii. (see *ib.* s.v. *Ḥanina b. Torta*).

S. S. S. M.

JOHANAN B. ZAKKAI: The most important tanna in the last decade of the Second Temple, and, after the destruction of Jerusalem, the founder and first president of the academy at Jabneh. According to the theory formulated in the Mishnah (Ab. ii. 8), that traditions were handed down through an unbroken chain of scholars, Johanan, in receiving the teachings of Hillel and Shammai, formed the last link in that chain. But it is rather as a pupil of Hillel than of Shammai that he is known (Suk. 28a). Before his death Hillel is said to have prophetically designated Johanan, his youngest pupil, as "the father of wisdom" and "the father of coming generations" (Yer. Ned. v., end, 39b). Like that of Hillel, Johanan's life was divided into periods of forty years each. In the first of these he followed a mercantile pursuit; in the second he studied; and in the third he taught (R. H. 30b). Another version has it (Sifre, Deut. 357) that in the last forty years of his life he was a leader of Israel. If the last statement be accepted as approximately correct, and it is assumed that Johanan lived at the latest one decade after the destruction of Jerusalem, his public activity as the recognized leader of the pharisaic scribes must have begun between the years 30 and 40 of the common era.

Activity Before Destruction of Temple.

Some data have been preserved concerning Johanan's public activity in Jerusalem before the destruction of the Temple. Together with Simon b. Gamaliel I. he sent orders to the different districts of Palestine concerning the delivery of the tithe (statement of his pupil Joshua b. Neḥunya in the Mekilta of Simeon b. Yoḥai; Midr. ha-Gadol to Deut. xxvi. 13). He refuted the objections of the Sadducees to the Pharisees (Yad. iv. 5), and opposed the halakah of the Sadducees (Men. 65a; B. B. 115b). He prevented a Sadducean high priest from following the Sadducean regulations at the burning of the red heifer (Tosef., Parah, iii. 8; comp. Parah iii. 7, 8). It was Johanan's activity as a teacher in Jerusalem which was especially extolled by tradition. His school was called the "great house," after the expression in II Kings xxv. 9 (Yer. Meg. 73d). It was the scene of many incidents that formed the subjects of anecdote and legend (Lam. R. i. 12, *passim*; Gen. R. iv.). The oft-repeated story concerning Johanan's most important pupil, Eliezer b. Hyrcanus, shows Johanan's bet ha-midrash (academy) as the scene of a pathetic meeting between son and father (Tan., ed. Buber, to Gen. xiv. 1). An old tradition (Pes. 26a) relates that Johanan sat in the shadow of the Temple and lectured the whole day; but that of course was not the permanent place for his teaching. The statements regarding five of his pupils, his verdict concerning them, and the question he put to them as to the best road for a person to pursue through life (Ab. ii. 8) are reminiscences of the period before the destruction. Johanan's residence in 'Arab, a place in Galilee, which was perhaps his home, belongs to this period. Two questions of a legal nature (regarding the observance of the Sabbath) which he answered while there (Shab. xvi. 7, xxii. 3) gave rise to the statement that he lived there for eighteen years (probably a round number) and that he was moved by the religious indifference of the inhabitants to exclaim: "O Galilee, Galilee, thou hatest the Torah; hence wilt thou fall into the hands of robbers!" Another prophetical exclamation of a similar nature is ascribed to Johanan. The gates of the Temple had ominously opened of themselves, whereupon he apostrophized the sanctuary: "O Temple, Temple, why dost thou frighten thyself? I know of thee that thou shalt be destroyed; Zechariah the son of Iddo [Zech. xi. 1] has already prophesied concerning thee: 'Open thy doors, O Lebanon, that the fire may devour thy cedars'" (Yoma 39b; comp. Ab. R. N., Recension B, vii., ed. Schechter, p. 21).

Residence in Galilee.

Johanan's part in the last struggle of Jerusalem against Rome has been immortalized in the legends concerning the destruction of that city, which, however, have a historical kernel (Giṭ. 56b; Lam. R. i. 5; Ab. R. N. iv.). He counseled peace; and when the strife of parties in the besieged city became unbearable he had himself carried to the Roman camp in a coffin. Like Josephus, Johanan prophesied imperial honors for the general Vespasian, quoting the words of the prophet Isaiah: "Lebanon [that is, the sanctuary] shall fall by a mighty one" (Isa.

x. 34). He sought and obtained permission to settle in Jabneh (Jamnia) and to exercise his profession of teacher there. In Jabneh, surrounded by his pupils, Johanan received the terrible news that the Temple was burned to ashes. They tore their garments, wept, and made lamentation as for the dead (Ab. R. N. iv.). But the aged master in the catastrophe which had befallen the Jewish people kept his vigor unimpaired. He converted the school at Jabneh into a center for Judaism in Palestine. The college, of which he was president, exercised the functions of the great law court (Sanhedrin) of Jerusalem, and by this institution of an authorized board the continuity of spiritual leadership was maintained uninterrupted. Johanan saw to it that Jabneh took the place of Jerusalem as the Jewish religious center. He ordained that certain privileges peculiar to Jerusalem and the sanctuary should be transferred to Jabneh (R. H. iv. 1, 3). Other regulations of his dealt with the determination of the exact time when the new month begins —a matter then very important —and with the acceptance of the testimony on which such determination is based (*ib.* iv. 41; Baraita, R. H. 21b). His order that, as had been customary in the Temple, the trumpets should sound in Jabneh on New-Year's Day even when it fell on the Sabbath, was opposed, but unsuccessfully, by some of the members of the council (Baraita, R. H. 29b).

After the Destruction.

Traditional Tomb of Johanan ben Zakkai, near Tiberias, with the Grave of Maimonides to the Right.
(From a photograph by Dr. W. Popper.)

It is not known how long Johanan remained at the head of the bet ha-midrash and of the legal council. It may be accepted as certain that Johanan was succeeded by Gamaliel II. while the former was still living, inasmuch as he did not die in Jabneh; for it is related (Eccl. R. vii. 7; comp. Ab. R. N. xiv.) that his pupils went to Jabneh after his death. And furthermore, since a place, Berur Ḥayil, is mentioned as the seat of a legal council over which Johanan presided (Sanh. 32b; Sifre, Deut. 144), and at another time it is related that Joshua b. Hananiah visited his teacher in Berur Ḥayil (Tosef., Ma'aser al-Rishon, i. 1), it may be concluded that Johanan spent the last years of his life and died at this place, which was near Jabneh (concerning the name comp. Krauss's conjecture in Berliner's "Magazin," xx. 119; Derenbourg, in "Monatsschrift," xxxvii. 304). His pupils were present at his death. The solemn conversation between the dying master and his disciples (Ber. 28b) begins with a question from the latter: "Light of Israel, pillar of the sanctuary, strong hammer, why dost thou weep?" These remarkable epithets characterize the work of Johanan and his importance for his period. The blessing which just before his death he pronounced upon his pupils at their desire consisted of the prayer: "May it be God's will that the fear of heaven be as strong in you as the fear of flesh and blood" (*ib.*). His last words were: "Put the vessels out of the house, that they may not become unclean, and prepare a throne for Hezekiah, the King of Judah, who is coming" (*ib.*). By this puzzling reference to Hezekiah, Johanan plainly meant the coming of the Messiah, of which he was thinking in his last moments. A son of Johanan died before him (Ab. R. N. xiv., end). In one anecdote (B. B. 10b) his sister's sons are mentioned. One of these nephews, Ben Baṭiaḥ, is named as one of the Zealot leaders (Lam. R. to i. 4; Jew. Encyc. ii. 673).

Johanan ben Zakkai's motto was, "If thou hast learned much of the Torah, do not take credit for it; for this was the purpose of thy creation" (Ab. ii. 8). He found his real calling in the study of the Law. The following description of him was handed down by tradition (Suk. 28a): "He never spoke an idle word; he did not go four yards without reflecting on the Torah and without the phylacteries; no one ever preceded him in entering the bet ha-midrash; he never slept in the bet ha-midrash, and was always the last to leave it; no one ever found him engaged in anything but study." His knowledge was spoken of as though it included the whole of Jewish learning (Ab. R. N. xiv., end; Suk. 28a; B. B. 134a; Masseket Soferim xvi. 8). He advises a priestly family in Jerusalem, the members of which died young, to occupy itself with the study of the Torah so as to ward off the curse of dying in the prime of life, which is laid upon the descendants of Eli (from whom they may have descended) in I Sam. ii. 23 (R. H. 18a). He, however, warned against a one-sided devotion to study, as in his verdict concerning scholars and those free of sin: "Whoever possesses both these characteristics at the same time is like an artist who has his tools in his hands" (Ab. R. N. xxii.).

His Teaching.

In the halakic tradition Johanan is but seldom referred to as an originator of maxims. His halakah is doubtless to be found in that of Hillel's school and in the sayings of his pupils, especially of Eliezer and Joshua. The haggadic tradition, on the other hand, connects numerous and varied sayings with his name. Mention may first be made of conversations between him and his pupils, or between

him and unbelievers who were versed in the Bible, in which questions of textual interpretation were discussed. At one time he asked his pupils what the words in Prov. xiv. 34 meant (Pesiḳ., ed. Buber, 12b; comp. B. B. 10b, where the accounts of two conversations have been confused). He himself interpreted them as follows: "Benevolence [ḥesed] on the part of a nation has the atoning power of a sin-offering" (B. B. *l.c.*). In the same sense he interpreted the words of the prophet (Hosea vi. 6), "I desired mercy [ḥesed], and not sacrifice," with which he comforted his pupils for the destruction of the Temple and the discontinuance of the sacrifice of atonement (Ab. R. N. iv.). He answered several questions of a polemical tendency put by a Roman commander (ἡγεμών), who can not be identified owing to the different ways in which his name is written. These questions referred to the contradiction between the figures in Num. iii. 22, 28, 34 and the total sum in verse 39 of the same chapter (Bek. 5b), between Ex. xxxviii. 26 and 27 (*ib.*), and between Gen. i. 20 and ii. 19 (Ḥul. 27b); also to the legal regulation in Ex. xxi. 29 (Yer. Sanh. 19b), and to the law concerning the red heifer (Pesiḳ. 40a). In connection with the last-mentioned question Johanan refers the Gentile to a Gentile analogy: Just as the evil spirit is driven out of a person possessed through burning certain roots and by other means, so the process of purification drives out the "unclean spirit" (Zech. xiii. 2). To his pupils, however, who were not satisfied with this answer, he said: "By your lives, death does not make impure, nor water clean; but it [the law concerning the red heifer] is a decree of the All Holy, whose reasons we must not question" (comp. Lazarus, "Die Ethik des Judenthums," i. 189, 246).

His Exegesis.

A special group of Johanan's haggadic text interpretations is given the name "ḥomer," which term is related to the designation "doreshe ḥamurot," applied to the ancient expositors of the Bible. In this group the interpretations are symbolic, seeking to penetrate into the spirit of the Bible text.

The Ḥomer.

One source (Tosef., B. Ḳ. vii. 3 *et seq.*) puts five such explanations of Johanan together. They answer the following questions: "Why is the ear of a Hebrew slave bored who voluntarily refuses to be made free?" (Ex. xxi. 6; comp. Ḳid. 22b). "Why is iron excluded from the building material of the altar?" (Ex. xx. 25; Deut. xxvii. 5; comp. Mek., Yitro, Baḥodesh, 11). "What does the remarkable word 'asher' in Lev. iv. 22 mean?" (comp. Hor. 10b). "Why was Israel exiled specially to Babylon?" (comp. Pes. 87b). "Why were only the first tables of the testimony, and not the second, considered to be the work of God?" (Ex. xxxii. 16).

Besides the explanations to these questions, Johanan gave others of a similar character. He explained why a thief is punished more severely than a robber (B. Ḳ. 79b), and by explaining the Biblical numbers symbolically he answered the question: "Why does the Scripture [Ex. xxii. 1] ordain fivefold restitution for an ox and only fourfold for a sheep?" (*ib.*). The forty days of rain during the Flood which destroyed sinful man (Gen. vii. 12) corresponded, he said, to the forty days of the formation of the human embryo (Gen. R. xxxii.). The ten gerah (= a half-shekel) of the atonement money (Ex. xxx. 13) corresponded to the Ten Commandments, for the transgression for which atonement is to be made (Pesiḳ. 19b).

Among other things Johanan explained the following:

The exhortation to those who are freed from military service to return home (Deut. xx. 5-7):—this, he said, was given in order that the cities of Israel might not become depopulated in times of war (Sifre, Deut. 192). The passage Gen. ii. 19:—he does not find that the account of the creation of the animals is here repeated but that their subjection to man is described (Gen. R. xvii). The words "And the eyes of them both were opened" (Gen. iii. 7):—this means that God opened their eyes to the evil they had brought upon future generations (Gen. R. xix.). Abraham's vision of the future (Gen. xv. 18):—this showed Abraham the present world only, not the future one (Gen. R. xliv.).

Johanan's views on piety (comp. his motto given above) correspond to his teaching that Job's piety was not based on the love of God, but on the fear of Him (Job i. 1; Soṭah v. 5, reported by Joshua b. Hananiah). He explains the exhortation in Eccl. ix. 8 allegorically: "White garments and costly oils are not meant here," he says (Eccl. R. ix. 6), "for the Gentile peoples have these in plenty: it is rather an exhortation to fulfil the Law, to do good deeds, and to study the Scriptures."

In a tradition concerning the knowledge of esoteric doctrines ("Ma'aseh Bereshit" and "Ma'aseh Merkabah"), related by Jose b. Judah, a tanna of the second half of the second century, it is said that Joshua b. Hananiah, the pupil of Johanan, under the eye of his master occupied himself with esoteric doctrines and that Akiba learned them from him (Ḥag. 14b). According to another tradition (*ib.*), it was Eleazar b. 'Arak with whom Johanan studied the mystic doctrines. A remarkable saying of Johanan's has been preserved, which is in accord with his study of mystic doctrines (Ḥag. 13a; comp. Pes. 94b). In this saying man is advised to bring the infinity of God, the Creator of the world, nearer to his own conception by imagining the space of the cosmos extended to unthinkable distances.

Esoteric Doctrines.

In conclusion may be mentioned the historical meaning which Johanan, on a certain sad occurrence, gave to a verse of the Song of Solomon (Yitro, Baḥodesh, 1). In Ma'on, a town of southern Judea, Johanan saw, probably not long after the destruction of Jerusalem, a young Jewess picking out grains of barley from the ordure of an Arab's horse, in order to still her hunger. Johanan said to his pupils who were with him: "My whole life long I have tried to understand that sentence in the Song of Solomon [i. 8]: 'If thou know not, O thou fairest among women,' etc. Now for the first time I catch its meaning: 'You did not wish'—so goes the word reproving Israel—'to submit to God; hence you are made subject to foreign peoples. You did not wish to pay God a half-shekel for each person; now you pay 15 shekels to the government of your enemies. You did not wish to repair the roads and streets for the holiday pilgrims; you must now repair the road-houses and watch-towers for your oppressors. And in you is fulfilled the prophecy [Deut. xviii. 47-48, R. V.]: Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things, therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things.'"

Johanan felt the fall of his people more deeply than any one else, but—and in this lies his historical importance—he did more than any one else to prepare the way for Israel to rise again.

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S. S. W. B.

JOHANNES DE CAPUA. See John of Capua.

JOHANNES HISPALENSIS: Baptized Jew who flourished between 1135 and 1153; his Jewish name is unknown and has been corrupted into "Avendeut," "Avendehut"="Aven Daud," "Avendar." He was a native of Toledo, and hence is called also **Johannes (David) Toletanus.** He was one of the earliest translators from the Arabic. As Steinschneider—who was the first to determine his identity—has shown, he was for a time associated with the archdeacon Dominicus Gundisalvi, for whom he probably interpreted the few translations ascribed to that cleric.

Johannes translated principally astrological and astronomical, likewise some philosophical and a few medical works. With Gundisalvi's assistance he translated Gabirol's "Fons Vitæ" from the Arabic into Latin. In 1142 Johannes compiled from Arabic sources his "Epitome Totius Astrologiæ," Nuremberg, 1548. Johannes Hispalensis must be distinguished from the archbishop John of Seville, who corresponded with Hugo a St. Victor.

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G. M. K.

JOHANNES PAULI: German humorist and convert to Christianity; born about 1455; died at Thann 1530. He became a distinguished preacher of the Franciscan Order at Oppenheim and Strasburg, at which latter place he took notes of Geiler's sermons, which he edited at Schlettstadt 1517. He is known chiefly, however, for his collection of jests under the title "Schimpf und Ernst" (Thann, 1519), which went through innumerable editions, imitations, and explanations, making it the "Joe Miller" of Germany. Some of his stories were taken over into the "Hundred Merry Tales" used by Shakespeare.

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G. J.

JOHANNES (DAVID) TOLETANUS. See Johannes Hispalensis.

JOHANNESBURG: Largest city in the Transvaal and principal center of Jewish life in South Africa. The Jewish community there is estimated at 12,000 in a total population of 120,000—the largest relative number, outside of Aden and Gibraltar, in the entire British empire. From its foundation, immediately upon the discovery of the Witwatersrand gold-fields at the end of 1885, Jews have formed about 10 per cent of the white population. The first attempts at religious organization took place July 10, 1887, when about eighty-eight pioneers, mostly from the Barberton gold-fields, the Kimberley diamond-fields, the coast towns, England, and Australia, formed the Witwatersrand Gold-Fields' Jewish Association. A death having occurred as early as May 12, 1887, the Boer government made a grant of the present Jewish cemetery, in which, up to the end of 1903, 829 burials had taken place. During the greater festivals of 1887 the Rev. Joel Rabbinowitz of Cape Town conducted the services. On Jan. 29, 1888, the association bought two building-plots on President street for a synagogue, and at the same time changed its name to "Witwatersrand Hebrew Congregation." The Rev. Mark L. Harris of Kimberley, who preached at the laying of the foundation-stone (Nov. 9, 1888), was elected rabbi, retaining that post till March 31, 1898. He was succeeded by the Rev. W. Wolf (reader) and Dr. J. H. Hertz (rabbi).

In 1891 two secessions occurred: a small Russian section formed the Bet ha-Midrash, with mikweh, synagogue, and dayyan (Rabbi Dagutzky, succeeded by Rev. M. Friedman); and a larger Anglo-German-Polish section constituted the Johannesburg Hebrew Congregation. The senior body in consequence inserted the word "Old" in its name. The new congregation obtained from the government a free grant of valuable ground on which it erected a synagogue, which President Kruger, delivering bareheaded a speech in Dutch, declared open "in the name of our Lord Jesus Christ." The Rev. P. Wolfers became its rabbi, and was succeeded by the Revs. H. Isaacs, David Wasserzug, S. Manne (reader since 1899), and Dr. J. L. Landau (since 1903). The membership of the two larger synagogues is about 450 each. There is also a synagogue in the suburb of Jeppestown (1903), as well as various "hebrot" in Fereiras Township and in the suburb of Fordsburg. A Reform congregation—the Rand Modern Hebrew congregation—formed on semi-American lines, dissolved after a few months' existence in 1898–99.

Johannesburg has a ladies' benevolent society; a flourishing Gemilut Ḥasadim society for free loans to deserving poor; the Jewish Ladies' Communal League (maintains the South-African Jewish Orphanage); the Jewish Guild, a young people's charitable and literary society; a Talmud Torah; religious classes in connection with the English congregations; a Jewish social club; several Yiddish newspapers; and, intermittently, a Yiddish theater. The Witwatersrand Jewish Helping Hand and Burial Society, founded in 1887, combines the functions of a ḥebra ḳaddisha with those of a "United Hebrew Charities," has a membership of two thousand, and an income (July, 1902–June, 1903) of £4,801, with an expenditure of £3,972. The Jewish School, with an attendance of 400, is subsidized by the British government. Johannesburg is the seat of the executive of the Jewish Board of Deputies for the Transvaal and Natal, of the South-African Zionist Federation, and of the Transvaal Zionist Association. The Jewish population has always formed an integral portion of the business, intellectual, social, and political life of the city. Since the British occupation, Johannesburg Jews have sat in the Legislative Council of the Transvaal. See South Africa.

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J. J. H. H.

JOHLSON, JOSEPH (Asher ben Joseph Fulda): German Bible translator and writer on educational topics; born in 1777 at Fulda; died at

Frankfort-on-the-Main June 13, 1851. He was sometimes called "Fulda," after his native place, where his father was acting rabbi. In 1813 he was called to Frankfort as teacher at the Philanthropin, the recently founded Jewish school. He introduced systematic religious instruction, and in 1814, devotional exercises in connection with the school. He published the Twelve Minor Prophets, Carlsruhe, 1827, and "Die Heiligen Schriften der Israeliten: Nach dem Masoretischen Texte Wortgetreu Uebersetzt" (Genesis to Kings, 1831–36). Johlson's chief work was "Alume Yosef," an elementary book for Jewish schools, consisting of: (*a*) "Shoroshe ha-Dat," lessons in the Mosaic religion, 1814 (4th ed. 1840); (*b*) "Shire Yeshurun," Hebrew hymn-book, 1816 (4th ed., containing 600 hymns, 1840); (*c*) "Toledot Abot," a chronologically arranged Bible history, 1820 (2d ed., 1839). He wrote also: "Yesod ha-Lashon," a Hebrew grammar for schools (1833); "'Erek Millin," a Biblical Hebrew dictionary, with the corresponding synonyms, 1840; and, under the pen-name "Bar Amittai," "Ueber die Beschneidung in Historischer und Dogmatischer Hinsicht" (1843). Several letters addressed by him to L. Zunz have been published by S. Maybaum in the twelfth report of the "Lehranstalt für die Wissenschaft des Judenthums in Berlin."

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S. M. K.

JOHN. See New Testament.

JOHN ALBERT (**Jan Albrecht** or **Olbracht**): King of Poland (1492–1501). He ascended the throne of Poland in the same year in which his brother Alexander Jagellon became grand duke of Lithuania. The one-sided training received by John Albert showed itself in his attitude toward the Jews. He placed Buonocorsi Callimachus at the head of his advisers, who were as unpopular as the king himself. The hatred of the Jews instilled into him in his boyhood and youth by his teachers Buonocorsi and John Dlugosz led him to adopt repressive measures toward the Jews, although he had at first confirmed the privileges granted them by his father, Casimir IV. He ratified at the general diet of Petrokov (1496) the Nyeshav statute limiting the rights of the Jews. To him is also ascribed the creation of the first ghetto in Poland. In 1494 a conflagration destroyed the greater part of Cracow, and the mob availed itself of the opportunity to plunder the Jewish houses. In consequence of this the king ordered that the Jews, who were then scattered throughout the city, should move to Kazimierz, a suburb of Cracow, and there live alone. From that time Kazimierz became an isolated Jewish town, which had for centuries a life of its own, connected with the outer world only by economic interests. On the expulsion of the Jews from Lithuania (1495) by Alexander Jagellon, John Albert allowed them to settle in Ratno and its vicinity; later he extended their right of residence to all Polish towns already inhabited by Jews.

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H. R. J. G. L.

JOHN THE BAPTIST: Essene saint and preacher; flourished between 20 and 30 C.E.; forerunner of Jesus of Nazareth and originator of the Christian movement. Of his life and character Josephus ("Ant." xviii. 5, § 2) says:

> "He was a good man [comp. *ib.* 1, § 5], who admonished the Jews to practise abstinence [ἀρετὴν = "Pharisaic virtue" = "perishut"; comp. "B. J." ii. 8, § 2], lead a life of righteousness toward one another and of piety [εὐσέβειαν = "religious devotion"] toward God, and then join him in the rite of bathing [baptism]; for, said he, thus would baptism be acceptable to Him [God] if they would use it not simply for the putting away of certain sins [comp. II. Sam. xi. 4] or in the case of proselytes [see Soṭah 12b; comp. Gen. R. i.], but for the sanctification of the body after the soul had beforehand been thoroughly purified by righteousness. The people flocked in crowds to him, being stirred by his addresses. King Herod Antipas, fearing lest the great influence John had over the people might be used by him to raise a rebellion, sent him to the fortress of Macherus as a prisoner, and had him put to death.
>
> "The people in their indignation over this atrocious act beheld in the destruction which came soon afterward upon the army of Herod a divine punishment."

John the Baptist was made the subject of a legendary narrative embodied in Luke i. 5–25, 57–80, and iii. 1–20, according to which he was the son of Zacharias, a priest of the section of Abia, and of Elisabeth, also of priestly descent, and was born in their old age. The angel Gabriel announced John's birth to Zacharias while that priest stood at the altar offering incense, and told him that this child would be a Nazarite for life ("nezir 'olam"; Nazir i. 2); filled with the Holy Spirit from his mother's womb, he would be called upon to convert the children of Israel to God, and with the power of Elijah would turn the hearts of the fathers to the children while preparing the people for the Lord (Mal. iii. 24 [A. V. iv. 6]). Zacharias, hesitating to believe the message, was struck dumb, and his mouth was opened again only after the birth of the child, when at the circumcision a name was to be given him; then he answered simultaneously with his wife that he should be called "John," as the angel had foretold. Zacharias, filled with the Holy Spirit, blessed God for the redemption of the people of Israel from the hand of their enemies (the Romans) through the house of David (a Messianic view altogether at variance with the New Testament conception), and prophesied that the child John should be called "Prophet of the Highest," that would show how salvation should be obtained by remission of sins (through baptism; comp. Midr. Teh. to Ps. cxix. 76), so that through him a light from on high would be brought to "those that sit in darkness."

Legend of Birth.

John remained hidden in the desert until, in the fifteenth year of Tiberius, the word of God came to him, and he stepped forth, saying in the words of Isa. xl. 2–5: "Repent ye: for the kingdom of heaven is at hand" (Matt. iii. 2), and preaching to the people to undergo baptism in repentance for the remission of their sins, and instead of relying on the merit of their father Abraham like hypocrites ("many-colored vipers"; see Hypocrisy), to prepare for the coming day of judgment and its fiery wrath by fruits of righteousness, sharing their coats and their meat with those that had none. To the publicans also he preached the same, telling them to exact no more

taxes than those prescribed; to the soldiers he declared that they should avoid violence and calumny (as informers) and be content with their wages. (The sermon of John the Baptist given here is obviously original with him, and the similar one of Jesus, Matt. xii. 33–34, xxiii. 33, is based thereon.) When asked whether he was the Messiah, he answered that with his baptism of repentance he would only prepare the people for the time when the Messiah would come as judge to baptize them with fire, to winnow them and burn the chaff with fire unquenchable (the fire of Gehenna; comp. Sibyllines, iii. 286; Enoch, xlv. 3, lv. 4, lxi. 8)—a conception of the Messiah which is widely different from the one which saw the Messiah in Jesus.

Among the many that came to the Jordan to undergo the rite of baptism in response to the call of John, was Jesus of Nazareth, and the influence wrought through him created a new epoch in those circles among which Christianity arose, so that henceforth the whole life-work of John the Baptist was given a new meaning—as if in his Messianic expectations he had Jesus in view as the true Messiah (see Matt. iii. 14; John i. 26–36).

His Appearance.

John the Baptist was regarded by the multitude as a great prophet (Matt. xiv. 5; Mark xi. 32). His powerful appeal (see Matt. xi. 12) and his whole appearance reminded the people forcibly of Elijah the prophet; "he wore raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey" (Matt. iii. 4; comp. xi. 7–8). He stationed himself near some water-fountain to baptize the people, at Bethabara (John i. 28) or Ænon (John iii. 23). While he "preached good tidings unto the people" (Luke iii. 18), that is, announced to them that the redemption was at hand, he made his disciples prepare for it by fasting (Matt. ix. 14, xi. 18, and parallel passages). The prayer he taught his disciples was probably similar to the so-called LORD'S PRAYER (Luke xi. 1). John, however, provoked the wrath of King Herod because in his addresses he reproached the king for having married Herodias, his brother Philip's wife, and for all the evil things he had done. Herod therefore sent for him and put him in prison. It was while in prison that John heard of the work of preaching or healing done by Jesus (Matt. xi. 2–19; Luke vii. 18–35). Herod was afraid of the multitude and would not put John to death; but Herodias, says the legend (Matt. xiv. 6; Mark vi. 19 *et seq.*), had plotted revenge, and when on Herod's birthday a feast was given at which Herodias' daughter ingratiated herself into his favor by her dancing, she, at the instigation of her mother, asked that the head of John the Baptist be given her on a charger, and the cruel petition was granted. John's disciples came and buried his body.

The influence and power of John continued after his death, and his fame was not obscured by that of Jesus, who was taken by Herod to be John risen from the dead (Matt. xiv. 1–2 and parallel passages). His teaching of righteousness (Matt. xxi. 32) and his baptism (Luke vii. 29) created a movement which by no means ended with the appearance of Jesus. There were many who, like Apollos of Alexandria in Ephesus, preached only the baptism of John, and their little band gradually merged into Christianity (Acts xviii. 25, xix. 1–7). Some of the disciples of John placed their master above Jesus. John had thirty apostles, of whom Simon Magus claimed to be the chief (Clementine, Recognitions, i. 60, ii. 8; *ib.* Homilies, ii. 23).

No doubt along the Jordan the work begun by John the Baptist was continued by his disciples, and later the Mandæans, called also "Sabians" (from "ṣaba'" = "to baptize") and "Christians according to John," retained many traditions about him (see Brandt, "Die Mandäische Religion," pp. 137, 218, 228; "Mandäer," in Herzog-Hauck, "Real-Encyc.").

BIBLIOGRAPHY: Herzog-Hauck, *Real-Encyc.* s.v. *Johannes der Täufer* (where the whole literature is given); Soltau, in *Vierteljahrschrift für Bibelkunde*, 1903, pp. 37 *et seq.*

K.

JOHN OF CAPUA: Italian convert to Christianity, and translator; flourished between 1262 and 1269. He translated Rabbi Joel's Hebrew version of "Kalilah wa-Dimnah" into Latin under the title "Directorium Vite Humane"; and his translation was the source from which that work became so widely spread in almost all European tongues (see Jacobs, "Fables of Bidpai," Table of Versions, 1887). It was edited by Joseph Derenbourg (Paris, 1887). John of Capua translated also Maimonides' "Dietary" (Steinschneider, "Hebr. Bibl." xi. 76), and Ibn Zuhr's (Avenzoar's) "Al-Taisir," on diseases.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* pp. 748, 772, 875.

E. C. J.

JOHN CASIMIR: King of Poland (1648–68). He was elected to the throne with the aid of Chmielnicki, who after the election returned to the Ukraine. To the commission sent to him by the king he dictated that no Jew should be allowed on the COSSACKS' lands. When the Jews who had escaped the Cossack massacres returned to the country John Casimir allowed those who had been baptized by the Cossacks under fear of death to return to Judaism. He could do that without conscientious scruples, for, although he was a Jesuit, he did not recognize the validity of the Greek Orthodox faith, to which the Jews had been converted by force during the Cossack uprising. This privilege was especially sought by the Jewish women who had been compelled to marry Zaporogians. Hundreds of Jewish children who had lost their parents and relatives were brought back to Judaism; and in order to prevent marriage between near relatives, the Jews took pains to ascertain the descent of such children, and supplied them with parchment-rolls containing records thereof, which they hung around their necks. In 1651 CHMIELNICKI renewed the war on the Jews.

John Casimir confirmed, Feb. 17, 1649, the privileges conferred by his predecessors on the Jews of Wilna, Brest, Moghilef, Minsk, Grodno, Pinsk, Orsha, and other places. He reaffirmed the Magdeburg rights for Kremenetz Jan. 20, 1650; for Pinsk, Dec. 31, 1650; he confirmed the privileges of the Jews of Kremenetz Jan. 26, 1650, and of the Jews of Pruzhany Dec. 31, 1650. On Feb. 22, 1653, he issued a decree forbidding the Jews of Wilna to keep Christian servants. They were given a period of

six weeks within which to discharge any such servants, and they were to pay a fine on their failure to do so. If Christian servants should again be hired after the payment of the fine, Jews employing them were to pay a second fine, and the third time the community was to be deprived of its synagogue, which was to be removed to a place assigned for it outside of the city gates.

By a decree dated June 23, 1655, it was ordered that no infringement of the rights of the leaseholders of Brest should be allowed. A decree dated June 16, 1661, granted privileges to the Jews of Kamenetz, permitting them to have, besides the regular market-day on Saturday, a special market-day on Tuesday. Casimir also permitted them to build a synagogue, provided it was inferior in its dimensions and ornamentation to the Catholic and Greek Orthodox churches; and also to build a bath-house and to lay out a cemetery. Besides these privileges he also granted them special rights in trading and in industrial occupations, in the purchase of lands, houses, etc.

In July of the same year he ordered that the Jews of Brest be relieved for three years from the payment of excise duties because of the ruin of their houses, stores, and other buildings, and reaffirmed the rights given to them by the law of the land. By a decree of June 20, 1662, Casimir ordered that the Jews of Lithuania, in consideration of their great poverty, be relieved from the payment of that portion of the 12,000 gold ducats levied upon them by the Diet which was still unpaid. On Feb. 21, 1663, he issued another decree in reference to the employment of Christian servants by the Jews, and ordered the discharge of servants within four weeks, under heavy penalties in cases of disobedience.

Enactments.

On April 18, 1664, he decreed that the Jewish butchers of Moghilef be forbidden to sell meat in any other place than that adjoining the synagogue; and on June 8 of the same year he prohibited the Jews of Wilna from dealing in non-Hebrew books. On March 16, 1666, he decreed that the Jews of Brest be relieved from all military duties, in order to avert their entire ruin, and he further ordered the commander of the garrison not to require from the Jews of Brest either the quartering of soldiers or the supply of provisions, nor to burden them with any other requisitions.

The same exemption from taxation of the Jews of Brest was reaffirmed by a decree dated Warsaw, May 23, 1667. For in spite of the explicit orders of the king, the Jews of Brest had been compelled to pay the exactions of the military commanders, as appears from the order of Hetman Patz, who also ordered the military not to make any levies on the Jews, and informed the officers that they would be held responsible for any injury inflicted.

Bibliography: Kostomarov, ii. 175, 372; Grätz, *Gesch.* x. 67, 69; *Akty Yuzhnoi i Zapadnoi Rossii*, iii. 278–307, 369; *Akty Vilenskoi Arkhivnoi Kommissii*, i. 220; iii. 374; v. 193, 208, 247, 297; *Sobraniye Gosudarstvennykh Gramot i Dogovorov*, part iii., p. 453; *Chteniye Mosk. Obschest. Istorii i Drevn.* 1859, i., division iv., pp. 1–16; *Arkhiv Yug. Zapad. Rossii*, i., part 5, p. 38; *Akty Vilens. Arkhiv. Kommis.* vols. i.–x.; *Istor. Yurid. Materialy*, ed. Sazonov, xii. 275; *Akty Vilenskoi Arkhivnoi Komm.* ix. 57.

H. R.

JOHN OF GISCALA (Johanan ben Levi): Native of the small Galilean city of Giscala (גוש חלב), who took an important part in the great war against Rome (66–70). He was originally poor, weak in body, and not at all eager for battle; but the vices that Josephus ascribes to him, saying that he was covetous and bloodthirsty a cunning and ready liar, and greedy for glory ("B. J." ii. 21, § 1; iv. 2, § 1; comp. *ib.* vii. 8, § 1), may have been strongly colored by that writer, his mortal enemy. Josephus says also that John was so unwarlike and unambitious that he endeavored to persuade his native city to remain loyal to the Romans; but when the city was attacked and burned by the Gadarenes, the Baraganeans, and the Tyrians he called together his fellow citizens, armed them, conquered the invaders, and rebuilt Giscala so that it was more beautiful than before. He also built walls for future protection (Josephus, "Vita," § 10; comp. *ib.* § 38), but not at Josephus' command, as the latter says in another passage ("B. J." ii. 20, § 6).

Four hundred fugitives from Tyrian districts gathered about John (*ib.* ii. 21, § 1), their number quickly increasing to between 4,500 and 5,000 (*ib.* § 7; "Vita," § 66). He realized large sums of money from the sale of his oil to Jewish customers in Cæsarea Philippi; and this money he used in paying his soldiers ("Vita," § 13). He asked permission of Josephus, at that time governor of Galilee, to seize the grain stored for the emperor; and when Josephus, unwilling to break with the Romans, refused, John took the grain with the permission of Josephus' fellow ambassadors, and built the walls of Giscala with the proceeds. These coambassadors, therefore, who were very prominent men and loyal patriots, had confidence in John. This was the beginning of the conflict between John and Josephus, which grew still more serious.

Gathers Troops.

Josephus takes false credit for having refrained from injuring John when the latter was in his power (*ib.* § 15): for at first the enmity between the two men was not deep enough to call for any act of violence; and later on John was always on his guard. Among the cities of Galilee, Tiberias and, later, Tarichæ were especially devoted to Josephus, while Giscala and Gabara sided with John (*ib.* §§ 25, 45). When John asked Josephus' permission to use the warm baths of Tiberias, Josephus not only granted the request, but also provided lodgings and ample food for John and his companions (*ib.* § 16). This happened after the affair of Josephus with the youths of Daberath (*ib.* § 26; "B. J." ii. 21, § 3); for it was then that John first became suspicious of him. As Josephus was at that time absent, John seized the opportunity to persuade the people of Tiberias to secede from Rome, and was much alarmed at Josephus' unexpected return. The latter now began to exhort the people; but when he heard that John had picked out, for the purpose of killing him, the most reliable men from among the 1,000 that he (John) had with him, he immediately fled to Tarichæ ("Vita," §§ 17–18). John, seeing his scheme frustrated, returned to Giscala, and wrote to Josephus, with

Conflict with Josephus.

many protestations, that he had not instigated the attack.

John now began an agitation against Josephus in Jerusalem itself. He sent his brother Simon and Jonathan, son of Sisenna, with 100 armed men to that city to demand the recall of Josephus. Simon b. Gamaliel, the leader of the Pharisees, was John's friend; Josephus, on the other hand, was supported by the high-priestly families. The priests, however, decided to recall Josephus. The latter had intercepted letters in which John had attempted to incite the people of Galilee against him ("Vita," § 46). John and the envoys of the government of Jerusalem had assembled at Tiberias in the house of Jesus b. Sapphia, which was strongly fortified, hoping to take Josephus prisoner there; but this attempt also failed; and John finally returned to Giscala. According to Josephus' account, the Galileans desired to seize John and turn him over to his enemy; but Josephus prevented them, as they would thereby have occasioned a civil war.

Measures Against Josephus.

Josephus, however, was again in great danger, as John marched against him at Tiberias with an army, obliging him once more to fly to Taricheæ (*ib.* § 59), whereupon John returned to Giscala. The latter, however, had succeeded in inciting the people of Tiberias against Josephus, sending them a detachment of his men. Josephus was compelled to subdue Tiberias with an armed force (*ib.* § 63), John's 4,000 followers (3,000 according to "B. J.") surrendering, and he himself retaining only 1,500 men (2,000 according to "B. J."). Thenceforward he remained at Giscala ("Vita," § 66; "B. J." ii. 21, §§ 7, 8).

John showed himself a true patriot and hero in open war with the Romans much more than in the petty strife with Josephus. When Josephus had been conquered and Galilee was in the hands of the Romans, Giscala still held out ("B. J." iv. 2, § 1). Titus, commissioned by his father, Vespasian, to reduce the city, attacked it with 1,000 horse. John did not dare to engage in battle, having probably only his countrymen, peaceful tillers of the soil, about him. On the pretext that the Sabbath was approaching he asked for a truce of one day, which Titus granted. But John left the city secretly in the night; and the next day the citizens opened the gates. Titus was so angry at this deception that he sent men in pursuit; but John found refuge in Jerusalem ("B. J." iv. 2, §§ 2–5).

The second stage of John's activity began at Jerusalem. Here he persuaded the people that it was better to repulse the Romans from behind strong walls than to die to no purpose in the small towns of Galilee. His followers, several thousand strong, who passed in Jerusalem under the name of "Galileans," distinguished themselves by wild bravery; more than 2,000 men from Tiberias alone were in the city ("Vita," § 65). Josephus accuses them of plunder and rape. John made himself the tyrant of Jerusalem, then rent by parties; and to the end he remained a chief personage of the war. His headquarters were at first on Ophel ("B. J." iv. 9, § 11); and from this position he forced the Zealots back into the Temple. He was joined by the Idumeans that had remained at Jerusalem. The peace party of Jerusalem now called Simon bar Giora and his army into the city; but this was to their detriment, as they now had two tyrants over them (*ib.* § 12; comp. *ib.* v. 13, § 1). Another party now arose, Eleazar b. Simon seceding from John's command and occupying the inner court of the Temple (*ib.* v. 1, § 2; Tacitus, "Hist." v. 12). This step must have materially weakened John's power, especially as the Idumeans he had called to his aid were no longer in the city. The latter had murdered the high priest Anan b. Anan, a deed for permitting which John must be blamed; and Eleazar's defection proves that likewise after that event he did not hesitate to commit acts of violence. Circumstances almost justified John in seizing the dictatorship ("B. J." iv. 7, § 1; comp. 9, § 10).

John at Jerusalem.

The three parties in Jerusalem now fell upon one another. John fought both with Bar Giora and with Eleazar. He repulsed the followers of the former from the colonnades of the Temple; and the missiles that the Eleazarites hurled from the Temple he stopped by machines, in the construction of which he used even the timber that had been provided for alterations to the holy house (*ib.* v. 1, § 5; comp. vi. 3, § 2). On the occasion of the last Passover that the Jews ever celebrated in the Temple Eleazar admitted the country people into the building; but John's followers pressed in among them with concealed weapons and attacked them (*ib.* v. 3, § 1). When Eleazar disappeared from the scene, John took possession of the Temple. He now had 8,400 followers, including 2,400 Zealots. They burned the part of the city lying between the forces of John and those of Simon that they might be better able to fight; and John and Simon bar Giora did not unite until the Romans were at the gate. Then they so arranged matters that the followers of John defended the part of the wall at Antonia and the northern stoa of the Temple, while the followers of Simon defended the rest (*ib.* 7, § 3; comp. 9, § 2).

When the engines were brought, John had from within undermined the space that was over against the tower of Antonia, as far as the banks themselves, and had supported the ground over the mine with beams laid across one another, whereby the Roman works stood upon an uncertain foundation. Then he ordered such materials to be brought in as were daubed over with pitch and bitumen and set them on fire; and as the cross-beams that supported the banks were burning, the ditch yielded on the sudden, and the banks were shaken down and fell into the ditch with a prodigious noise (*ib.* v. 11, § 4).

John's End.

As the people had nothing more of which they could be robbed, John laid hands upon the vessels of the Temple. All being nearly lost, John was asked to surrender; but even now he reviled Josephus—who had been commissioned by Titus to make the demand—still hoping that the city would not be conquered. After the Temple fell John succeeded in escaping to the upper city, and when again asked to surrender he demanded free retreat with his arms. As this request was not granted the fighting was continued. In Elul, 70, the upper city also fell into the hands of the Romans; the

leaders, however, did not surrender, but hid in subterranean passages. John was finally forced by hunger to give himself up to the Romans. Condemned to lifelong fetters, he was reserved for the Roman triumph of Titus, and he probably died in a prison at Rome (*ib.* vii. 5, § 3).

BIBLIOGRAPHY: In addition to the sources cited in the article, Grätz, *Gesch.* 4th ed., iii. 478–546; Schürer, *Gesch.* 3d ed., i. 608 *et passim*; Wellhausen, *I. J. G.* 4th ed., pp. 370 *et seq.*

G. S. KR.

JOHN, THE GOSPEL OF. See NEW TESTAMENT.

JOHN HYRCANUS. See HYRCANUS.

JOHN SOBIESKI: King of Poland (1674–96). During his reign Poland had already lost its prominent position among European peoples, and, except during a few years, her lost prestige was never regained. With the loss of Poland's power came also the waning prosperity and influence of her Jewish communities. The poverty of the Polish Jews at that time increased to such an extent that many sought work in Prussia, where they hired themselves out as common laborers in the fields of Catholic landlords (König, "Annalen der Juden in den Preussischen Staaten," p. 85).

During the reign of Sobieski, King Charles XI. of Sweden, who was actuated by the desire to convert the Jews to Christianity, commissioned Prof. Gustavus Perringer of Lillienblad (*c.* 1690) to go to Poland in order to study the manners of the Karaite Jews and to purchase copies of their writings at any cost. Perringer first went to Lithuania, where there were a number of Karaite communities. He probably failed to get much information or to secure many books, for the Lithuanian Karaites had become ignorant, and were of less intelligence than their brethren in Constantinople, in the Crimea, and in Egypt; and they knew little of their own origin and history. About this time the Polish Karaites were ordered by King Sobieski to leave their most populous communities, such as Troki, Lutsk, and Halicz, and to disperse in the smaller towns. The Karaite judge Abraham ben Samuel of Troki, who was a favorite of Sobieski, transmitted this order, and the Karaites thus became distributed (Easter, 1688) as far as the northern province of Samogitia. In this manner the Polish Karaites were made to mingle more intimately with their neighbors, and gradually assumed the manners and customs of the Polish peasants.

Commission to Polish Karaites.

Sobieski always showed himself to be a stanch friend of the Jews. He granted them many privileges in Lithuania and Poland, endeavored to counteract the agitation of the priests against them, and sought to discredit the false accusations brought forward by their enemies. At the same time he often found himself unable to intervene effectually in their behalf, since the royal power had become to a great extent nominal. The Jesuits had already succeeded in imbuing the lords and the minor nobility ("schlyakhta") with a spirit of intolerance and suspicion, as is shown by the charge of host-desecration made in 1670 against the Jews of Mlava. The increase of the influence of the clergy was favored also by the frequent absences of Sobieski in times of war. Still, the Jews found in him a powerful protector. During his reign the Jewish communities partly regained their former prosperity, and their organization, including that of the Council of the Four Lands, was strengthened.

His Stanch Friendship for the Jews.

Besides the special privileges granted to the Jewish community of Zolkiev situated on his personal estate, Sobieski also issued about twenty decrees in favor of the Jews of Lemberg, which edicts included warnings to the magistrates and priests not to oppress the Jews ("Acta Grodzkie i Ziemskie Miasta Lwowa," vol. x.). When the four districts of the Lithuanian council — Wilna, Grodno, Brest, and Pinsk—could not agree as to spheres of influence, Sobieski ordered (Feb. 8, 1682) that the question be settled within twelve weeks (Bershadski, "Litovskiye Yevrei," p. 19). In 1682 he ordered, in response to a petition of the Jews of Wilna, that they be relieved from the supervision of the magistrates (Bershadski, *l.c.* pp. 18–19). He also renewed the old edicts by a decree dated May 6, 1672.

BIBLIOGRAPHY: Kluczucki, *Acta Johannis Sobieski*, Cracow, 1880–82; Grätz, *Gesch.* Hebrew transl., viii., *passim*; Neubauer, *Aus der Petersburger Bibliothek*, p. 139; Mordecai, *Dod Mordechai*, ch. vii.

H. R.

JOHN OF VALLADOLID: Jewish convert to Christianity; born 1335. An able speaker, and possessed of some knowledge of rabbinical literature, he persuaded King Henry of Castile that he could convince the Jews of the truth of Christianity if they were obliged to listen to him and to answer his questions. An order was accordingly issued, compelling the Jews to attend John's lectures in their synagogues and to discuss them with him. In company with another Jewish convert, John traveled throughout the Castilian provinces and lectured and debated in the synagogues, but with a signal lack of success.

At Avila he assembled the Jews four times and discussed with them the tenets of Christianity before numerous Christian and Moslem audiences. At Burgos he summoned Moses ha-Kohen of Tordesillas to a religious controversy in the presence of Archbishop Gomez of Toledo. John endeavored to demonstrate from the Bible the Messianic claims and the divinity of Jesus, and the truth of the dogma of the Trinity and of other Christian doctrines. Thus, for instance, he claimed that the final closed "mem" used in the word לסרבה (Isa. ix. 6) is an allusion to the immaculate conception. Moses ha-Kohen had no difficulty in refuting arguments of this kind, and the controversy was broken off in the middle of the fourth sitting.

BIBLIOGRAPHY: Moses ha-Kohen of Tordesillas, *'Ezer ha-Emunah*, Introduction; Grätz, *Gesch.* viii. 20; Isidore Loeb, in *R. E. J.* xviii. 228.

K. I. BR.

JOHNSON: American family, members of which have attained distinction in Ohio, Texas, and New York. The family is from England, the most important members being:

David Israel Johnson: The earliest known member of the family; married Eliza Davis May 16, 1816. Before leaving England one son was born to them—**Edward I. Johnson,** Feb. 14, 1817. This

son enlisted in the Texan War of Independence, became lieutenant of artillery, and lost his life at the Alamo, in 1836, at the age of nineteen.

Edgar M. Johnson: Youngest child of David Israel Johnson; born Nov. 5, 1836; admitted to the Cincinnati bar in 1854, at the age of eighteen. He became prosecuting attorney of the police court of Cincinnati by appointment in 1857, and was elected to the office in 1859, serving one full term. Johnson was a member of the school board of Cincinnati from 1867 to 1871, and was mainly instrumental in bringing into the courts the famous controversy as to the reading of the Bible in the public schools, the controversy resulting in the discontinuance of the reading.

In 1864 Johnson, with John P. Jackson and the Honorable George Hoadly, then a judge of the superior court of Cincinnati, formed a partnership under the name of "Hoadly, Jackson & Johnson." In 1877 Johnson and Hoadly went to New York city and associated themselves with Edward Lauterbach under the firm name of "Hoadly, Lauterbach & Johnson," which partnership continued until the death of Johnson on Dec. 8, 1893. In 1881 Johnson was nominated as lieutenant-governor of Ohio, but failed of election.

Frederic A. Johnson: Third son of David Israel Johnson; the first Jewish child born in Ohio; born in Cincinnati, Ohio, June 2, 1821; died Jan. 20, 1893. He was elected justice of the peace of Cincinnati township, Hamilton county, Ohio, in 1869, and served continuously until 1884. In 1885 he was elected to the General Assembly of Ohio as a member of the House of Representatives. In 1889 he was again elected to a justiceship, and served until 1892.

Henry D. Johnson: Second son of David Israel Johnson; born at Connersville, Ind., Feb. 21, 1819. He was the first Jewish child born in Indiana—in fact, the first, so far as known, born west of the Alleghanies. Henry served in the Mexican war and died in California.

James W. Johnson: Sixth child of David Israel Johnson; born April 23, 1830; died Oct., 1889. He wrote the music and words of the following songs, which were very popular for a time: "At home thou art remembered still"; "Wipe away each dripping tear"; "Awake from thy slumber." He wrote also "Affinity," a novel, published in the "Cincinnati Times" about 1867. He served as deputy treasurer of Hamilton county, Ohio, from 1874 to 1880.

Selina Emma Johnson: Fourth child of David Israel Johnson; born Sept. 13, 1823; still living (1904); the first Jewish female child born in Ohio. She married Eleazar Ezekiel Dec. 8, 1841, became a teacher in the public schools of Cincinnati, and was for a time acting principal of the girls' department of the Center street school. Eleazar Ezekiel having died, she married Abraham Abraham Sept. 24, 1851.

A. D. P.

JOIADA (יוידע; in LXX. once Ἰωδαε): Son of Eliashib, high priest about 450 B.C. (Neh. xii. 10–11, 22). One of his children became a son-in-law of Sanballat the Horonite, and was removed from the Temple by Nehemiah (Neh. xiii. 28).

G. S. Kr.

JOIGNY: Chief town in the department of the Yonne (the ancient Champagne), France, situated on the River Yonne. It had an important Jewish community, which flourished especially in the twelfth century. The "notables of Joigny" are mentioned in the Maḥzor Vitry (No. 244). The rabbis of this place were reckoned among the most important of France; *e.g.*, Menahem ben Perez (died toward the end of the twelfth century) and Yom-Ṭob ben Isaac, surnamed "the Holy," *i.e.*, the martyr, who died at York, England, in 1190.

Bibliography: Gross, *Gallia Judaica*, p. 250.

D. I. S.

JOINT OWNERS: In the Mishnah joint owners are known as "shuttafin." When the joint owners are coheirs the Mishnah speaks of them as "the brothers"; but the relation arises apart from common descent, as when two or more people make a purchase in common, or when a sole owner sells shares in his land or chattels to another.

I. For cases in which some of the joint owners desire a division, against the wish of the others, the Mishnah (B. B. i. 6) lays down this principle: "Whenever the several parts, after division, are great enough, so that each of them can bear the name of the whole, any part-owner is entitled to claim a division; otherwise not; but a sacred book can not be divided, though all the owners be willing." Thus a courtyard for two or more houses should not be divided unless large enough to leave four cubits square for each part. The smallest field deserving of the name would be sown with nine cabs of grain, which, according to the commentators, would mean an area of 3,750 square cubits, or 6,666⅔ square feet; a garden must have for each share an area enough for half a cab of seed; similarly a dining-hall, or a dove-cot, or a bath-house, or an irrigation sluice, or an oil-press, or a shawl. In the Gemara (B. B. 12a) the minimum of an orchard ("pardes") is fixed at the area for three cabs of seed. But all these measurements are meant for Palestine; in Babylonia a field for each part-owner must be large enough for one day's plowing, and an orchard or vineyard must be sufficient for thirty-six trees or vines—as many as one man can dress in a day; and these greater limits were generally recognized in the countries of the Diaspora (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 171, 3).

Limits of Division.

It is the opinion of some rabbis (*ib.* 171, 4–5) that if a part-owner has land adjoining the land held in common, he can be compelled to divide, though his share of the latter by itself would be below the minimum; also that the part-owner can not be compelled to take a share which has no other outlet than over the share of a companion. When the rule of partition applies as above any joint owner can call for its enforcement, no matter how the joint ownership arose. Where the land is all of the same quality and can be partitioned by measurement alone, a part-owner who has an adjoining field may ask that his share be laid off next to that field, and it must be done; but if there are countervailing qualities (*e.g.*, one part being nearer to the river, another having better soil) each owner must be satisfied with what the lot gives him, and none has a right to

choose. According to later authorities, in case of need a division in which the quality of the land is taken into account may be made by three unlearned men, provided they are known to be men of integrity and well acquainted with land-values.

Assignment by Lot.

The first-born son gets his double share in one continuous tract, and so does one of several purchasers of land who has a share twice as large as any of the others. But one who has bought out another part-owner must be satisfied to have the old and the newly bought share both assigned by lot, and take the chance of their being together or apart. So the "yabam" (a brother who has taken his childless brother's widow to wife, and whose eldest son by her is heir to the dead brother's share) must draw separately for his own and for his son's share.

When the land is flanked on two sides by a river, and on the other sides by roads, it should be cut diagonally so as to give, as far as possible, to each part-owner access to the river as well as to the roads (Maimonides, "Yad," Shekenim, xii. 1–3, following B. B. i. 6). Where there are two parcels, such as two houses, of like uses and of nearly the same value, held jointly by two owners, the court should rather listen to him who proposes to assign one to each part-owner than to divide each separately; but where two things jointly owned have different uses, such as two women slaves, one being a spinner and the other a cook, or two pieces of land, one a vineyard and the other a corn-field, neither of the owners can demand a division by assignment of one to each.

Division by Compulsory Purchase.

II. Where, by the above principles, a partition in kind can not be adjudged, the next alternative, when there are only two part-owners, is for either of them to say "gud o agud" (buy, or I shall buy; B. B. 13b), of course at the same price. The price so named may be far above the appraisement or true value. But one who is unwilling to buy can not compel his companions to buy, even at the lowest price. However, if of the two owners, say the two coheirs, of something indivisible, as a bath-house or a wine-press, one is too poor to buy out his companion and is unable to borrow the money for the purpose, he may sell his half with the incident right of saying "gud o agud," to a third person. It is the better opinion that this offer must always be made on a cash basis. "Buy thou on time payments or I will buy on time payments!" might be very unfair where one part-owner is amply solvent and the other is irresponsible. In the case of two articles used for different purposes, instanced above, the "gud o agud" proposition may be made for both jointly. Where one of the joint owners is an infant the proposition can not be made, for the guardian appointed for the infant has no power to sell real estate.

III. When neither a division in kind nor the "buy or sell" alternative is possible, the parties can, of course, sell the land, or whatever thing is held in common, to others; or the court can order such a sale on the application of any one of them (Ḥoshen Mishpaṭ, 171, 7); in such a case the law of APPRAISEMENT, of valuation and advertisement, applies, and the proceeds in money can be divided.

Common User.

IV. But when for any reason none of the parties will ask for a settlement by sale, they must enjoy the thing in common; and this common enjoyment is also regulated by law. When they are coheirs of a former owner who has leased the property, they divide the rent as it comes in.

R. Moses Isserles (on Ḥoshen Mishpaṭ, 171, 8) thinks that in leasing the plan of "gud o agud" should be tried before a lease is made to a stranger; that is, each of the two part-owners can offer to buy or sell half of the rights for a year. But if the place is not intended for renting, and the owners can not or do not wish to occupy it jointly, they should alternate in occupation by years; and if one owns two-thirds and the other one-third, the former should occupy for two years and the other for one year at a time. A bath-house, however, can be used by two or more owners successively every day; and so in the case of other indivisible things.

Results of Division.

V. When a division in kind has been made, new duties between the former joint owners arise. Where a courtyard is divided, and each part-owner takes a house and part of the yard, each can claim the right of privacy (*i.e.*, that his new neighbor shall not look over into his ground), and insist on the building, at the common expense, of a partition wall four cubits in height, to be placed in the middle (*i.e.*, one-half on the ground of each). The Mishnah (B. B. i. 1, 4) prescribes the thickness of the wall according to the material, which, after the custom of the several parts of Palestine, was either of rubble-stone, or cut stone, or half-baked brick, or full-baked brick—a wall of the last-named material having at least the thickness of three palms' breadth (*ib.* i. 2). In dividing a garden a stone fence can be required, unless the custom is to the contrary; and custom may require such a fence in a divided field also (B. B. 4a). Should the wall or fence fall the place and stones belong to both in common. In that case each must contribute one-half to rebuild it to the height of four cubits. So in any division of a court for which a watchman is kept, each of the new owners must contribute toward building a gate-house.

VI. What the Talmud in this connection (B. B. 13b *et seq.*) says about the division of sacred books is not a matter of jurisprudence but of ritual, for a bodily division is unlawful with or without the consent of the owners. The duties of part-owners often run into communal duties toward their fellow citizens, in a town, a community, or among the dwellers of some court or alley.

The term "shuttafin," which in the Talmud stands for "part-owner," is in the later law literature applied also to "partners" (see PARTNERSHIP). For other aspects of joint ownership see BERERAH.

BIBLIOGRAPHY: Maimonides, *Yad, Shekenim*; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, §§ 158–174.

S. L. N. D.

JOINVILLE (Old French, **Joanville**): French town in the department of Haute-Marne; in the Tosafot occur יונביל, יינביל, יונבילא, מנייבילא, and other variants (Yoma 81; 'Er. 24; Ber. 8; Bek.

32; etc.). The counts of Champagne drew abundant revenue from the Jews of Joinville, who were practically their serfs. In 1284, when Philip the Fair took possession of Champagne, they had to contribute 25,000 livres as a gift "on his happy advent."

Among the Jewish scholars of Joinville were the following: R. Bonet or Benoit (בנייט) of אינבילא (Gross, "Gallia Judaica," p. 255); Samuel ben Aaron, the tosafist; Simeon ben Samuel, son of the preceding and himself an eminent tosafist and Bible commentator.

BIBLIOGRAPHY: Renan-Neubauer, *Les Rabbins Français*, p. 447; Zunz, *Z. G.* p. 93; Brussel, *Usage Général des Juifs en France*, vol. i., book ii., ch. 39; Depping, *Les Juifs dans le Moyen Age*, p. 116; Gross, *Gallia Judaica*, pp. 254-255.

G. S. K.

JOKTAN (יקטן). — **Biblical Data:** Younger son of Eber and progenitor of thirteen Arabic tribes (Gen. x. 25-29; I Chron. i. 19-23), many of which —as Hazarmaveth, Shebah, Ophir, and Havilah— have been identified. The name seems to mean "the younger" or "the smaller," but in Gen. R. xxxvii. 10 it is interpreted as "he who humbles himself," and for his humility Joktan was rewarded by being made the ancestor of thirteen tribes. The place of settlement of Joktan's descendants is given as "from Mesha, as thou goest unto Sephar, a mount of the east" (Gen. x. 30). The district indicated is in Arabia, but Targum pseudo-Jonathan identifies Sephar with Sepharvaim. Josephus ("Ant." i. 6, § 4) asserts that their dwelling was "from Cophen, an Indian river, and in part of Asia adjoining it."

M. SEL.

——**In Arabic Literature:** Joktan in Arabic literature bears the name "Ḳaḥṭan." In Gen. x. Joktan is described as the ancestor of several south-Arabian tribes. In accordance with this statement Arab genealogists hold Ḳaḥṭan to be the first king of Yemen, and his son and successor Ya'rub the first person who spoke Arabic. This is but the legendary form of the tradition that Ḳaḥṭan was the progenitor of the southern Arabs, or Arabs proper, while the Ishmaelite Arabs were originally of non-Arab stock; but, pretending to be Arabs, they adopted Arab customs and intermarried with genuine Arabs, being therefore called "Musta'rabs." Another son of Ḳaḥṭan, who was called Jurhum, emigrated to northwest Arabia, and founded a kingdom in the Ḥijaz. This tradition was probably invented at a later date in order to establish a close relationship between the northern and southern Arabs, because it is added that Ishmael married a woman of the tribe of Jurhum and became a member thereof.

E. G. H. H. HIR.

JOLLES, ZECHARIAH ISAIAH B. MORDECAI: Rabbinical scholar and author; born at Lemberg about 1814; died at Minsk, Russia, May 14, 1852. In 1834, after having married the daughter of Jacob Dokshitzer, one of the wealthiest Jews of Minsk, he settled in that city. Jolles sympathized with the HASKALAH or progressive movement, and is said to have sided with Lilienthal when the latter visited Minsk in 1844 for the purpose of inducing the Jews to establish schools in accordance with the governmental program.

Jolles' published works are: "Dober Mesharim" (Lemberg, 1831), on the emendations of the Talmudical text by Mordecai Jaffe, surnamed "Lebush"; "'Et le-Dabber" (*ib.* 1834), an epistle to candidates for the rabbinate, in which various phases of contemporary Jewish life are discussed in the spirit then prevailing among the progressists; "Zeker Yeshayahu" (Wilna, 1882), novellæ on the code of Maimonides, and responsa, published posthumously by his son Süssman Jolles. He is said to have written more than twenty-five other works on rabbinical and scientific subjects. It is understood that R. Akiba Eger's responsum No. 176 is addressed to Jolles.

BIBLIOGRAPHY: Eisenstadt, *Rabbane Minsk wa-Ḥakameha*, pp. 29-30, 46, Wilna, 1898; Zeitlin, *Bibl. Post-Mendels.* p. 161.

K. P. WI.

JOLOWICZ, HEYMANN (ḤAYYIM BEN ABRAHAM): German preacher and author; born Aug. 23, 1816, at Santomischl, province of Posen; died at Königsberg, Prussia, Jan. 31, 1875. He attended the University of Berlin and then filled the position of preacher in Marienwerder, Kulm, and finally in Köslin. He belonged to the ultra-Reform party and always expressed his views fearlessly. After he retired from his office, he settled at Königsberg, where he delivered a series of lectures (1864–1865) on the history and development of Judaism and on the history of the Synagogue service. He established a radical Reform congregation, with Sunday services and German liturgy, which, however, was of short duration.

Jolowicz was very active as an author, beginning in his student years. The following is a list of his publications:

Die Fortschreitende Entwickelung der Kultur der Juden. Reprinted from "Orient, Lit." Berlin, 1841.

Das Buch Kusari Uebersetzt und Commentirt (together with D. Cassel, parts i. and ii.). Leipsic, 1841-43.

Rationalismus und Supranaturalismus, Ihr Verhältnis und Ihre Beziehung zur Auslegung der Bibel. Königsberg, 1844.

Harfenklänge der Heiligen Vorzeit. Leipsic, 1846.

Geist und Wesen der Israelitischen Religion. Köslin, 1847.

Moses Mendelssohn's Allgemeine Einleitung in die Fünf Büchern Moses. Köslin, 1847.

Zwei Bücher Rabbinischer Weisheit, 2d ed. Thorn, 1849.

Polyglotte der Orientalischen Poesie. Leipsic, 1853.

Die Himmelfahrt und Vision des Propheten Jesaias (translated from the Ethiopian). *Ib.* 1854.

Die Germanische Welt in Ihrer Berührung mit dem Christenthume. *Ib.* 1854.

The First Epistle of Baruch (translated from the Syriac). London, 1855.

Sharpe's History of Egypt, German transl. Leipsic, 1857.

Bibliotheca Aegyptiaca. Leipsic, 1858; supplement, *ib.* 1861.

Blüthenkranz Morgenländischer Dichtung. Breslau, 1860.

Gesch. der Juden in Königsberg. Posen, 1867.

German translation of Lecky's "History of the Rise and Influence of the Spirit of Rationalism." Leipsic and Heidelberg, 1868.

BIBLIOGRAPHY: Jolowicz, *Gesch. der Juden in Königsberg*, pp. 180 *et seq.*: *Allg. Zeit. des Jud.* xxxix. 153.

S. M. K.

JONADAB. See JEHONADAB.

JONAH.—Biblical Data: Prophet in the days of Jeroboam II.; son of Amittai of Gath-hepher. He is a historical personage; for, according to II Kings xiv. 25, he predicted in YHWH's name the extent to which Jeroboam II. would restore the boundaries of the Northern Kingdom, "from the entering of Hamath unto the sea of the plain." The

wording of the passage may also imply that Jonah's prophecy was uttered even before Jeroboam II., perhaps in the time of Jehoahaz (thus Klostermann to II Kings xiii. 4). In any case Jonah is one of the prophets who advised the house of Jehu, and it is not unlikely that with him the series of prophets that began with Elijah came to a close. The next succeeding prophet, Amos of Tekoa, whose activity fell in the reign of Jeroboam II., begins an entirely new series, as regards not only his position toward the king and the people, but also his method of communication, in that he resorted to writing instead of the spoken word.

Jonah belongs only seemingly to the prophets who were also writers; for the book bearing his name does not afford the least evidence of having been written by the prophet himself. It merely tells his history, as the Books of the Kings tell of Elijah, Elisha, Micaiah, or Yimlah ben Zimlah. The book, however, doubtless refers to the same prophet Jonah as is mentioned in II Kings xiv. 25; for the name of both is Jonah ben Amittai. This identity has recently been denied by Hugo Winckler ("Altorientalische Forschungen," 1900, ii. 260 *et seq.*; see also Cheyne in "Encyc. Bibl." ii. 2570), but Winckler's reasoning, however ingenious, does not suffice to make his theory more than possible. It is one and the same prophet that is mentioned in both places: in the superscription to the Book of Jonah, with the name of his father; in the historical narrative, with the name of his home also. Indeed, the account in the Book of Jonah depends on that in the Book of Kings; nor has it been proved, as some have held, that the Book of Jonah was written to account for the non-fulfilment of the predictions against Nineveh contained in the prophecy of Nahum, and that the Jonah of Kings and the Jonah of the prophetical book can consequently not be identical. Winckler retracted his opinion in "Allgemeine Evangelisch-Lutherische Kirchenzeitung," 1903, p. 1224.

E. G. H. K. B.

——**In Rabbinical Literature:** The tribal affinities of Jonah constitute a point of controversy; generally assigned to Asher, he is claimed for Zebulun by R. Johanan on the strength of his place of residence (II Kings xiv. 24); these opinions were harmonized by the assumption that his mother was of Asher while his father was of Zebulun (Yer. Suk. v. 1; Gen. R. xcviii. 11; Yalḳ., Jonah, 550; Abravanel's commentary to Jonah). According to another authority his mother was the woman of Zarephath that entertained Elijah (*ib.*; Pirḳe R. El. xxxiii.). As this prophet, who was also of priestly descent, would have profaned himself if he had touched the corpse of a Jew, it was concluded that this woman, whose son (Jonah) he "took to his bosom" and revived, was a non-Jew (Gen. R. *l.c.*). He received his prophetic appointment from Elisha, under whose orders he anointed Jehu (II Kings ix.; Ḳimḥi, *ad loc.*; and Ẓemaḥ Dawid). He is said to have attained a very advanced age (more than 120 years according to Seder 'Olam; 130 according to Sefer Yuḥasin), while Ecclesiastes Rabbah viii. 10 holds that the son (Jonah) of the Zarephath widow never died. The "holy spirit" descended on him while he participated in the festivities of the last day of Sukkot (Yer. Suk. v. 1, 55a). His wife is adduced as an example of a woman voluntarily assuming duties not incumbent on her, for she is remembered as having made the pilgrimage to Jerusalem on the "regel" (holiday; Yer. 'Erubin x. 1, 26a; "Seder ha-Dorot"; and "Shalshelet ha-Ḳabbalah").

Reason for Flight.

Jonah was induced to flee because, after having won his reputation as a true prophet (אמתי = "one whose words always came true") by the fulfilment of his prediction in the days of Jeroboam II. (II Kings xiv.), he had come to be distrusted and to be called a false prophet, the reason being that when sent to Jerusalem to foretell its doom its inhabitants repented and the disaster did not come. Knowing that the Ninevites also were on the point of repenting ("ḳerobe teshubah"), he anticipated that among them, too, he would earn the reputation of being a false prophet; he therefore resolved to flee to a place where the glory of God, or His Shekinah, could not be found (Pirḳe R. El. x.; but comp. Ibn Ezra's commentary). The phrase in Jonah iii. 1, "and the word of God came unto Jonah the second time," is interpreted by Akiba, however, to imply that God spoke only twice to him; therefore the "word of YHWH" to him in II Kings xiv. 25 has no reference to a prophecy which Jonah delivered in the days of Jeroboam II., but must be taken in the sense that as at Nineveh Jonah's words changed evil to good, so under Jeroboam Israel experienced a change of fortune (Yeb. 98a).

When Jonah went to Joppa he found no ship, for the vessel on which he had intended taking passage had sailed two days before; but God caused a contrary wind to arise and the ship was driven back to port (Zohar, Ḥayye Sarah). At this Jonah rejoiced, regarding it as indicating that his plan would succeed, and in his joy he paid his passage-money in advance, contrary to the usual custom, which did not require its payment until the conclusion of the voyage. According to some he even paid the full value of the ship, amounting to 4,000 gold denarii (Yalḳ., *l.c.*; Ned. 38a). But all this happened to teach him the fallacy of his conclusion that God could be evaded (Yalḳ., *l.c.*; and Rashi, *ad loc.*), for the contrary wind affected his ship only; all others on the sea at that time proceeded uninterruptedly on their courses.

The Ship.

The storm which overtook Jonah is quoted as one of three most noteworthy storms (Eccl. R. i. 6). After the sailors' prayers to their idols, as well as their efforts to turn about and lighten the ship, had proved futile, the crew finally was compelled to believe Jonah's statement that this calamity had befallen their craft on his account, and assented to his petition to be thrown overboard. Praying that they might not be held accountable for his death, they first lowered him far enough for the waters to touch his knees. Seeing that the storm subsided, they drew him back into the ship, whereupon the sea at once rose again. They repeated this experiment several times, each time lowering him deeper, but taking him out again, and each time with the same result, until finally they threw him into the sea (Yalḳ., *l.c.*).

The fish which swallowed Jonah had been created

in the very beginning of the world in order to perform this work (Zohar, Wayaḳhel; Pirḳe R. El. x.; see also Gen. R. v. 5). Therefore this fish had so large a mouth and throat that Jonah found it as easy to pass into its belly as he would have found it to enter the portals of a very large synagogue (*ib.*). It had eyes which were as large as windows, and lamps lit up its interior. According to another opinion, a great pearl suspended in the entrails of the fish enabled Jonah to see all that was in the sea and in the abyss.

The Fish.

The fish informed Jonah that he was to be devoured by Leviathan. Jonah asked to be taken to the monster, when he would save both his own life and that of the fish. Meeting Leviathan, he exhibited the "seal of Abraham," whereupon the monster shot away a distance of two days. To reward him for this service the fish showed Jonah all the wondrous things in the ocean (*e.g.*, the path of the Israelites across the Red Sea; the pillars upon which the earth rests). Thus he spent three days and three nights in the belly of the fish, but would not pray. God then resolved to put him into another fish where he would be less comfortable. A female fish quick with young approached the male fish in which Jonah was, threatening to devour both unless Jonah were transferred to her, and announcing her divine orders to that effect. Leviathan confirmed her story at the request of both fishes, and then Jonah was ejected from one fish into the over-filled belly of the other. Cramped for room and otherwise made miserable, Jonah finally prayed, acknowledging the futility of his efforts to escape from God (Ps. cxxxix.). But he was not answered until he had promised to redeem his pledge to capture Leviathan. As soon as God had his promise, He beckoned to the fish and it spat out Jonah upon the dry land, a distance of 968 parasangs. When the crew of the ship saw this they immediately threw away their idols, sailed back to Joppa, went to Jerusalem, and submitted to circumcision, becoming Jews (Yalḳ., *l.c.*: Tan., Wayiḳra, ed. Stettin, 1865, pp. 370 *et seq.*; see also Pirḳe R. El. x.).

In the Zohar (Wayaḳhel) it is related that the fish died as soon as Jonah entered, but was revived after three days. When Jonah was thrown into the sea his soul immediately left his body and soared up to God's throne, where it was judged and sent back. As soon as it touched the mouth of the fish on its way back to the body, the fish died, but was later restored to life. The fish's name is given in "Shalshelet ha-Ḳabbalah" as ציטו (*i.e.*, "cetos" = "whale"). The fate of Jonah is allegorized in the Zohar (Wayaḳhel) as illustrative of the soul's relation to the body and to death. In the assumption that Jonah is identical with the Messiah, the son of Joseph, the influence of Christian thought is discernible (comp. Matt. xii. 39–41).

The gourd of Jonah was enormous. Before its appearance Jonah was tortured by the heat and by insects of all kinds, his clothes having been burned by the heat of the belly of the fish; he was tortured again after the worm had caused the gourd to wither. This brought Jonah to pray that God should be a merciful ruler, not a strict judge (Pirḳe R. El. x.; Yalḳ. 551).

S. S. E. G. H.

JONAH, BOOK OF. — **Biblical Data:** The Book of Jonah stands unique in the prophetical canon, in that it does not contain any predictions, but simply relates the story of its hero, beginning for that reason with "wa-yehi," like a passage taken from history. The contents may be summarized as follows:

Ch. i.: Jonah is commanded by YHWH to prophesy against Nineveh. Hoping to escape from this commission by flight into another country, he goes down to Joppa to take ship for Tarshish (Tartessus in Spain). YHWH then sends a terrible storm, and the pious heathen mariners, after all their labors to lighten the ship and all their prayers prove vain, cast lots to find out on whose account this misfortune has come upon them (comp. Achan in Josh. vii. and Jonathan in I Sam. xiv.). The lot falls upon Jonah, and upon being questioned he answers that he is a Hebrew and worships YHWH, the God of Heaven; he admits his guilt and requests that he be thrown into the sea. After having prayed to YHWH the mariners comply with his wish, and when the storm has subsided they give thanks to YHWH with sacrifices and vows.

Ch. ii.: YHWH prepares a great fish to swallow Jonah, who remains for three days and three nights in the monster's belly; after having there praised YHWH, Jonah is cast up by the fish upon the dry land.

Ch. iii.: YHWH's command being repeated, Jonah goes to Nineveh, and announces to the city that it shall be destroyed within forty days. Then all the inhabitants, following the example of the king and the nobles, repent in sackcloth and ashes; even the flocks and herds fast and are covered with sackcloth. YHWH, repenting of the punishment He had intended for them, permits the Ninevites to go free.

Ch. iv.: YHWH's action displeases Jonah exceedingly; he prays YHWH to let him die. YHWH comforts him by preparing a "kiḳayon" (castor-oil plant?) to spring up beside his booth, which gives Jonah great pleasure. But YHWH prepares a worm to smite the plant, so that it withers; the sun beating upon the head of Jonah causes him to faint; and again he begs for death. YHWH then says that if Jonah is sorry for the gourd, which sprang up of itself in one night, and withered also in one night, how much more must YHWH feel sorrow for the mighty city which contains more than twelve myriads of innocent people besides much cattle.

E. G. H. K. B.

——**Critical View:** The text on the whole has been fairly well preserved. The following variants of the Septuagint deserve notice: i. 2: צעקה רעתם, probably a combination of two variants, צעקתם being placed side by side with רעתם (comp. Gen. xviii. 21, xix. 13); i. 4: גדולה is lacking and not needed; verse 16: וזבחים instead of וזבח; iii. 2: *κατὰ τὸ κήρυγμα τὸ ἐμπροσθεν ὃ ἐγὼ ἐλάλησα*, equivalent to בקריאה הראשנה אשר אנכי רברתי, probably correct, since only absolute obedience to the first command would agree with the context; iii. 4: שלשת instead of ארבעים, but probably only an error following verse 3, end; iii. 7: מעם instead of מטעם; iii. 9: ישוב is lacking, probably correctly so in view of the following ושב; iv. 2: אל is lacking; iv. 6: מעל לראש יונה; iv. 11: ישבו instead of יש—hardly the original reading, but a possible one.

H. Winckler ("Altorientalische Forschungen," ii. 260 *et seq.*), especially, has proposed important emendations of the text that are all worthy of careful examination. He transposes i. 13 to come directly after i. 4, which makes a better connection at both places. Again, he transposes i. 10 to follow immediately i. 7, at the same time striking out in verse 8 the words ויאמרו אליו and (like many other emendators and critics) לנו באשר, besides 10b entirely. This will not do, however, as verse 10a, depicting the fright of the men, with their exclamation, "Why hast thou done this?" is intelligible only after Jonah

has told the men why he was on the ship. Still this explanation should not have been given in 10b, but rather either in 9b*a* (which would then read ומלפני יהוה אלהי השמים אני ברח) or as an addition to verse 9 (*i.e.*, ומלפניו אני ברח). If this phrase be inserted here it is necessary merely to delete the corresponding phrase in verse 10 (*i.e.*, 10b), and to omit also 8a*β*, which disturbs the context. Winckler also transposes iv. 5 to follow iii. 4, which is at the first glance a simple and entirely obvious emendation. The verse could follow ch. iii. only with the introduction ויונה יצא, and even then would have to precede iv. 1. Ch. iv. 4 must be stricken out (as Böhme has proposed), being a poor repetition of iv. 9, which probably came in with the erroneous interpolation of iv. 5. Ch. iv. 3 connects closely with iv. 6. In the latter verse Wellhausen, and after him Nowack, strike out להציל לו מרעתו; Winckler strikes out instead להיות צל על ראשו because Jonah was protected by the booth (iv. 5). Winckler furthermore says that the sun could not have stricken Jonah if he had been protected by the booth; he therefore proposes to insert the statement in verse 8 that the east wind blew down the booth. This is a happy conjecture; for ותהרס את־סכתו could have easily been corrupted to form the enigmatical חרישית (even Cheyne's בשחר, "Encyc. Bibl." ii. 2566, is unsatisfactory). It must be remarked, however, that this would duplicate the motive, while verse 9 mentions the gourd only. It may be questioned therefore whether the mention of the booth is not a later interpolation, in which case iv. 5 should not be transposed after iii. 4, but should be simply stricken out together with iv. 4 and the mention of the east wind in iv. 8, so that the text would read simply: ויהי כזרח השמש ותך השמש וגו'. Verse 6 would then remain unchanged.

The last-named considerations, which were touched upon by Hitzig and Böhme, lead to the question whether Böhme (in Stade's "Zeitschrift," vii. 224 *et seq.*; for earlier attempts see Cheyne, *l.c.* p. 2565, note) is correct in attempting to trace the Book of Jonah to various sources. Since his attempt the question has been answered everywhere in the negative, probably correctly. This popular story, in its present state, rather creates the impression that extraneous matter has been added here and there, as in the cases of the Book of Daniel and that of Esther, or that such additions were transferred to the Masoretic text from manuscripts going more into detail. To this might be due the grotesque detail in ch. iii. that even the flocks and herds should take part in Nineveh's general penitence, by fasting in sackcloth, and perhaps also by uttering loud cries (verse 8). Yet the words האדם והבהמה (iii. 8) must not be simply stricken out as an addition, as Böhme, Wellhausen, and Nowack propose; for they now fit in admirably with the legendary tone of the whole. Cheyne rightly refers to what Herodotus (ix. 24) recounts of the Persians. The psalm (ii. 3–10) was in any case added to the original composition later (comp. Stade's "Zeitschrift," 1892, p. 42). As a prayer of thanks it is undeniably in the wrong place, since Jonah is still in the belly of the fish. That it was added at this point is probably due to the fact that the words ויתפלל יונה אל־יהוה ממעי הדגה (verse 2) offered a convenient connection, the interpolator wishing to give the exact words of the prayer. Originally verse 2 was immediately followed by verse 11 thus: "Then Jonah prayed to the Lord his God out of the fish's belly; and the Lord spake unto the fish, and it vomited out Jonah upon the dry land." The psalm certainly seemed appropriate, because it speaks, even if only metaphorically, of Jonah being cast into the midst of the seas, and of the salvation which is of the Lord. And it was perhaps added also partly because the book contained no connected speech of the prophet. The time at which this interpolation was added can be conjecturally fixed only after the sources and the origin of the book have been discussed.

Age and Origin.

The book does not bear the least evidence of having been written by the prophet or even during his time; and its age must be gathered from different indications. It has long since been held that it is one of the latest books of the Hebrew canon. This is proved in the first place by the language, as considered lexically, grammatically, and stylistically (comp. on this point the commentaries, and books like S. R. Driver's "Introduction"). Only Esther, Chronicles, and Daniel are of later date. Again, the way in which Nineveh is referred to shows that the city had long since vanished from the face of the earth and had faded into legend (comp. iii. 3). The King of Nineveh, also (iii. 6), could have been referred to only in a late myth; and the legendary atmosphere of the whole story, from beginning to end, is in accord with the length of time that had elapsed since the events recounted took place. This becomes evident both in the episode of the fish which swallows a man and then casts him up alive after three days, and in that of the plant which in one night grows high enough to overshadow Jonah. These things might, it is true, be considered as divine miracles; but such an explanation can not be offered for the three days' time that it takes to pass through Nineveh (iii. 3), nor for the fasting, sackcloth, and penitent cries of the animals (iii. 7 *et seq.*), much less for the conception that an Israelitish prophet could preach penitence to the city of Nineveh, and that the king and the citizens would listen to him. Everything about the story is, and was intended to be, miraculous and legendary.

The Book of Jonah is a midrash. The book must undoubtedly be placed in this class; and it remains only to see whether a more definite position can be assigned to it in the Midrashic literature. The writer of this article has attempted to do this (in Stade's "Zeitschrift," 1892, pp. 40 *et seq.*), suggesting that the Book of Jonah is a section from the Midrash of the Book of the Kings mentioned in II Chron. xxiv. 27, which in all probability was the chief source used by the author of the Chronicles. The suggestion is supported by the simple fact that the prophet Jonah ben Amittai is referred to in no other place except in II Kings xiv. 25. Furthermore, it is highly improbable that at the time of the earliest Midrashic literature any other notice of him could have existed; and, finally, since the Book of Jonah begins without any superscription—it begins not simply with the word "wayehi," which introduces a period of time (comp.

Ruth i. 1; Esth. i. 1), but with the phrase ויהי דבר יהוה אל יונה ב'א, which certainly assumes a previous mention of Jonah—the suggestion proposed is the most natural one. If this be correct, then Chronicles of course omitted the passage found in its source and mentioning the prophet, a circumstance that is explained by the fact that the scene is laid in the Northern Kingdom, with which Chronicles has nothing to do.

The suggestion would be invalid if Winckler (see, however, Jonah, Biblical Data, end) and Cheyne were correct in maintaining that the Jonah of the story is a different person from that mentioned in the Book of Kings. It is impossible, however, to refute the suggestion by referring to the distinctive character of that midrash, as König (Introduction, p. 379) and Smend ("Alttestamentliche Religionsgesch." 1st ed., p. 409) have done. If extensive stories of personal events happening to Elijah have been included in the Book of Kings (*e.g.*, I Kings xvii., xix.), why should not the same have occurred (against König) in the case of Jonah? And Smend's assertion that, compared with the Book of Jonah the Midrash of the Book of the Kings was "a work of such a different character that its (Jonah's) author would not have buried his book therein," can not be substantiated.

On the contrary, just the passage in the midrash referring to Jonah seems to be closely related to the Book of Jonah as regards the contents. The author of the Book of Kings puts into YHWH's mouth warm words of mercy toward the sinful Northern Kingdom (II Kings xiv. 26 *et seq.*). It is easy to see how a midrash could be added showing that this mercy was extended even to an alien, heathen empire. If there were any reasons for assuming the existence of another Midrash of the Book of the Kings than the one mentioned in Chronicles, the Book of Jonah might have been taken from the latter; but at present the writer of this article does not see what reasons could be brought forward in support of such a theory. In any case the connection of the book with II Kings xiv. 25 must be insisted upon. In agreement with the view here expressed, the date of the book would fall some time toward the end of the fourth or in the fifth century; such a date is supported by other considerations.

Inclusion in Canon.

The inclusion of the Book of Jonah among the Minor Prophets is paralleled by the inclusion of II Kings xviii.–xx. in the Book of Isaiah (ch. xxxvi.–xxxix.), but with this exception that in the latter (as also in Jer. lii.) historical passages are added to an already existing prophetical book, while an entirely new personality and an entirely new book are added to the canon of the Prophets with the Book of Jonah. How may this have happened? Smend's assumption (*l.c.*), that the author wrote the book with the intention of adding it to the "Twelve Minor Prophets," may be set aside, for the styles of the two differ too widely, as noted above; nor, if that had been the intention, would it have been necessary to introduce a psalm in order to make the book fit into its surroundings: there are numerous examples to show that the writers of later periods knew how to reproduce the style of the Prophets when they desired to do so. On the other hand, it can not have been the intention of inserting stories of the Prophets in the books of the Prophets; for if it had been, the "Earlier Prophets" would have offered the right place therefor. This is proved in the case of I Kings xiii., a story, relating to a prophet, which has many points of similarity to the story of Jonah and is of about the same length. It likewise is probably derived from the Midrash of the Book of the Kings (comp. Stade's "Zeitschrift," 1892, xii. 49 *et seq.*) and was added later to the canonical Book of Kings. The reasons for the inclusion of Jonah in the "Twelve Minor Prophets" must be sought in the book itself. The fixing of the number of the "Minor Prophets" at twelve was certainly intentional, and the Book of Jonah must have been included in order to make up that number, although it does not harmonize with the other books, and originally belonged elsewhere. The necessity for including it arose, perhaps, only in later times; for the enumeration (without Jonah) of precisely eleven books in the canon is not entirely self-evident. It need only be pointed out that Zech. ix.–xi. and xii.–xiv. are added very loosely to Zechariah, and may equally well have been regarded as independent books; that Malachi, on the contrary, at first probably had no superscription (comp. Mal. iii. 1), and might have been added as an appendix to Zechariah. According as these matters were arranged, it might occur that there were only eleven books found where formerly twelve had been counted. The passage in Num. R. xviii. seems in fact to refer to a time when the Book of Jonah was not included in the twelve Prophets.

Purpose and Teachings.

It becomes necessary to inquire into the purpose and teaching of the book, because of the fact that it is not a historical narrative, but a midrash, and also because of its conclusion. The whole story ends with the lesson received by Jonah, the purpose of the book having thus been accomplished; and as one can not follow the effects of this lesson on Jonah's further career (unlike the story of Elijah in I Kings xix.), the lesson itself is in reality addressed to the reader, *i.e.*, to the Jewish congregation. It is not probable that the story was carried on further in its original place in the Midrash of the Book of the Kings.

This short story, as Wellhausen has best expressed it, is directed "against the impatience of the Jewish believers, who are fretting because, notwithstanding all predictions, the antitheocratic world-empire has not yet been destroyed;—because YHWH is still postponing His judgment of the heathen, giving them further time for repentance. YHWH, it is hinted, is hoping that they will turn from their sins in the eleventh hour; and He has compassion for the innocent ones, who would perish with the guilty." In agreement with this synopsis of the purpose, the book is closely akin to and emphasizes the basic passage, II Kings xiv. 26 *et seq.*, which also shows, and as it were explains, how it is possible that YHWH can grant a prophecy of good things to come to the disloyal Northern Kingdom and to a king who, according to verse 24, persists in all the sins of all his predecessors, and can then fulfil what He has promised. This purpose harmonizes perfectly with the idealized description of the piety of the heathen

mariners (ch. i.) and of the king and the inhabitants of Nineveh (ch. iii.). The book is therefore in a way the negative pole to the positive pole in the Book of Ruth. The first shows why YHWH does not destroy the heathen; the second, why and how He can even accept them among His people and bring them to high honor. Both these tendencies became apparent in Israel after the puristic reforms of Ezra and Nehemiah, which rigorously drew a sharp line between Israel and the pagan world. The opposition to this dominating doctrine was clothed in the unassuming but all the more effective garb of poetry and of story, as has happened time and again in similar cases. Cheyne rightly points to the parable of the good Samaritan in the New Testament and to the story of the three rings in Lessing's "Nathan der Weise."

Details of the Story.

All the details of the book are subordinated and made subservient to this one purpose; and there is every probability that it was invented only for that purpose, whereby of course appeal to other, well-known motives also is not excluded. The story of Elijah on Horeb (I Kings xix.) furnished the model for the general outline, and for the lesson taught the prophet, who was filled with doubts and was weary of his office. No search was necessary for the name of the hero, which was given in I Kings xiv. 25. The fact that "Jonah" means "dove" is a coincidence which must not be interpreted allegorically, as Cheyne has done. Nor must the fact that Israel is spoken of as a prophet in Deutero-Isaiah and is called "Servant of YHWH" be used in order to attenuate the personality of Jonah to an allegory of the people of Israel; nor that he was swallowed by the sea, to an allegory of the Exile. All these are comparisons, it is true, which may easily be made and which are fully justified as secondary considerations, but they must not be allowed to confuse the simplicity of the original story.

Nor must mythological motives, although they may easily be deduced from the story, be regarded as constitutive elements that were introduced consciously. This applies to the Andromeda myth as well as to that of Oannes, of Nineveh as the "Fish City" ("nun"), etc., and to the chaotic dragon Tiamat, which has recently become a favorite myth with scholars (comp. Cheyne, *l.c.*, s.v. "Jonah," for details). The author of the story was of course familiar with all the current conceptions regarding the sea; and he probably had in mind, whether consciously or not, the myths and sagas clinging to it (comp. the rich collection of material relating to these myths in Hermann Usener, "Die Sintfluthsagen," 1899). It was probably the intention of the author, however, to confine himself to the narration of a story which, dealing with the prophet Jonah known to tradition, should be a vehicle for the lesson he meant to teach.

In the New Testament Jesus (Luke xi. 29–32) makes use of the book in its original sense, referring to the people of Nineveh as examples of the faith and repentance that he missed among his contemporaries, while refusing them the miracle that they were asking at his hands. The endeavor to find more than this simple reference in the "sign of Jonas," which is akin to the tendency of the artificial interpretations mentioned above, has led in the parallel passage (Matt. xii. 39–41) to the interpolation (verse 40), according to which Jonah's three days in the belly of the fish are a prophecy of the three days that Jesus would spend in the grave. The early Christian Church more correctly elevates Jonah's rescue from the belly of the fish into the standing type of the resurrection from the grave, a type which is found in all the plastic representations that decorate the early Christian sarcophagi and other monuments.

Later Uses and Interpretation.

As far as can be seen, the canonicity of the book has never been seriously doubted. One might rather find in the Midrash ba-Midbar and perhaps also in Ta'an. ii. a vague reference to a time when the book was classed, not with the "Nebi'im," but with the "Ketubim." In that place it would at least find a sufficient counterpart in Ruth. This, however, is only a remote probability, and does not touch the question of the origin of the work.

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JONAH: Palestinian amora of the fourth century; leading rabbinical authority in the fourth amoraic generation. With Jose II., his early schoolmate and lifelong colleague and business partner, he studied under Ze'era I. and Ela (Bek. 30a; Yer. Ter. ii. 41d); and when, as young men, they called on Abbahu to express their sympathy with him in his bereavement, he treated them as prominent scholars (Yer. Sanh. vi. 23d). But Jonah's special master was Jeremiah (Yer. Ḥal. i. 57c, ii. 58b). From these masters and others the youths acquired a thorough familiarity with the traditions, and gradually rose from pupils to fellows. Thus, it is said, "Haggai opened the discourse and Jonah and Jose closed it" (Yer. R. H. ii. 58b). Finally they succeeded to the rectorate of the academy at Tiberias. In his office Jonah was distinguished by his paternal care for his pupils, to whom he gave both advice and material support (Yer. Beẓah i. 60c). According to the Biblical and rabbinical requirement he gave away the tithe of his income, but to those who studied the Law, not to priests or Levites, deriving his authority from II Chron. xxxi. 4 (Yer. Ma'as. Sh. v. 56b). When he discovered a worthy man who was poor, he would aid him in such a way as not to hurt his self-respect. "I understand," he would say to him, "that you have fallen heir to an estate" or "that your debtors will soon pay you; borrow some money of me, which you may repay when you come into possession of your fortune." As soon as the proffered loan had been accepted he would relieve the borrower from his promise by telling him, "This money is thine as a gift." This procedure he regarded as suggested by the Psalmist: "Blessed is he that considereth

[Hebr. משכיל = "dealeth prudently with"] the poor" (Ps. xli. 2 [A. V. 1]; Yer. Peah viii. 21b; Midr. Teh. to passage).

Jonah also enjoyed a certain respect among the Romans (Yer. Ber. v. 9a; Ta'an. 23b). He was included among those styled תקיפי דארעא דישראל ("the mighty ones of the land of Israel"), because, the Rabbis explained, of the efficacy of his prayers in times of drought. The following miracle is related of him: Once, on a Sabbath, fire broke out on his premises. A Nabatæan whose property adjoined Jonah's attempted to extinguish it, but Jonah would not permit him thus to profane the Sabbath. "Dost thou rely on thy good luck?" mockingly asked the Nabatæan; to which Jonah replied, "Yes"; whereupon the fire was quenched (Yer. Yoma viii. 45b). As rectors of the academy at Tiberias, Jonah and Jose had many disciples, some of whom became leaders in the next generation, and spread and perpetuated their master's doctrines. Jonah left a worthy son and successor in the person of Mani II.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 220-231; Frankel, *Mebo*, p. 98a; Halevy, *Dorot ha-Rishonim*, ii. 183b; Weiss, *Dor*, iii. 110.

S. S. S. M.

JONAH (ABU AL-WALID MERWAN IBN JANAḤ). See Ibn Janaḥ.

JONAH BEN JUDAH GERSHON: Rabbi and author; died in Wilna 1808. He was dayyan of that city, and devoted his time to the study of the Tosefta, which he considered indispensable to a better understanding of the Mishnah and Gemara. But, finding the text corrupt, he undertook the work of preparing a critical edition of it and of providing it with a commentary by the aid of the citations from the Tosefta in the Babylonian and Jerusalem Talmuds and their early commentaries. He made use also of the annotations of Elijah Wilna, in manuscript. Only the first part of Jonah's work, on "Zera'im," was published (Wilna, 1799). The commentary on the part "Mo'ed" is still in manuscript, in the possession of his grandson Jonah Gerstein.

Bibliography: Fuenn, *Kiryah Ne'emanah*, p. 206; idem, *Keneset Yisrael*, p. 449.

S. S. N. T. L.

JONAH LANDSOPHER. See Landsopher, Jonah.

JONAS, BENJAMIN FRANKLIN: American lawyer, soldier, and statesman; born in Williamstown, Grant county, Kentucky, July 19, 1834. In early youth he removed to Adams county, Illinois, where he received his education. In 1853 he went to New Orleans, where he took up the study of law, receiving his diploma from the law department of the University of Louisiana in 1855. Throughout the Civil war Jonas fought on the Confederate side, as a private of artillery, and subsequently as acting adjutant of artillery, in Hood's corps of the Army of Tennessee.

From 1865 until the consummation of reconstruction Jonas was a member of the Louisiana legislature; and in the Democratic National Convention of 1868 he was chairman of the Louisiana delegation. Jonas was the Democratic candidate in 1872 for the office of lieutenant-governor of Louisiana, but resigned in favor of the Fusion nominee. The same year he was elected state senator.

In 1874 Jonas was elected to the office of city attorney of New Orleans, and was reelected in 1876. In the latter year he became a member of the National House of Representatives, serving up to the end of the session of 1877. In Congress Jonas was chairman of the judiciary committee. During this period he was the Democratic national committeeman from his own state. From March 18, 1879, to March 3, 1885, Jonas was United States senator from Louisiana in succession to James B. Eustis. On the expiration of his term of office President Cleveland appointed him surveyor of the port of New Orleans.

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A. A. M. F.

JONAS, EMIL (JACOB; pseudonym, Graf Löwenbalk v. Hohenthal): German writer and publicist; born July 14, 1824, at Schwerin, Mecklenburg; educated at the gymnasium of his native city and at Heidelberg. In 1845 he became editor of the "Flensburger Zeitung." This paper took the part of the Danish government, which had emancipated the Jews in Denmark as early as 1836, while in the duchies of Sleswick and Holstein Jews were merely tolerated. Weary of the lengthy political struggles, Jonas went to Copenhagen in 1847, where he engaged in teaching. A pamphlet that he wrote on the political conditions in Denmark and in the two duchies attracted the attention of the crown prince, who on his accession to the throne in 1848 as King Frederick VII. called Jonas to the Ministry of Foreign Affairs, and entrusted him with several important missions. In 1849, when a liberal constitution was under discussion, Jonas published a pamphlet entitled "Das Ein- und Zweikammersystem," which met with the approval of the king, who in 1851 appointed Jonas "Kammer-Assessor" and private secretary. In 1852 he was transferred as "Kammer-Rath" to the ministry of Holstein. He resigned in 1854 for political reasons, although he remained connected with the court down to the king's death.

After the war of 1863-64 Jonas went to Berlin, where he engaged in literature, devoting himself chiefly to the translation of Scandinavian works and to the publishing of travelers' guide-books, among which may be mentioned: "Reise- und Skizzenbuch für Schweden," 1875; "Illustrirtes Reisebuch für Norwegen," 1876; "Reisehandbuch für Kopenhagen," 10 editions, 1886. His works include also a history of the Franco-Prussian war, a text-book for self-instruction in Swedish according to the Toussaint-Langenscheidt system, a German-Danish lexicon, and also "König Oscars Gedichte und Prosa-Schriften," 1872-94, and "Anthologie Hervorragender Skandinawischer Dichter," 1903. S.

JONAS, ÉMILE: French musician; born at Paris March 5, 1827. He entered the Conservatoire in 1841, where he took the first prize in harmony in 1847 and the Grand Prix de Rome in 1848. Two overtures by him were played in the Conservatoire in 1851 and 1852 respectively. He later devoted him-

self principally to the composition of comic operettas in the style of Offenbach's, his principal productions being: "Le Duel de Benjamin" (Bouffes Parisiens, 1855); "La Parade" (1856); "Le Roi Boit" and "Les Petits Prodiges" (1857); "Job et Son Chien" (1863); "Avant la Noce" (1865); "Deux Arlequins" (1865); "Le Canard à Trois Becs" (1869); "Javotte" (1871; afterward given in London as "Cinderella"); "Le Premier Baiser" (1883).

From 1847 to 1866 Jonas was professor of solfeggio at the Conservatoire, where he also conducted a class in harmony for students of military music. He was musical director at the Portuguese synagogue of Paris, and has published a work entitled "Recueil de Chants Hebraïques" (1854).

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S. J. So.

JONAS, MOSES. See BONN, JONAS BEN MOSES.

JONATHAN, JEHONATHAN (יהונתן, יונתן):

1. Son or descendant of Gershom, son of Moses. He officiated as a priest to the idol of Micah—a service continued in his family till the Israelites were driven from their country (Judges xviii. 30). In the passage in which Jonathan's parentage is mentioned "Moses" is written with a suspended נ, so that it may be read "Manasseh"; and this reading is given by the Septuagint. On the other hand, the only son of Gershom, son of Moses, is called "Shebuel" in I Chron. xxiii. 16. Still, according to the Talmudists and to Jerome, Jonathan was the descendant of Moses. The Talmudists declare (B. B. 109b) that the "nun" was inserted in the name of this Moses out of respect to the great lawgiver, and that the former's name was changed to "Manasseh" because the wickedness of Jonathan resembled that of King Manasseh. They identify Jonathan with the above-mentioned Shebuel (*ib.* 110a), saying that he was so named because he repented (שבו אל = "he returned to God"). The same interpretation is given by the Targum to I Chron. xxiii. 16.

The adventure of Jonathan is narrated as follows: A young Levite of Beth-lehem-judah, in search of a home, happened to come to the house of Micah, and he was appointed by the latter to be his private priest. He was afterward recognized by the five Danite spies who were sent by their tribe to select a territory. When, later, the spies came that way with the warriors of their tribe, they attacked Micah's house, and carried off the gods and the young Levite. The Danites conquered Laish, established there the idol of Micah, and appointed Jonathan to be their priest (Judges xvii. 7–xviii. 30).

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2. Biblical Data: Eldest son of Saul (I Chron. viii. 33). Soon after his father's accession (I Sam. xiii. 2) Jonathan is represented as sharing his father's perils and enterprises, as the leader of a thousand men—one-third of the force kept under arms by Saul. Like Saul, Jonathan possessed great strength and agility, and, as becoming in a Benjamite, was a clever archer (II Sam. i. 22–23; I Chron. xii. 2). It was Jonathan who put to the sword the garrison of the Philistines in Geba, and thereby gave the signal for a general rising of the Israelites (I Sam. xiii. 3). This led to the complete overrunning of the land by the Philistines. The two armies, Israelitish and Philistine, met at the passage of Michmash, and took up positions on opposite sides of the ravine (I Sam. xiii. 16, 23). Jonathan, accompanied by his armor-bearer, scaled the opposite rock and surprised the Philistines, having previously decided to take an omen from the conduct of the enemy: if the enemy, on seeing him, should make a move as though about to attack him, he would wait in the ravine; but if the enemy dared him to ascend, he would do so. The latter took place, and the daring act of Jonathan put the Philistines to flight (I Sam. xiv. 6–23). On that occasion Jonathan narrowly escaped death at the hands of his father. Before pursuing the Philistines Saul had pronounced a curse upon any one who should eat before the evening; Jonathan, unaware of this, ate some honey, and Saul sentenced him to death; the people, however, interfered on his behalf and saved him (I Sam. xiv. 24–45).

Jonathan and David.

Jonathan's attachment to David began soon after the latter's victory over Goliath; "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Sam. xviii. 1). The latter expression is repeated in I Sam. xx. 17, their love being further described in II Sam. i. 26 as "passing the love of women." The friendship was confirmed by a covenant, Jonathan giving David his garments, sword, and bow, and on several occasions David escaped death at the hands of Saul through the intervention of Jonathan. Their parting was full of pathos, and was marked by passionate embraces and tears (I Sam. xviii. 3–4; xix. 1–7; xx. 1–34, 41–42).

The disinterestedness of Jonathan's affection for David is emphasized in the fact that Saul himself reminded him that while he had nothing to gain through David he had much to lose. It seems that Jonathan fully understood that popular feeling was running toward David, and that his father's insanity was weakening the probability that the throne would remain with his family. Jonathan himself said to David at their last meeting, "Thou wilt reign over Israel and I will be thy second" (I Sam. xx. 30–31, xxiii. 17; comp. xviii. 5). In fact, their covenant stipulated that David should not exterminate Jonathan's posterity (I Sam. xx. 15, 42).

The greatest affection is said to have existed between Jonathan and Saul; and when Jonathan undertook the dangerous attack on the enemy he had to conceal his intention from his father (I Sam. xiv. 1). Saul's words, "though it be . . . Jonathan my son, he shall surely die" (I Sam. xiv. 39), show the father's love for his son. When Saul decided on the death of David he consulted Jonathan, who induced him to abandon his intention (I Sam. xix. 1, 4–6). Jonathan was incredulous when told that his father, without revealing to him his decision, had again decided to slay David (I Sam. xx. 2). During Saul's growing insanity the mutual attachment of father and son seems to have weakened. Saul on one occasion rebuked Jonathan, and cast his spear at him, whereupon Jonathan left the table (I Sam. xx. 30–34). Jonathan fell with his father and two younger brothers on Mount Gilboa (I Sam. xxxi. 2, 6).

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——**In Rabbinical Literature**: Jonathan's omen (see BIBLICAL DATA, above) is considered by Rab to be the typical omen (Ḥul. 95b). When it became known that Jonathan had transgressed Saul's vow (comp. I Sam. xiv. 45), Saul would have slain him with the sword, but the people argued that Jonathan did it through ignorance, and redeemed him with a burnt offering (Pirḳe R. El. xxxviii.). In Midrash Shemuel (xvii. 3) the incident is stated differently. According to R. Eleazar, the people gave to the sacred treasury Jonathan's weight in gold; according to R. Johanan, the people merely argued that Saul cursed only him who would eat bread, whereas Jonathan ate honey; R. Simeon b. Laḳish assumed that Jonathan tasted, but did not eat.

According to the Rabbis, when the virtues of David were enumerated before Saul (I Sam. xvi. 18), the latter in his jealousy exclaimed, "My son Jonathan possesses them too" (Sanh. 93b). The battle between Jonathan and the Philistines (I Sam. xiv. 13) was one of the three in which the heathen combined against the children of Israel, but were hindered by God from achieving their evil intentions (Gen. R. lxxxi. 4). Jonathan's love for David is considered the type of disinterestedness (Ab. v. 17). Jonathan is ranked by R. Judah the Saint among the great self-denying characters of Jewish history, though one of the rabbis remarked that his love for David may have been a result of his conviction that David's great popularity was certain to place him on the throne in the end (B. M. 85a). Jonathan is declared guilty of the destruction of Nob (I Sam. xxii. 18–19), and of its consequences, which he could have prevented by lending David two loaves of bread (Sanh. 104a).

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3. Son of Shimeah and nephew of David, who slew a giant of Gath (II Sam. xxi. 20–21; I Chron. xx. 6–7); perhaps identical with the Jonathan, uncle of David, who is styled "a wise man, and a scribe" (I Chron. xxvii. 32). **4.** Son of Abiathar the priest, and last descendant of Eli. As a courier, he rendered great services to David during Absalom's rebellion (II Sam. xv. 27, 36; xvii. 17, 20). He also brought to Adonijah the news of Solomon's accession (I Kings i. 42 *et seq.*). **5.** Son of Shage the Hararite; one of David's mighty men (I Chron. xi. 34). The parallel list gives "Shammah the Hararite" (II Sam. xxiii. 33). **6** (Jehonathan). Son of Uzziah; one of David's treasurers (I Chron. xxvii. 25). **7** (Jehonathan). Scribe in whose house Jeremiah was imprisoned (Jer. xxxvii. 15, 20). **8.** Son of Kareah and brother of Johanan; one of the captains after the fall of Jerusalem (Jer. xl. 8). In the Septuagint his name is omitted. **9.** Father of Ebed, who returned from captivity at the head of fifty males of the children of Adin (Ezra viii. 6). **10.** Son of Joiada. See JOHANAN BEN JEHOIADA. **11.** Son of Asahel; he opposed (R. V.) or assisted (A. V.) Ezra in regard to marriage with foreign women (Ezra x. 15). **12.** Father of Zechariah the priest, who was one of the musicians in the time of Nehemiah (Neh. xii. 35).

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JONATHAN (NATHAN): Tanna of the second century; schoolfellow of JOSIAH, apart from whom he is rarely quoted. Jonathan is generally so cited without further designation; but there is ample reason for identifying him with the less frequently occurring Jonathan (or Nathan) b. Joseph (or Jose; comp. Mek., Yitro, Baḥodesh, 10, with Sifre, Deut. 32; Mek., Ki Tissa, 1, with Yoma 85b; Tosef., Niddah, ii. 2, Ket. 60b, and Yer. Soṭah vii. 19c). In consequence of the Hadrianic religious persecutions he determined to emigrate from Palestine, and with several other scholars started on a journey to foreign parts. But his patriotism and innate love for the Holy Land would not permit him to remain abroad (Sifre, Deut. 80). Jonathan and Josiah were educated together at the academy of Ishmael b. Elisha (Men. 57b), whose dialectic system, as opposed to that of Akiba, they acquired. It is even reported that Jonathan all but converted Ben 'Azzai, a "fellow student" of Akiba, to Ishmael's system, and made him deeply regret his failure to study it more closely. Ben 'Azzai then exclaimed, "Wo is me that I have not waited on Ishmael" (Ḥul. 70b *et seq.*). Nevertheless, in later years, probably after Ishmael's death, both Jonathan and Josiah adopted some of Akiba's principles. Of Jonathan it is expressly stated that "he followed the system of his teacher Akiba" (Yer. Ma'as. v. 51d).

Together, Jonathan and Josiah devoted their analytical minds to halakic midrashim, interpreting laws as they understood them from the corresponding Scriptural texts, but not suggesting them. Only one halakah unconnected with a Scriptural text bears their names. Their argumentations are mostly embodied in the Mekilta (about thirty) and in the Sifre to Numbers (over forty; see Hoffmann, "Zur Einleitung in die Halachischen Midraschim," p. 38). Neither Jonathan nor Josiah appears in Rabbi's compilation of the Mishnah, with the exception of a single sentence, in the name of Jonathan, in Abot iv. 9: "Whoso observes the Law in poverty shall live to observe it in affluence; and whoso neglects the Law in affluence shall at last be compelled to neglect it because of poverty" (comp. Ab. R. N. xxx. 1 [ed. Schechter, pp. 41b, 45a]). Of other ancient compilations, the Tosefta cites these scholars once (Tosef., Sheb. i. 7: the text has "Nathan," but the context shows unmistakably that "Jonathan" is meant), while the Sifra mentions them twice (Sifra, Ḳedoshim, ix. 5, 11) by their names; once (Sifra, Behar, i. 9; comp. Ket. 60b) "Jonathan b. Joseph" occurs; and some of Josiah's midrashim are cited, but anonymously (comp. Sifra, Wayiḳra, Ḥobah, xx. 8, with B. M. 54a; Sifra, Aḥare, iv. 9, with Yoma 57b).

Jonathan was the author of many aphorisms, among which is the following: "Consoling the mourner, visiting the sick, and practical beneficence bring heavenly grace into the world" (Ab. R. N. xxx. 1). Contrary to the astrological views of his times, Jonathan taught the Scriptural idea of natural phenomena; quoting Jer. x. 2, he added: "Eclipses may frighten Gentiles, but they have no significance for Jews" (Mek., Bo, 1; comp. Yalḳ., Ex. 188). To the question as to the permissibility of profaning the Sabbath to save human life he an-

swered, "The Law says (Ex. xxxi. 16), 'The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations'; but one may profane one Sabbath in order to preserve a man that he may observe many Sabbaths" (Mek., Ki Tissa; comp. Yoma 85b). According to him an 'Am ha-Arez is one who has children and does not train them in the knowledge of the Law (Soṭah 22a; comp. Ber. 47b). Jonathan contradicted the general opinion of earlier and of contemporaneous rabbis that a "rebellious son" as defined by the teachers of traditional law never was and never will be executed, and that communal apostasy never did and never will occur (see Capital Punishment); he declared that he himself had sat on the grave of an executed prodigal and had seen the ruins of a city which had been razed to the ground for general apostasy (Sanh. 71a).

Bibliography: Bacher, *Ag. Tan.* ii. 351 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 153; Frankel, *Darke ha-Mishnah*, p. 146; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, ii. 126.

S. S. S. M.

JONATHAN BEN ABSALOM: General of Simon Maccabeus. At the command of the latter he took possession of Joppa, and drove out the inhabitants in order that they might not be able to surrender the city to Ṭarfon (I Macc. xiii. 11; Josephus, "Ant." xiii. 6, § 4).

G. S. Kr.

JONATHAN B. 'AKMAI: Palestinian amora of the third generation. According to Yer. Ter. xi. he was one of the teachers of Abbahu. It is probable that he was a descendant of the 'Akmai family of Jerusalem, in which there were many high priests (Yeb. 15b).

Bibliography: Frankel, *Mebo*, p. 99.

S. S. A. H. R.

JONATHAN (NATHAN) B. AMRAM: Semi-tanna of the second and third centuries; disciple of Judah I. and senior of Jannai, who consulted him concerning ritual questions (Ḥag. 20a; 'Ab. Zarah 26b). Reluctance to make the possession of learning a means of material gain, so insistently inculcated by the Rabbis (Ab. iv. 5 *et al.*), was characteristic of him. When there was a famine in the land, Judah I. offered food to any needy ones who were possessed of some learning. Jonathan, forced by want, applied for aid, but not on the ground of scholarship. He denied his identity, and when asked what entitled him to Judah's bounties, he replied, "Nothing more than being an animal and feeling the want of sustenance." His plea was admitted; and when Judah's son discovered the dissimulation and brought it to the notice of the patriarch, the condition was removed, and relief was thereafter granted to all applicants indiscriminately (B. B. 8a).

S. S. S. M.

JONATHAN B. ANAN: Son of the high priest Anan; was appointed by Vitellius high priest in the place of Joseph Caiaphas, at the time of the Passover in the year 36 (Josephus, "Ant." xviii. 4, § 3). For reasons unknown he was deposed by Vitellius when the latter was in Jerusalem the second time, and his brother Theophilus was appointed in his place (*ib.* 5, § 3). When King Agrippa I. deposed Simon Cantheras (*c.* 43) he wished to appoint Jonathan again as high priest; but the latter refused the office, saying he was satisfied to have once worn the high-priestly garments. He recommended his brother Matthias for the office; and the latter was appointed (*ib.* xix. 6, § 4).

During the sanguinary conflict between the Judeans and the Samaritans, under the procurator Cumanus, Jonathan together with several nobles represented the cause of the Judeans before the Syrian legate at Tyre, and he also went in the same capacity to the emperor Claudius at Rome. He brought about the appointment of Felix as procurator in the year 52 (Josephus, "B. J." ii. 12, §§ 5, 6; comp. "Ant." xx. 8, § 5). Jonathan often exhorted Felix to mend his ways, in order that the people might not reproach him (Jonathan) for having brought the procurator into the country. As Jonathan was hated by the Sicarii also, this just and peaceable man was treacherously assassinated at the instigation of Felix ("B. J." ii. 13, § 3; "Ant." xx. 8, § 5).

G. S. Kr.

JONATHAN (NATHAN) OF BET GUBRIN (= Eleutheropolis; Rapoport, "'Erek Millin," pp. 53 *et seq.*): Palestinian scholar of the third century; junior of Joshua b. Levi and senior of Simon b. Pazzi (Cant. R. i. 1). He confined his labors to the Haggadah, and contributed to the Midrash several homilies, some of which, however, are given under different names in other compilations. One of his sayings was: "Four great languages have been given to the world: Greek for song, Aramaic for dirges, Hebrew for conversation, Latin for war" (Yer. Meg. i. 71b; comp. Esth. R. iv. 6; Midr. Teh. xxxi. 21).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 592.

S. S. S. M.

JONATHAN BEN DAVID HA-KOHEN OF LUNEL: French philosopher; flourished in the twelfth and thirteenth centuries. He defended Maimonides against the severe attacks of Abraham ben David of Posquières (RABaD), and at Jonathan's instance Maimonides sent to Lunel his "Moreh Nebukim," which Samuel ibn Tibbon translated into Hebrew. Jonathan is the author of a commentary on a work by Alfasi. About 1210, shortly before his departure for Palestine, whither he went with Tobiah and Samuel ben Simson, he corresponded with Isaac ben Abraham of Dampierre, who had sent him a Talmudic responsum on a subject concerning the Holy Land.

Bibliography: I. Lattes, *Sha'are Ziyyon*, p. 74; Gross, in *Monatsschrift*, 1874, p. 21; Steinschneider, *Hebr. Uebers.* p. 416; *R. E. J.* vi. 177.

G. S. K.

JONATHAN BEN ELEAZAR: Palestinian scholar of the third century; contemporary of Ḥanina b. Ḥama (Shab. 49a *et seq.*); disciple of Simon b. Jose b. Laḳonya. Rabbah b. Ḥana twice reports communications which he had with Jonathan in which the latter speaks of his intercourse with Simon (Pes. 5a; see Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*; Bek. 38b). It is also related that Jonathan once propounded to Simon a ritualistic question, and that

the teacher misunderstood it and chided him. But when Jonathan respectfully corrected his teacher, explaining his problem more clearly, Simon found it too difficult for him to solve, and invited his pupil to follow him to another school in quest of the needed solution, which they obtained from a baraita taught by Hezekiah (Yer. Hor. ii. 45d; comp. Sheb. 18b). Sometimes he is cited as "Jonathan b. Eleazar Sar [Ish] ha-Birah [Castellan]," or as "Jonathan Ish ha Birah" (Tan., Wayiggash, 12, ed. Buber; Gen. R. xcv. 3). Generally, however, he is cited without either patronymic or cognomen, and his name appears in this form quite frequently in both Talmuds.

Jonathan was a Babylonian by birth, and his first associates in Palestine were the foremost Babylonian immigrants, Ḥiyya Rabbah and Ḥanina b. Ḥama (Ḥul. 45a; Yer. Ber. v. 9a; Yer. Pes. vi. 33b). In company with the latter and Joshua b. Levi he once made a pilgrimage to Jerusalem (Yer. Ma'as. Sh. iii. 54b). He was very charitable; when a prominent official came to his city he would make him costly presents, in order, as he said, to pave the way for eventual intercession on behalf of a widow or an orphan whose suit might be subject to the decision of that official (Yer. 'Ab. Zarah ii. 41d). To him is also ascribed the halakah that a son may be compelled to support his parent; and it is related that once, while he was in the company of Yannai, he was humbly kissed by a stranger. Yannai asked whether he knew the man, and Jonathan informed him that the man had once appealed to him against his hard-hearted son, who would not support him, and that he had forced the son to do his duty toward his father (Yer. Peah i. 15d; comp. Ket. 49b).

As a halakist he paid due regard to expediency. According to him, one may do anything or use anything (otherwise forbidden) as a remedy against disease—idolatrous objects, lawless cohabitation, and bloodshed excepted (Yer. Shab. xiv. 14d; comp. Pes. 25a). He taught that "One must appear justified before men as well as before God." He based this doctrine on dicta in the Prophets and Hagiographa (Josh. xxii. 22; Prov. iii. 4), but mainly on Num. xxxii. 22: "Ye shall . . . be guiltless before the Lord, and before Israel" (Yer. Shek. iii. 47c).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 58–88; Frankel, *Mebo*, p. 99a; Halevy, *Dorot ha-Rishonim*, ii. 149a; Weiss, *Dor*, iii. 52.

S. S. S. M.

JONATHAN BEN HORḲINAS (ARCHINAS): Palestinian scholar of the first century; contemporary of Eleazar b. Azariah and a disciple of the school of Shammai. He was reputed for his acuteness, in recognition of which he was styled "bekor saṭan" (= "first-born as adversary," *i.e.*, a fierce disputant; Yer. Yeb. i. 6; Yeb. 16a; comp. Rashi *ad loc.*, and rabbinic dictionaries, *s.v.* "Bekor"). R. Zemaḥ, however, amends the reading to "bekor shoṭeh" (lit. "foolish first-born son"; applied to a son first-born to the mother—but not to the father; Zacuto, "Yuḥasin," ed. Filipowski, p. 11). Although the school of Hillel was the standard authority in halakic matters, Jonathan prevailed upon some of the Rabbis to permit, in accordance with the school of Shammai, marriage between a man and his brother's widow, where she was the co-wife of his daughter. The Jerusalem Talmud (Yeb. *l.c.*) relates concerning this the following incident: The disciples of Hillel, having heard that a son of Horḳinas had granted this permission, credited it to Dosa b. Horḳinas, Jonathan's older brother, of the school of Hillel, and consequently went to Dosa for an explanation. Dosa referred them to his brother Jonathan, who, he said, had three hundred arguments in favor of such a marriage. The Rabbis then went to Jonathan, whom Dosa had warned by letter to prepare for a visit from the wise men of Israel. Jonathan, accordingly, explained to the Rabbis his arguments, but they could not understand them. Becoming impatient, he cast clods of earth at them and drove them out through three different doors. Then he wrote to his brother: "Thou hast informed me of the visit of the wise men of Israel, but those that came to me are in need of learning." Meeting Akiba, Jonathan said to him: "Thou art lucky to have acquired such renown while thou hast not yet acquired the knowledge of a cowherd" (Yeb. *l.c.*).

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iv. 20; Heilprin, *Seder ha-Dorot*, ii.

J. M. SEL.

JONATHAN BEN JACOB: Hungarian Talmudist and author; flourished at Buda (Ofen) toward the end of the seventeenth century. In 1688, when Buda was taken by the imperial troops, Jonathan was among the captives, but he was ransomed by the Jews of Nikolsburg. Jonathan wrote: "Ḳeset Yehonatan" (Dyhernfurth, 1797), a treatise on morals and asceticism taken from the "Shene Luḥot ha-Berit"; "Sefer Ḥasidim," and other cabalistic works; "Neu Ma'aseh-Buch" (*ib.* 1797), a collection of Judæo-German stories. He had previously edited the "Ma'amar ha-'Ittim" of Menahem Azariah di Fano (*ib.* 1693).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 105; Steinschneider, *Cat. Bodl.* col. 1432.

G. M. SEL.

JONATHAN BEN JOSEPH: Lithuanian rabbi and astronomer; lived at Risenoi, government of Grodno, in the seventeenth and eighteenth centuries. In addition to his Talmudical acquirements Jonathan was proficient in astronomy and mathematics. In 1710 a terrible plague visited the town of Risenoi, and Jonathan and his family lived an entire year in the fields. He then vowed that, should he be spared, he would disseminate astronomical knowledge among his coreligionists. To fulfil this vow Jonathan, although he became blind, went to Germany, where the bibliographer Wolf met him in 1725. Jonathan was the author of "Yeshu'ah be-Yisrael," an astronomical commentary on Maimonides' laws on the neomenia (Frankfort-on-the-Main, 1720), and "Bi'ur," a commentary on Abraham ben Ḥiyya's astronomical work "Ẓurat ha-Areẓ" (Offenbach, 1720).

BIBLIOGRAPHY: Wolf, *Bibliotheca Hebræa*, iii., No. 844c; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 184; Steinschneider, *Cat. Bodl.* col. 1433; Fuenn, *Keneset Yisrael*, p. 428.

G. I. BR.

JONATHAN LEVI ZION: Representative of the Jewish community of Frankfort-on-the-Main in its defense against the attacks of John Pfefferkorn. When the latter had obtained from Emperor

Maximilian I. an edict ordering the confiscation of all Hebrew books (Aug. 19, 1509), Jonathan Levi Zion went to Worms to obtain its suspension by the imperial court. Failing in this, he was sent to Italy to plead before the emperor personally. When he reached the emperor's headquarters at Verona, he met there Isaac of Triest, through whose influence he obtained an audience with the emperor, who promised that he would send them his decision. A week later the Margrave of Baden, whom the emperor appointed procurator, promised Jonathan to do everything in his power in favor of the Jews. But Pfefferkorn's arrival (Oct. 29, 1509) frustrated the hopes of the Jewish delegate. Whenever he met Jonathan in the streets of Verona he intimidated him by threats and insults. Fearing for his personal safety, Jonathan threw himself at the feet of the emperor and asked for protection. For a time Maximilian was inclined to submit the affair to a committee of princes. But the two Jewish delegates asked for a postponement in the hope of finding substitutes more able to plead their cause against their opponent.

A letter from Archbishop Uriel of Mayence, exposing Pfefferkorn's ignorance, and a renewed appeal of the Jews made some impression upon the emperor. At the beginning of November he issued a decree authorizing the archbishop to examine the confiscated books; in a second decree he enjoined the magistrate of Frankfort to submit to the decision of the archbishop. Through Erwin Hutten, Jonathan had knowledge of these decrees before they were sent, and reported to Frankfort this favorable turn of affairs. But on Nov. 10 the emperor modified the first decree and ordered the continuance of the confiscation. After vainly protesting Jonathan returned to Frankfort.

BIBLIOGRAPHY: Grätz, *Gesch.* ix. 93–94, 523 *et seq.*; Kracauer, in *Zeitschrift für die Gesch. der Juden in Deutschland*, i. 170 *et seq.*

D. S. MAN.

JONATHAN MACCABEUS: Son of Mattathias; leader of the Jews in the Maccabean wars from 161 to 143 B.C. He is called also **Apphus** (Ἀπφοῦς [Syriac, חפוש] = "the dissembler," "the diplomat," in allusion to a trait prominent in him; I Macc. ii. 5). With his brother Judah, Jonathan had taken an active part in the battles against the Syrians, and although he displayed less bravery than Judah, his courage had been frequently tried, and he gave brilliant proof of it on many occasions in his career. After Judah's death the Syrian general Bacchides proceeded with crushing rigor against the Maccabean party; and at the same time a famine broke out in the land. In this extremity the Jews chose Jonathan for their leader. Noticing that Bacchides was trying to entrap him, he retired with his brother Simeon and his followers to a desert region in the country east of the Jordan, camping near a morass by the name of Asphar. As Bacchides followed him even there, overtaking him on a Sabbath, Jonathan gave all the baggage into the hands of his brother Johanan. Johanan went to the friendly Nabatæans; but a hostile tribe, the sons of Jambri of Medaba, killed him and his companions and seized the baggage (I Macc. ix. 32–36; Josephus, "Ant." xiii. 1, § 2). Jonathan subsequently avenged this treachery.

Leader of the Jews.

On that Sabbath Jonathan and his companions were forced to engage in battle with Bacchides. Jonathan had encountered and had raised his hand to slay Bacchides, when the latter evaded the blow; the Jews, defeated, sought refuge by swimming through the Jordan to the western bank. In this first encounter Bacchides lost about 1,000 men. Soon after this event, informed that one of the sons of Jambri was leading home a noble bride in great pomp, the Maccabean brothers proceeded to Medaba, ambushed the bridal procession, killed the entire party, to the number of 300, and seized all the treasure (I Macc. ix. 37–49; Josephus, *l.c.* xiii. 1, §§ 3–4). They remained, however, in the swamp in the country east of the Jordan, and Bacchides thought them so insignificant that, after the death of the high priest Alcimus, his creature, he left the country. Two years afterwards the Hellenistic Jews in the ACRA, whom Jonathan had certainly endeavored to injure, went, as in the time of Judah, to King Demetrius and asked to have Bacchides sent back, thinking that Jonathan and his followers could be destroyed in a night. But this proved impossible, as Jonathan was on his guard, and Bacchides in his anger killed fifty of the leaders of the Hellenists. Jonathan and Simeon thought it well to retreat farther, and accordingly fortified in the desert a place called Beth-hogla ("Bet Ḥoglah" for Βηθαλαγά in Josephus; I Macc. has Βαιδβασί, perhaps = Bet Bosem or Bet Bassim ["spice-house"], near Jericho); there they were besieged several days by Bacchides. Jonathan left his brother Simeon in charge of the defense, while he himself made inroads into the neighboring country, fought with a certain Odares and his brothers, and with the sons of Phasiron, and attacked the rear of the army of Bacchides, who, compelled to retire, again punished the Hellenists at Jerusalem.

When Jonathan perceived that Bacchides regretted having set out, he asked for peace and an exchange of prisoners. Bacchides readily consented, swore that he would nevermore make war upon Jonathan, and then returned home. Jonathan now took up his residence in the old city of Michmash, and cleared the land of the godless and the apostate (I Macc. ix. 55–73; Josephus, *l.c.* xiii. 1, §§ 5–6). The chief source, the First Book of the Maccabees, says that with this "the sword ceased in Israel"; and in fact nothing is reported for the five following years (158–153).

But Jonathan must have used this period to good advantage, for he was soon in possession of great power. An important event brought the design of the Maccabeans to fruition. Demetrius I., Soter, lost the friendship of the kings of Pergamus and Egypt, who set up against him an adventurer, Alexander Balas, as rival king. Demetrius was now forced to recall the garrisons of Judea, except those in the Acra and at Beth-zur; he also made a bid for the loyalty of Jonathan, whom he permitted to recruit an army and to take the hostages kept in the Acra. Jonathan gladly accepted these terms, and took up his residence at Jerusalem, which he began to

fortify (153). Balas, however, offered Jonathan still more favorable terms, even appointing him high priest; Jonathan thereby became the official leader of his people, and the Hellenistic party could no longer attack him. On the Feast of Tabernacles in 153 Jonathan put on the high priest's garments and officiated for the first time. He had determined to side with Balas, not trusting Demetrius, who in a second letter made promises that he could hardly have kept and conceded prerogatives that were almost impossible (I Macc. x. 1–46; Josephus, "Ant." xiii. 2, §§ 1–4). The events justified Jonathan's action; Demetrius lost his throne and life, and Balas became King of Syria. The Egyptian king, Ptolemy Philometor, gave Balas his daughter Cleopatra to wife, taking her as far as Ptolemais to meet him. After the wedding, Jonathan was invited to that city. He appeared with presents for both kings, and was permitted to sit between them as their equal; Balas even clothed him with his own royal garment and otherwise accorded him high honor. He would not listen to the Hellenistic party that still accused Jonathan, but appointed Jonathan as strategus and "meridarch" (*i.e.*, civil governor of a province; details not found in Josephus), and sent him back with honors to Jerusalem (I Macc. x. 51–66; Josephus, "Ant." xiii. 4, § 1).

Jonathan High Priest.

Jonathan proved grateful. Demetrius II. tried to win back his father's throne (147), and Apollonius Taos, governor of Cœle-Syria, who probably had joined Demetrius, challenged Jonathan to battle, saying that the Jews might for once leave the mountains and venture out into the plain. Thereupon Jonathan and Simeon appeared, with 10,000 men, before Joppa, where the forces of Apollonius lay, and the gates of which were opened to them out of fear. But reenforced from Azotus, Apollonius appeared with 3,000 men in the plain, relying on his cavalry, and forced Jonathan to engage in battle. The missiles of the horsemen rebounded from the shields of Simeon's men, who successfully resisted the enemy's onslaughts. Jonathan in the meantime vanquished the infantry, scattered it in wild flight, and pursued it to Azotus, which city he took by assault, burning it and its villages, including the Temple of Dagon. In reward, Balas gave him the city of Ekron with the outlying territory. The people of Azotus vainly complained to King Ptolemy Philometor, who had come to make war upon his son-in-law Balas, that Jonathan had destroyed their city and temple. Jonathan met Ptolemy at Joppa, accompanied him as far as the River Eleutherus, and then returned to Jerusalem (I Macc. x. 67–89, xi. 1–7; Josephus, *l.c.* xiii. 4, §§ 3–5).

Victory over Apollonius.

Balas was vanquished by Ptolemy, and Demetrius II. ascended the throne of the Seleucids (145). Jonathan took this opportunity to conquer the Acra, still garrisoned by a Syrian force and inhabited by the Jewish Hellenists (I Macc. xi. 20; Josephus, *l.c.* xiii. 4, § 9). The king was greatly incensed; he appeared with an army at Ptolemais and ordered Jonathan to come before him. Without raising the siege Jonathan, accompanied by the elders and priests, went to the king, and pacified him with presents, so that the king not only confirmed him in his office of high priest, but gave to him the three Samaritan toparchies of Ephraim, Lydda, and Ramathaim. In consideration of a present of 300 talents the entire country was exempted from taxes, the exemption being confirmed in writing. Jonathan in return left the Acra in Syrian hands. A new pretender to the throne appeared in the person of the young Antiochus VI., son of Balas, in the care of a certain Trypho, who himself had designs on the throne. In face of this new enemy, Demetrius not only promised to withdraw the garrison from the Acra, but also called Jonathan his ally and requested him to send troops. The 3,000 men of Jonathan protected Demetrius in his capital, Antioch, against his own subjects (I Macc. xi. 21–52; Josephus, *l.c.* xiii. 4, § 9; 5, §§ 2–3; "R. E. J." xlv. 34).

Under Demetrius II.

As Demetrius did not keep his promise, Jonathan thought it better to support the new king when Trypho and Antiochus seized the capital, especially as the last-named confirmed all his rights and appointed his brother Simeon strategus of the seacoast, from the "Ladder of Tyre" to the frontier of Egypt. Jonathan and Simeon were now entitled to make conquests; Ashkelon submitted voluntarily, and Gaza was forcibly taken. Jonathan vanquished even the strategi of Demetrius far to the north, in the plain of Hazar, and Simeon at the same time took the strong fortress of Beth-zur on the pretext that it harbored Demetrians (I Macc. xi. 53–74; Josephus, *l.c.* xiii. 5, §§ 3–7). Like Judah in former years, Jonathan sought alliances with foreign peoples. He renewed the treaty with Rome, and exchanged friendly messages with Sparta and other places. (It should be added that this point and the documents referring to it are open to question.) The followers of Demetrius collected at Hamath, but scattered again at the approach of Jonathan. The latter vanquished an Arabian tribe, the Zabadeans, entered Damascus, and went through the whole country. On his return to Jerusalem he had a conference with the elders, fortified the city, and cut off all intercourse with the Acra (I Macc. xii. 1–22, 24–37; Josephus, *l.c.* xiii. 5, §§ 8, 10–11). Even before this, Simeon had sent a Jewish garrison to Joppa and fortified the city of Hadid in the west of Judea. This made Trypho suspicious; he went with an army to Judea, invited Jonathan to Scythopolis for a friendly conference, and persuaded him to dismiss his army of 40,000 men, promising to give him Ptolemais and other fortresses. Jonathan fell into the trap; he took with him to Ptolemais 1,000 men, all of whom were slain; he himself was taken prisoner (I Macc. xii. 33–38, 41–53; Josephus, *l.c.* xiii. 5, § 10; 6, §§ 1–3).

Friendship with Rome and Sparta.

Trypho.

When Trypho was about to enter Judea at Hadid, he was confronted by the new Jewish leader, Simeon, ready for battle. Trypho, avoiding an engagement, demanded one hundred talents and Jonathan's two sons as hostages, in return for which he promised to liberate Jonathan Although Simeon

did not trust Trypho, he complied with the request in order that he might not be accused of the death of his brother. But Trypho did not liberate his prisoner; angry that Simeon blocked his way everywhere and that he could accomplish nothing, he killed Jonathan at Baskama, in the country east of the Jordan (143; I Macc. xiii. 12–30; Josephus, *l.c.* xiii. 6, § 5). Jonathan was buried by Simeon at Modin. Nothing is known of his two captive sons. One of his daughters was the ancestress of Flavius Josephus (Josephus, "Vita," § 1). See Judas Maccabeus.

G. S. Kr.

JONATHAN THE SADDUCEE: Friend of the Hasmonean prince John Hyrcanus (135–104 B.C.). As the Pharisees belittled the prince's fitness for the office of high priest, Jonathan incited the prince against them, with the intention of driving them out of office. He succeeded in doing so, for toward the end of his life John Hyrcanus turned from the Pharisees and favored the Sadducees (Josephus, "Ant." xiii. 10, § 6). Josephus calls Jonathan 'Ιωνάθης. In the corresponding Talmudic account (Ḳid. 66a) Eleazar b. Po'era is mentioned as having worked for the same object.

Bibliography: Derenbourg, *Hist.* p. 79, Paris, 1867; Grätz, *Gesch.* 4th ed., iii. 116, 684; Schürer, *Gesch.* 3d ed., i. 272; I. Lévi, in *R. E. J.* xxxv. 220.

G. S. Kr.

JONATHAN SAR HA-BIRAH. See Jonathan ben Eleazar.

JONATHAN BEN UZZIEL: Hillel's most distinguished pupil (Suk. 28a; B. B. 134a). No halakot of his have been preserved, though a tradition makes him the author of a halakah which, if authentic, proves him to have possessed the quality of unselfishness in a marked degree. A man whose children had misconducted themselves had bequeathed to Jonathan the whole of his property. Jonathan, however, kept only one-third, giving one-third to the sanctuary, and one-third to the children of the deceased (B. B. 134a). According to another version, Jonathan's father, Uzziel, disinherited him and left his estate to Shammai, who, however, declined to receive it (Yer. Ned. v. 6). According to Meg. 3a, Jonathan wrote a targum to the Prophets to remove all impediments to the understanding of the Scriptures. It is, however, generally conceded to be doubtful whether the targum to the Prophets that has been preserved is his. He is said to have desired to translate the Ketubim also.

Bibliography: Weiss, *Dor*, i. 177.

S. J. Z. L.

JONATHANSON, AARON B. ẒEBI: Russian Hebraist and poet; born about 1815; died in Kovno July 27, 1868. His father, a great-grandson of Jonathan Eybeschütz, settled in Wilna, and there Aaron followed the profession of teacher until about 1859, when he removed to Yanova, near Kovno. He corresponded with Isaac Erter; and Judah Löb Gordon, who was one of his pupils, remembered him with great affection and thought well of his poetry. Jonathanson was the author of "Kele Shir" (Wilna, 1864), a collection of poems and epigrams.

His son **Ẓebi Jonathanson** (born in Wilna 1841) is the author of "Shire Ẓiyyon" (Warsaw, 1893), a volume of poetry. Another son, **Jonathan Jonathanson** (born in Wilna July 5, 1858), now (1904) residing in New York, is a contributor to the Yiddish periodical press under the nom de plume "Ḳal wa-Ḥomer."

Bibliography: *Ha-Karmel*, vii., No. 22; *Ha-Meliẓ*, viii., No. 34; Eisenstadt, *Ḥakme Yisrael be-Amerika*, p. 55, New York, 1903.

H. R. P. Wi.

JONES, ALFRED T.: American editor and communal worker; born in Boston July 4, 1822; died at Philadelphia Oct. 3, 1888. In 1842 he became a resident of Philadelphia, and was successively engaged in the wholesale clothing and printing businesses. In 1875 he established the "Jewish Record," a newspaper which remained in existence until 1886.

Jones was the secretary of the first Jewish Publication Society (organized 1845), president of the Jewish Benevolent Society and of the Hebrew Society for the Visitation of the Sick and Mutual Assistance, manager of the Hebrew Relief Society, secretary of the Fuel Society, director of the United Hebrew Charities, member of the advisory board of the Jewish Foster Home, secretary and vice-president of the Hebrew Education Society, past master of the Shekinah Lodge of Masons, and for over thirty years its secretary, besides being prominent in other lodges. Jones was first president of the Jewish Hospital Association, first president of the Jewish Immigrants' Aid Society, and president of the Congregation Beth-El-Emeth, all of Philadelphia.

A. D. Su.

JONES, THOMAS: English publisher; convert to Judaism; born in 1791; died in London May 25, 1882. By birth a Roman Catholic, his change of faith was the result of deep study and conviction. Jones, who for many years pursued the business of publisher and bookseller in Paternoster row, was well versed in Biblical literature, and was a frequent attendant at the Spanish and Portuguese synagogue, being specially scrupulous in his observance of the sacred festivals. Later, by reason of ill health and reduced circumstances, he resided with his daughter, who was a Sister of Mercy at the Hospital of St. John of Jerusalem. Here he remained steadfast to his adopted faith.

Bibliography: *Jew. Chron.* June 2, 1882.

J. G. L.

JOPPA. See Jaffa.

JORAM. See Jehoram.

JORDAN, THE (ירדן): Principal river of Palestine, formed by the confluence of three streams rising respectively at (1) Baniyas (Paneas), (2) Tell al-Ḳadi (Dan), and (3) Ḥasbeyah (Baal Gad) at the foot of Mt. Hermon. The Jordan flows south through the Baḥr al-Ḥulah (Lake Merom) and Baḥr al-Ṭabariyyah (Lake of Tiberias or Gennesaret) and empties into the Dead Sea at its northernmost point, 137 miles in a straight line from the river's source. The Jordan's course is so winding that between Tiberias and the Dead Sea, a direct distance of 65 miles, it measures 200. At Tiberias the water is

clear, but farther down it becomes yellow. The stream is very rapid, for it has a fall of 3,000 feet from its source to its mouth. The Jordan valley (in Arabic "Al-Ghor") is geologically remarkable as compared with the remainder of Palestine. The lower portion lies far below the level of the sea, and it is furthermore lined on both sides by cliffs which rise precipitously above it in abrupt terraces and shut it off from all breezes. Its climate is therefore tropical, the temperature being rarely below 77° and sometimes as high as 130°. In flora and fauna it is to a corresponding degree distinct: plants characteristic of Nubia, Abyssinia, and the Sahara grow in rank luxuriance; fishes proper to Lake Tanganyika are found in the Sea of Galilee; and birds which belong naturally in Ceylon and India are seen throughout the valley.

——**Biblical Data:** Except in Ps. xlii. 7 (A. V. 6) and Job xl. 23, "Jordan" occurs with the definite article, its meaning being "the descender." The Jordan is pointed out as the source of fertility to a large plain ("Kikkar ha-Yarden"), called on account of its luxuriant vegetation "the garden of God" (Gen. xiii. 10). There is no regular description of the Jordan in the Bible; only scattered and indefinite references to it are given. Jacob crossed it and its tributary, the Jabbok (the modern Al-Zarḳa), in order to reach Haran (Gen. xxxii. 11, 23–24). It is particularly noted as the line of demarcation between the "two tribes and the half tribe" settled to the east (Num. xxxiv. 15) and the "nine tribes and the half tribe of Manasseh" that, led by Joshua, settled to the west (Josh. xiii. 7, *passim*).

The sources of the Jordan are not mentioned; and only in the short description of the eastern boundary of the latter tribes (Num. xxxiv..10–12) is the Jordan mentioned in connection with Chinnereth (Gennesaret) and the Dead Sea, the latter being the southern end of the boundary-line. Opposite Jericho it was called "the Jordan of Jericho" (Num. xxxiv. 15, xxxv. 1, *passim*). The Jordan in general is very deep (comp. I Macc. ix. 48), but it has a number of fords, and one of them is famous as the place where 42,000 Ephraimites were slain by Jephthah (Judges xii. 5–6). It seems that these are the same fords mentioned as being near Beth-barah, where Gideon lay in wait for the Midianites (Judges vii. 24). In the plain of the Jordan, between Succoth and Zarthan, is the clay ground where Solomon had his brass-foundries (I Kings vii. 46).

In Biblical history the Jordan appears as the scene of several miracles, the first taking place when the Jordan, near Jericho, was crossed by the Israelites under Joshua (Josh. iii. 15–17). Later the two tribes and the half tribe that settled east of the Jordan built a large altar on its banks as "a witness" between them and the other tribes (Josh. xxii. 10, 26 *et seq.*). The Jordan was crossed dry-shod by Elijah and Elisha, each of whom divided the waters with a stroke of the mantle (II Kings ii. 8, 14). Elisha performed two other miracles at the Jordan: he healed Naaman by having him bathe seven times in its waters, and he made the ax of one of the children of the prophets float by throwing a piece of wood into the water (II Kings v. 14, vi. 6). The Jordan was crossed by Judas Maccabeus and his brother Jonathan during their war with the Nabatæans (I Macc. v. 24). A little later the Jordan was the scene of the battle between Jonathan and Bacchides, in which the latter was defeated (I Macc. ix. 42–49).

E. G. H. M. Sel.

——**In Rabbinical Literature:** According to the Talmud ירדן is a compound, ירד דן (= "which descended from Dan"), and the river was called thus because it takes its source in the grotto of Paneas, in the city of Dan (the Biblical Leshem; Bek. 55a; comp. Josephus, "B. J." iii. 10, § 7). The Jordan is one day's march from Jerusalem (Ma'as. Sh. v. 2). It traverses lakes Samko (Samachonitis) and Tiberias, the Dead Sea, falls into the Mediterranean, and there flows into the mouth of Leviathan (Bek. 55a; B. B. 74b). However, by a miracle, the water of the Jordan, the use of which in the Temple was prohibited on account of its impurity (Parah viii. 9), does not mingle with the waters of the Lake of Tiberias (Gen. R. iv.). The river bears the name "Jordan" only below Bet Jericho (Bet Jerah, according to the reading proposed by Neubauer, "G. T." p. 30), on the Lake of Tiberias (Bek. 55a). Its current is so strong that boats can not ascend it, but can only cross from one shore to the other (Yer. Shab. iv. 2).

When the Israelites came to the Jordan the water piled itself into a pillar twelve miles in height, leaving dry a space equivalent to that occupied by the Israelitish camp, so that the whole people could cross together. According to Eleazar ben Simeon the water formed itself into arches more than three hundred miles in height, which were seen by all the kings of the East and West (Soṭah 34a; Yer. Soṭah vii. 31b). The hornet which fought for the Jews stopped at the Jordan, but did not cross it (Soṭah 36a).

Bibliography: Neubauer, *La Géographie du Talmud*, pp. 29 *et seq.*

S. S. I. Br.

JOSE (Joseph), ABBA, BEN DOSITAI (Dosai; Derosai; Dosa): Palestinian tanna of the second century; mentioned as both halakist and haggadist. He transmitted a halakah of R. Jose the Galilean (Tosef., Ta'an. ii. 6). His haggadot consist chiefly of reconciliations between contradictory Biblical passages, almost all of them being transmitted by Rabbi (Judah I.). A series of them is in the Sifre to Num. 42; they are reproduced in Num. R. xi. 19, and single haggadot occur in Sanh. 52a, Yoma 22a, Zeb. 116b, and elsewhere. Lev. R. xxiv. 3 and Tan., Ḳedoshim, 9, preserve a demon-story the hero of which is called Jose of Ẓitor; while according to Midr. Teh. to Ps. xx. 7, where the same story occurs, the hero is Abba Jose b. Dositai.

Bibliography: Bacher, *Ag. Tan.* ii. 388; idem, *Ag. Pal. Amor.* ii. 450; Heilprin, *Seder ha-Dorot*, ii.

S. S. M. Sel.

JOSE, ABBA, BEN ḤANIN: Palestinian tanna of the last decades before the destruction of the Temple; contemporary of Eliezer b. Jacob and of Ḥanina b. Antigonus, with both of whom he is mentioned in a halakic discussion (Tosef., Suk. iv. 15). His name occurs also as "Abba Jose b. Hanan," or "b. Johanan" (which is erroneously followed by "ish Yerushalayim"), "Abba Joseph," and

"Abba Issi." Jose's halakot are also mentioned in Sifre, Num. 8, Mid. ii. 6, and Soṭah 20b. He transmitted a haggadah of Abba Cohen Bardela (Sifre, Deut. 2) and one of Samuel ha-Ḳaṭon (Derek Erez Zuṭa ix.). A sentence of Jose's, rebuking the priestly families that acted violently toward the people, transmitted by Abba Saul b. Boṭnit, reads as follows: "Wo unto me for the house of Baithus and its rods; wo unto me for the house of Ḥanin and its calumnious whispering; wo unto me for the house of Ḳatros and its pens; wo unto me for the house of Ishmael b. Phiabi and its fists" (Pes. 57a, where he is called "Abba Joseph").

In Yeb. 53b an "Abba Jose b. Johanan" ("b. Hanan" in Rashi) is mentioned as having transmitted a halakah of R. Meïr, who lived a century later. Bacher ("Ag Tan." i. 46, note 2) therefore supposes that the author of the sentence quoted above was Abba Saul b. Boṭnit, and that it was transmitted by the Abba Jose of Yebamot (comp. Büchler, "Die Priester und der Cultus," p. 30).

Bibliography: Bacher, in *R. E. J.* xxxvii. 299; Heilprin, *Seder ha-Dorot*, ii.

S. S. M. Sel.

JOSE, ABBA, OF MAḤUZA: Scholar of the third (?) century; mentioned once only (Mek., Beshallaḥ, Wayeḥi, 3), a haggadah of his being transmitted by R. Nathan. In Mek., Bo, 17, there is mentioned an Abba Jose together with R. Jonathan; and as the above-mentioned haggadah of Abba Jose is ascribed in Men. (37a) to R. Jose ha-Ḥorem, Weiss (introduction to his edition of the Mekilta, p. xxix.) conjectures that "ha-Ḥorem" may be amended to "ha-Maḥuzi."

S. M. Sel.

JOSE B. ABIN (called also **Jose b. Abun** and **Jose b. R. Bun**): Palestinian amora of the fifth generation (4th cent.); son of R. Abin I. (Bacher, "Ag. Pal. Amor." iii. 724) and the teacher of R. Abin II. (Yer. Ned. 3b). He was at first the pupil of R. Jose of Yodḳart, but the latter's indifference to his own family caused Jose to leave him and follow R. Assi or Jose II. (Ta'an. 23b; Weiss, "Dor," iii. 117). Jose was the most important among the last halakists of the Palestinian amoraim. He had a thorough knowledge not only of the Palestinian customs and halakot, but of the Babylonian, a fact that has led some scholars to maintain that Jose must have resided at some time in Babylonia. It is probable, however, that he derived his knowledge of Babylonian teaching from his father, who had traveled in Babylonia.

Jose's chief work in the field of the Halakah was the expounding of the Mishnah and the halakot of the Amoraim, though some halakot are credited to him. In Haggadah he excelled in the transmission and elucidation of the sayings of his predecessors, especially those of R. Ḥiyya, Joshua b. Levi, R. Johanan, and R. Simeon b. Laḳish.

His chief halakic opponents were R. Mana and Jose b. Zebida.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 724 *et seq.*; Weiss, *Dor*, iii. 117 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 224; Frankel, *Mebo*, 102a; Halevy, *Dorot ha-Rishonim*, iii. 122 *et seq.*

S. S. A. S. W.

JOSE (ISI, ISSI) BEN AḲABYA (AKIBA): Tanna of the beginning of the third century. The name "Issi" or "Assa" is derived from "Jose," and was borne by many tannaim and amoraim; hence the confusion that prevails in the Talmud concerning the identity of each of them, the same halakic or haggadic saying being attributed sometimes to one and sometimes to another of that name. Thus the prohibition against riding on a mule is reported in the Yerushalmi (Kil. 31c) in the name of Issi ben Aḳabya, while in the Tosefta (Kil. v. 6) it is attributed to Issi ha-Babli, who is undoubtedly identical with Issi ben Judah. Bacher supposes that Issi ben Aḳabya was the brother of Hananiah ben Aḳabya, the interpreter ("meturgeman") of R. Judah. Issi was a diligent student of the Bible, and some of his interpretations have been preserved in the midrashic literature. From I Kings viii. 64 he infers that the expression מזבח אדמה (Ex. xx. 24) means an altar of copper filled with earth (Mekilta to Ex. xx. 24). In reference to Ex. xxi. 14 he says that though the murderer of a heathen can not be convicted by a Jewish tribunal, he must answer for his crime to God (Mekilta, *ad loc.* 80b). The permission expressed in Deut. xxiii. 25 is, according to Issi, extended to everybody and not only to the workers in the field; but the permission applies only to the harvest-time (Yer. Ma'as. 50a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 225; Bacher, *Ag. Tan.* ii. 371.

S. S. I. Br.

JOSE THE GALILEAN: Tanna; lived in the first and second centuries of the common era. Jose was a contemporary and colleague of R. Akiba, R. Ṭarfon, and R. Eleazar b. Azariah. Neither the name of his father nor the circumstances of his youth are known, though his name ("ha-Gelili") indicates that he was a native of Galilee. He suffered from the prejudice commonly held against the Galileans by the Judeans; on one occasion a woman whom he had met on the street and had requested to direct him to Lydda called him a "stupid Galilean" ("Gelili shote"; 'Er. 53b). When he entered the academy at Jabneh, he was entirely unknown. It is also noted that he was extremely modest and addressed R. Ṭarfon as "my master" ("rabbi"; Zeb. 57a). He was, nevertheless, a thorough scholar even then, and his arguments nonplused both R. Ṭarfon and R. Akiba. His first appearance at Jabneh thus obtained for him general recognition, and the two rabbis considered him not as a pupil, but as a colleague. Akiba was obliged to endure more than one sharp criticism from Jose, who once said to him: "Though thou expound the whole day I shall not listen to thee" (Zeb. 82a). R. Ṭarfon expressed his high esteem of Jose by interpreting Dan. viii. 4–7 as though it contained an allusion to him: "I saw the ram, that is, R. Akiba, and saw that no beast might stand before him; and I beheld the he-goat, that is, Jose the Galilean, come, and cast him down to the ground" (Tosef., Miḳ. vii. 11; Sifre, Num. [ed. Friedmann, p. 44a]). As a matter of fact, Jose was the only one who opposed Akiba successfully, and the latter frequently abandoned his own interpretation in favor of his opponent's (Ḥag. 14a Pes. 36b).

Jose frequently showed a tendency to revert to the older Halakah (see Midrash Halakah), explaining the text according to its literal meaning (Mek., Bo [ed. Weiss, pp. 4b, 9b]; Mek., Beshallaḥ [ed. Weiss, p. 44a]; Sifre, Deut. [ed. Friedmann, p. 97b]; 'Ab. Zarah 45a; *et al.*). But generally his halakic exegesis differed little from that of Akiba, and both often employed the same rules of interpretation (comp. Ket. 44a; Ḳid. 32b; Pes. 23a, 36a; Beẓah 21a, b). Only two of his halakot need be cited here. He taught that poultry may be cooked in milk and eaten (Ḥul. 113a), as was done in his own native town (*ib.* 116a); also that at the Passover one may enjoy anything that is leavened, except as food (Pes. 28b). Of his haggadic opinions the two following may be mentioned: The command of the Torah that the "face of the old man" shall be honored (Lev. xix. 32) includes, by implication, the young man who has acquired wisdom (Ḳid. 32b). The words "He shall rule over thee" (Gen. iii. 16) do not refer to power of every description (Gen. R. xx.).

Jose's married life was unhappy. His wife was malicious and quarrelsome, and frequently insulted him in the presence of his pupils and friends; on the advice of the latter he divorced her. When she married again and was in straitened circumstances, he was magnanimous enough to support her and her husband (Gen. R. xvii.).

Jose was famed, moreover, for his piety. An amora of the third century says: "When, for their sins, there is drought in Israel, and such a one as Jose the Galilean prays for rain, the rain cometh straightway" (Yer. Ber. 9b). The popular invocation, "O Jose ha-Gelili, heal me!" survived even to the tenth century. This invocation is justly condemned by the Karaite Sahal b. Maẓliaḥ (comp. Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 32).

Bibliography: Frankel, *Hodegetica in Mischnam*, pp. 125–127, Leipsic, 1859; Brüll, *Einleitung in die Mischna*, pp. 125–130, Frankfort-on-the-Main, 1876; Bacher, *Ag. Tan.* i. 252–265; Weiss, *Dor*, ii. 119–120.

S. J. Z. L.

JOSE BEN ḤALAFTA (called also simply **Jose**): Palestinian tanna of the fourth generation (2d cent.). Of his life only the following few details are known: He was born at Sepphoris; but his family was of Babylonian origin (Yoma 66b). According to a genealogical chart found at Jerusalem, he was a descendant of Jonadab b. Rechab (Yer. Ta'an. iv. 2; Gen. R. xcviii. 13). He was one of Akiba's five principal pupils, called "the restorers of the Law" (Yeb. 63b), who were afterward ordained by Judah b. Baba (Sanh. 14a). He was, besides, a pupil of Johanan b. Nuri, whose halakot he transmitted (Tosef., Kelim, B. Ḳ. lxxxii. 7; B. B. lxxxvii.), and of Eutolemus ('Er. 35a; R. H. 15a). It is very likely that he studied much under his father, Ḥalafta, whose authority he invokes in several instances (B. Ḳ. 70a; Me'i. 17b). But his principal teacher was Akiba, whose system he followed in his interpretation of the Law (Pes. 18a; Yeb. 62b). After having been ordained in violation of a Roman edict (Sanh. *l.c.*), Jose fled to Asia Minor (B. M. 84b), where he stayed till the edict was abrogated. Later he settled at Usha, then the seat of the Sanhedrin. As he remained silent when his fellow pupil Simeon b. Yoḥai once attacked the Roman government in his presence, he was forced by the Romans to return to Sepphoris (Shab. 33b), which he found in a decaying state (B. B. 75b). He established there a flourishing school; and it seems that he died there (Sanh. 109a; comp. Yer. 'Ab. Zarah iii. 1). Jose's great learning attracted so many pupils that the words "that which is altogether just shalt thou follow" (Deut. xvi. 20) were interpreted to mean in part "follow Jose to Sepphoris" (Sanh. 32b). He was highly extolled after his death. His pupil Judah ha-Nasi I. said: "The difference between Jose's generation and ours is like the difference between the Holy of Holies and the most profane" (Yer. Giṭ. vi. 9).

His Halakot.

His halakot are mentioned throughout the greater part of the Mishnah, as well as in the Baraita and Sifra. His teaching was very systematic. He was opposed to controversy, declaring that the antagonism between the schools of Shammai and Hillel made it seem as if there were two Torahs (Sanh. 88b). For the most part, Jose adopted a compromise between two contending halakists (comp. Ter. x. 3; 'Er. viii. 5 [= 86a]; Yoma iv. 3 [= 43b]). Like his master Akiba, Jose occupied himself with the dots which sometimes accompany the words in the Bible, occasionally basing his halakot on such dots (Pes. ix. 2 [= 93b]; Men. 87b). He was generally liberal in his halakic decisions, especially in interpreting the laws concerning fasts (Ta'an. 22b) and vows (Ned. 21b, 23a). In those cases where there was a difference of opinion between Jose and his contemporaries, it was Jose's decision that was adopted as the norm for the practise (Yer. Ter. iii. 1; 'Er. 51a).

Jose was also a prominent haggadist; and the conversation which he had with a Roman matron, resulting in her conviction of the superiority of the Jewish religion (Gen. R. lxviii. 4), shows his great skill in interpreting Biblical verses.

Bible Chronology.

Jose is considered to be the author of the Seder 'Olam Rabbah, a chronicle from the Creation to the time of Hadrian, for which reason it is called also "Baraita de R. Jose b. Ḥalafta" (Yeb. 82b; Niddah 46b; comp. Shab. 88a). This work, though incomplete and too concise, shows Jose's system of arranging material in chronological order.

Jose is known for his ethical dicta, which are characteristic, and in which he laid special stress on the study of the Torah (comp. Ab. iv. 6). He exemplified Abtalion's dictum, "Love the handicrafts" (*ib.* i. 9); for he was a tanner by trade (Shab. 49a), and followed a craft then commonly held in contempt (Pes. 65a). A series of Jose's ethical sayings in Shab. 118b shows his tendency toward Essenism. As has been said above, Jose was opposed to disputation. When his companion Judah desired to exclude Meïr's disciples from his school, Jose dissuaded him (Ḳid. 52a; Nazir 50a). One of his characteristic sayings is, "He who indicates the coming of the Messiah [הנותן את הקץ], he who hates scholars and their disciples, and the false prophet and the slanderer, will have no part in the future world" (Derek Ereẓ R. xi.). According to Bacher, in

"Monatsschrift," xlii. 505–507, this was directed against the Hebrew Christians.

Owing to Jose's fame as a saint, legend describes him as having met Elijah (Ber. 3a; Sanh. 113b). Jose, complying with the Law, married the wife of his brother who had died childless; she bore him five sons: Ishmael, Eleazar, Menahem, Ḥalafta (who died in his lifetime), and Eudemus (Yer. Yeb. i. 1).

Bibliography: Bacher, *Ag. Tan.* ii. 150–190; idem, *Ag. Pal. Amor.* ii. 158 *et passim*; Brüll, *Mebo ha-Mishnah*, pp. 156–160, 178–185, Frankfort-on-the-Main, 1876; Frankel, *Darke ha-Mishnah*, pp. 164–168; *idem*, in *Monatsschrift*, iv. 206–209; Joël, *ib.* vi. 81–91; Weiss, *Dor*, ii. 161–164.

S. S. M. Sel.

JOSE B. JACOB B. IDI: Palestinian amora of the fourth generation (4th cent.). He was the colleague of R. Judan of Magdala (Yer. Ta'an. i. 3), and one of the expounders of the haggadot of R. Aha the Lydian. He has also some original sayings, in one of which he makes the statement—based on I Kings xii. 27, and with reference to Deut. xxxi. 11—that Jeroboam was elected king in the Sabbatical year, when the head of the nation was required to read publicly in the Temple at Jerusalem the prescribed portion of the Law; and that, in order to avoid celebrating the festival in the Holy City, where he would have had the mortification of seeing the King of Judea read the Law, he (Jeroboam) set up another place of worship with the golden calves (Yer. 'Ab. Zarah 39b). Only one halakah of Jose's has been preserved (Yer. Yeb. 10d).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 729; Frankel, *Mebo*, p. 95a.

S. S. A. S. W.

JOSE BEN JOEZER OF ZEREDAH: Rabbi of the early Maccabean period; possibly a disciple of Antigonus of Soko, though this is not certain. He belonged to a priestly family. With him and Jose ben Johanan of Jerusalem, his colleague, begins the period known in Jewish history as that of the "zugot" (duumvirate), which ends with Hillel and Shammai. According to an old tradition, the member of the "zugot" mentioned first occupied the office of president of the Sanhedrin, while the one mentioned second served in the capacity of vice-president. Jose belonged to the party of the Ḥasidim, and was a decided adversary of Hellenism. To prevent Jews from settling beyond Palestine he declared all heathen countries "unclean" (Shab. 46a). He declared also glass utensils "unclean," probably because they were manufactured in heathen countries. In other respects, however, he was very liberal, and received the surname "Sharaya" ("one who permits") for having rendered three liberal decisions on certain ritual questions ('Eduy. viii. 4; Pes. 15a).

The first halakic controversy known in the Talmud was that between Jose ben Joezer and his colleague Jose ben Johanan. It arose over the question whether the laying of hands on the heads of the sacrifices is permitted on feast-days (Ḥag. ii. 2). Jose ben Joezer was distinguished for his piety, and is called "the pious of the priesthood" ("ḥasid she-bi-kehunnah"; Ḥag. ii. 7). He professed great veneration for scholars, one of his sayings being: "Let thy house be a meeting-place for the wise; powder thyself in the dust of their feet, and drink their words with eagerness" (Abot iv. 4). Jose was probably among the sixty pious men who, at the instigation of the high priest Alcimus, the son of his sister, were crucified by the Syrian general Bacchides (I Macc. vii. 16).

The Midrash reports the following dialogue between Alcimus and Jose ben Joezer while the latter was on the way to execution:

> Alcimus: "See the profit and honors that have fallen to my lot in consequence of what I have done, whilst thou, for thy obstinacy, hast the misfortune to die as a criminal." Jose, quietly: "If such is the lot of those who anger God, what shall be the lot of those who accomplish His will?" Alcimus: "Is there any one who accomplished His will more than thou?" Jose: "If this is the end of those who accomplish His will, what awaits those who anger Him?"

On this Alcimus was seized with remorse and committed suicide (Gen. R. i. 65; comp. Alcimus). Jose ben Joezer left a son whom he had disinherited for bad conduct (B. B. 133b). See Alcimus.

Bibliography: *Yuḥasin*, p. 60a, ed. Königsberg; Heilprin, *Seder ha-Dorot*, p. 211, ed. Warsaw; Weiss, *Dor*, i. 98; Braunschweiger, *Die Lehrer der Mishnah*, p. 165, Frankfort-on-the-Main, 1903; Z. Frankel, *Darke ha-Mishnah*, pp. 31, 32; Grätz, *Gesch.* 3d ed., iii. 3; Schürer, *Gesch.* ii. 202, 352, 357, 407.

S. S. I. Br.

JOSE (JOSEPH) BEN JOHANAN: President of the Sanhedrin in the second century B.C.; a native of Jerusalem. He and Jose b. Joezer were the successors and, it is said, the disciples of Antigonus of Soko (Ab. i. 4–5), and the two together formed the first of a series of duumvirates that transmitted the traditional law; in each pair one, according to tradition, was prince-president ("nasi"), and the other vice-president, of the Sanhedrin ("ab bet din"; Ḥag. ii. 2 [16a]). One of Jose's sayings was: "Let thy house be opened wide; and let the needy be thy household; and prolong not converse with woman" (Abot i. 5). A disagreement between the two colleagues in regard to halakic decisions gave rise to the formation of two different schools (see Jose b. Joezer). Both men were opposed to Hellenism, and both belonged to the Ḥasidim. Jose b. Joezer and Jose b. Johanan were the last of the "eshkolot" (derived by some from *σχολή*; Rapoport, "'Erek Millin," p. 237) (Soṭah ix. 9 [47a]; comp. Tosef., B. Ḳ. viii. 13; Yer. Soṭah ix. 10).

Bibliography: Frankel, *Darke ha-Mishnah*, pp. 29 *et seq.*; Grätz, *Gesch.* 3d ed., ii. 274, iii. 3; *idem*, in *Monatsschrift*, xviii. 20 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.; Schürer, *Gesch.* 3d ed., ii. 202, 352, 357; Weiss, *Dor*, i. 103 *et seq.*

S. S. M. Sel.

JOSE BEN JOSE: The earliest payyeṭan known by name; flourished, at the latest, about the end of the sixth century in Palestine. He is called "ha-yatom" (the orphan), probably because, bearing his father's name, it was assumed that the latter died either before his son's birth or before his circumcision. Earlier sources state that Jose was a priest, even a high priest, but this assertion is not supported. As a poet Jose deserves the recognition and appreciation which have been accorded him. His style is raised above the level of mere prose by his use of new though not difficult words and paraphrases, and by frequent archaic expressions. He employs no rime, nor is he conversant with the other self-imposed restrictions of payyeṭanic poetry. The use of acrostics constitutes the only external

ornamentation of his compositions, which are distinguished by depth of thought, conciseness of expression, imagination, and tenderness. The parallelism characteristic of his verse lends it additional charm. In one of his poems (No. 2, below) he employs the refrain.

The following poems of his are known: (1) אהללה אלהי אשירה עזו, an intercalation in the Musaf prayer for New-Year's Day designated by the term "teḳi'ata," a term which is found already in the Talmud. The "teḳi'ata" is recited on the second day of the New-Year in the Polish and German rituals. (2) אמנם אישמינו עצמו, a sort of confession of sins ("widdui") for the evening of the Day of Atonement (Kol Nidre), with quadruple alphabet and two alternating refrains, included in the Polish and German rituals, although in most communities only a part of it is recited. (3) אזכיר גבורות אלוה, an "'abodah" for the Day of Atonement, including the alphabet ten times in acrostics, while the letter ת occurs eighteen times. Saadia has included the poem in his Siddur (Oxford MSS.), and Rosenberg has reprinted it in "Kobeẓ Ma'ase Yede Ge'onim Kad" (Berlin, 1856). (4) אתה כוננת עולם ברב־חסד, another 'abodah that has been assigned to Jose. Zunz quotes many passages to show that it frequently corresponds in phraseology with the "Azkir." The initial letters of its verses form a quadruple alphabet, which is followed by a second quadruple alphabet. It was formerly recited in Burgundy and France, and is still used in the communities of Asti, Fossano, and Moncalvo, in Piedmont. Luzzatto has printed it in Rosenberg's "Kobeẓ" (pp. 111 *et seq.*), and as an appendix to the Italian Maḥzor (ed. Leghorn, 1861, ii. 212 *et seq.*); it is also printed in the separate edition of Luzzatto's "Mebo." The introduction אתן תהלה (reprinted in Zunz's "Literaturgesch." p. 646) by an unknown author—said to be the apostle Peter—belongs to this 'abodah. The 'abodah אתה כוננת עולם מראש, included in Spanish rituals, was written before Jose's time, and has been ascribed to him only through being confounded with his poem dealing with the same subject and beginning in the same way. (5) A piyyuṭ, of which only one verse has been preserved.

אור עולם has also been ascribed to him, though its authorship is doubtful. It is a short fragment of the earliest known "Yoẓer," which originally contained probably the entire alphabet quadrupled in acrostics. In the Polish and German rituals it precedes the "Yoẓer" on feast-days; in the Roman ritual it precedes the Sabbath prayers also.

Bibliography: Rapoport, *Bikkure ha-'Ittim*, 1829, p. 116; Sachs, in Rosenberg's *Kobeẓ*, ii. 85; Luzzatto, *ib.* p. 107; idem, *Mebo*, pp. 9, 13; Landshuth, *'Ammude ha-'Abodah*, p. 85; Zunz, in Geiger's *Jüd. Zeit.* ii. 306; idem, *Literaturgesch.* pp. 26, 643; Harkavy, *Studien und Mittheilungen*, v. 105.

G. H. B.

JOSE B. JUDAH: Tanna of the end of the second century. He is principally known through his controversies with R. Judah I. As specimens of his exegeses, the following may be given here. On the expression הין צדק (Lev. xix. 36) he comments, "Let thy yea be yea and thy nay nay" (Sifre to the verse; B. M. 49a; comp. Matt. v. 37). Deut. viii. 5 he explains thus: "Dear to God are the afflictions destined for man, for on whomsoever they come, the glory of God reposes, as it is said, 'It is the Lord thy God who chastiseth thee'" (Sifre, Deut. vi. 5). As characteristic of his poetical mind, the following may be cited as his view on the repose and peacefulness of the Sabbath: "Two angels, a good and a bad one, accompany man on the Sabbath eve from the synagogue into his house. When the man finds the lamp lit, the table laid, and the bed made, the good angel prays, 'May it be Thy will, O Lord, that it be the same next Sabbath!' to which the evil angel, against his will, responds 'Amen!' If, however, the man finds his house in disorder, the wicked angel says, 'May it be the same next Sabbath!' to which the good angel is forced to respond 'Amen!'" (Shab. 119b).

Of a controversial nature is probably the saying in which Jose insists that the proselyte must show his readiness to accept even the precepts of the sages in their capacity as interpreters of the Law (see Tosef., Demai, ii. 5; Sifra, Lev. xix. 34). Jose, like his father, Judah b. 'Ilai, and through the teachings of his father, was the depositary of many old traditions, which appear in his name.

Bibliography: Weiss, *Dor*; Bacher, *Ag. Tan.* ii. 417–421.

S. S. S. Lev.

JOSE B. ḲAẒRATA (Ḳuẓira; Ḳaẓra): Palestinian amora of the first amoraic generation; son-in-law of R. Jose. Kohut is of the opinion that the surname is derived from "Ḳaẓẓara" (washer); but in Tan., Wayeḥi, the name "Ḳaẓra" is found. Two other amoraim with this patronymic are mentioned in the Talmud—R. Johanan b. Ḳaẓrata and R. Isaac b. Ḳaẓrata; but as both of them cite R. Jona, an amora of the third generation, they can not have been Jose's brothers. Jose b. Ḳaẓrata taught that the Creator chose the finest earth with which to make the first man (Gen. R. xiv.). In Yer. B. B. x. 17 Jose discusses a halakah concerning marriage in which he maintains the interests of woman.

Bibliography: Heilprin, *Seder ha-Dorot*, s.v.; Frankel, *Mebo*; Kohut, *Aruch Completum*; Bacher, *Ag. Pal. Amor.* iii. 596.

S. S. A. H. R.

JOSE HA-KOHEN ("the Pious"): Tanna of the second generation; flourished in the first and second centuries; pupil of Johanan ben Zakkai. It is said of him that he never allowed any writing of his to remain in the hands of a heathen, lest he should carry it on Sabbath (Tosef., Shab. xvii. 13; Shab. 19a). Jose valued friendship above all worldly goods. "The good a man should cleave to is a good friend, and the evil a man should shun is an evil neighbor" (Ab. ii. 12). His maxim was: "Let the property of thy friend be precious unto thee as thine own; set thyself to learn the Torah, for it is not an heirloom unto thee, and let all thy actions be taken in the name of Heaven" (*ib.*). Jose's name is associated in the Halakah with that of Zechariah ha-Ḳaẓẓab (Ket. 27a). The Haggadah has preserved two sayings of Jose. One is connected with the death of the son of Johanan ben Zakkai. Jose endeavored to console the father by reminding him that the high priest Aaron lost two sons in one day and yet he continued his services in the Tabernacle without interruption (Ab. R. N. xiv.). The other

was in answer to a question addressed by a female proselyte to the patriarch concerning the seeming contradiction between Deut. x. 17 and Num. vi. 26. Illustrating his answer by a parable, Jose said that Deut. x. 17 refers to offenses against man that can not be forgiven, while Num. vi. 26 refers to offenses against God that are always forgiven (R. H. 17b). Jose is said to have been devoted to mystical studies (Yer. Ḥag. ii.).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 211; Weiss, *Dor*, i. 192, ii. 73; Bacher, *Ag. Tan.* i. 67 *et seq.*

S. S. I. Br.

JOSE OF MALLAḤAYA: Palestinian amora of the fourth generation. According to his explanation of Ps. lvii. 5 the disasters that overtook the Jews were caused by their inclination to slander, common among them even in the time of David (Lev. R. xxvi.). There are two halakot emanating from him, one referring to the transfer of land (Yer. Ḳid. 60c), the other prescribing the rules governing the purification of utensils that have been used by Gentiles (Yer. 'Ab. Zarah 41c).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 724; Heilprin, *Seder ha-Dorot*; Kohut, *Aruch Completum.*

S. S. A. H. R.

JOSE OF MAON: Popular preacher of the beginning of the third century; delivered his addresses in a synagogue at Tiberias which bore the name of the locality—"Maon" (מעונאה), whence probably his surname מעונאה (="of Maon"). He is said to have been aggressive in his speeches and to have been no respecter of persons; he attacked even the house of the patriarch (Yer. Sanh. ii.; Gen. R. lxxx. 1). See Judah II.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 221; Frankel, *Mebo*, p. 101b; Bacher, *Ag. Pal. Amor.* ii. 114, note 5; iii. 595 *et seq.*

S. S. I. Br.

JOSE B. NEHORAI: Palestinian amora of the first generation; halakot are transmitted in his name by Johanan (Rashi, B. M. 41a). Of his haggadic explanations the following may be cited: With reference to Eccl. iii. 15 he explains the word נרדף to mean "the persecuted," "the hunted," and gives the passage the meaning that God will always assist the persecuted, and that even when a righteous man persecutes a wicked man God will assist the latter. Jose gives various Scriptural instances in support of this view (Lev. R. xxvii. 5). As to the religious rites which children are required to perform R. Jose thought that they have an educational purpose, but are not obligatory (Yer. Ber. iii. 6b). He taught also that, except in the case of taxes for maintaining schools, the tax-collectors must not be harsh in their dealings (Lev. R. xxx. 1).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 597; Heilprin, *Seder ha-Dorot*; Frankel, *Mebo.*

S. S. A. H. R.

JOSE B. SAUL: Palestinian amora of the first generation (3d cent.). He is known chiefly as a transmitter of the sayings and traditions of the patriarch Judah I., whose disciple he was. These as well as his own sayings are further transmitted by R. Joshua b. Levi and by Ḥiyya ben Gamda. In one place the following order is given: Simon b. Pazzi says in the name of R. Joshua b. Levi in the name of R. Jose b. Saul in the name of R. Judah ha-Nasi in the name of the holy assembly of Jerusalem (Beẓah 14b, 27a; Tamid 27b). The Palestinian Talmud has preserved only one anecdote of his in the Aramaic ('Ab. Zarah ii. 3). His brothers were Johanan and Ḥalafta, with the former of whom he used to hold halakic controversies (Shab. 125b).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 598; Heilprin, *Seder ha-Dorot*, ii. 221, Warsaw, 1882.

S. S. A. S. W.

JOSEFFY, RAFAEL: American piano virtuoso; born in 1852 in Hunfalu, Hungary. In the following year the family moved to Miskolcz, where he spent his childhood and received his first musical instruction. At the age of ten he made his first public appearance at a concert in Budapest; and such was its promise that in 1864 his father took him to the Conservatorium at Leipsic, where he studied under Wenzel and Moscheles. Thence he went in 1866 to the Berlin Conservatorium, where for three years he was taught by Carl Tausig. After two summers (1869–70) with Liszt in Weimar, and considerable practise and study, he made successful concert tours through Europe, making Vienna his home until 1879, when Herman Colell took him to America. His New York début at Chickering Hall was successful. He became domiciled in the United States, and in 1900 took the oath of citizenship.

Joseffy lives at Tarrytown-on-the-Hudson, and devotes himself to music, occasionally giving public concerts. He has written a "Schule des Höheren Clavierspieles" for advanced players, in addition to a great number of compositions for the piano. He is the head of the department of piano in the National Conservatory of Music in New York.

A. B. L.

JOSEL (JOSELMANN, JOSELIN) OF ROSHEIM (JOSEPH BEN GERSHON LOANZ): The great advocate ("shtadlan") of the German Jews during the reigns of the emperors Maximilian I. and Charles V.; born about 1480; died March, 1554, at Rosheim, Alsace.

While still young he worked for the welfare of his coreligionists, and probably was instrumental in thwarting the hostile plans of Pfefferkorn. In 1510 he was made by the Jewish communities of Lower Alsace their "parnas u-manhig" (sworn guide and leader). As such he had "to keep his eyes open in special care of the community," and possessed the right to issue enactments for the Jews of his district and to put under the ban ("ḥerem") refractory members. On the other hand, he had to defend individuals and communities against oppression, and, if necessary, to appeal to the government and to the emperor. During the first years of his public activity Josel lived in the town of Mittelbergheim. In 1514 he with other Jews of this place was accused of having profaned the consecrated host, and was put in prison for several months, until his innocence was established. Soon afterward Josel moved to Rosheim, in which place he remained until his death.

Seal of Josel of Rosheim.

In 1515–16 he aided his oppressed brethren in Oberehnheim by bringing their complaints personally before the emperor Maximilian I. and obtaining a special imperial safe-conduct for them. During the peasants' war in 1525 Josel succeeded in protecting the Alsatian Jews against oppression and in inducing the army of the peasants, already drawn up at the gates of Rosheim, to leave the town in peace.

Josel was the advocate of all the Jews in the German empire. Soon after Charles V. had ascended the throne (1520) Josel procured a letter of protection from him for the whole German Jewry; ten years later he obtained its renewal. Several times he interceded successfully with King Ferdinand, brother of the emperor, in favor of the Jews of Bohemia and Moravia.

Advocate of the German Jews.

In 1530, in presence of the emperor and his court at Augsburg, Josel had a public disputation with the baptized Jew Antonius Margarita, who had published a pamphlet full of libelous accusations against Judaism. The disputation terminated in a decided victory for Josel, who obtained Margarita's expulsion from Augsburg. At this same Reichstag Josel defended the Jews against the strange accusation that they had been the cause of the apostasy of the Lutherans. Josel's most important action at the Reichstag of Augsburg was the settlement of rules for business transactions of the Jews. They were forbidden to exact too high a rate of interest, to call a negligent debtor before a foreign court of justice, etc. Josel announced these articles to the German Jews as "governor of the Jewish community in Germany."

While still occupied with the Augsburg articles Josel had to hurry to the court of Charles V. of Brabant and Flanders in order to defend the calumniated German Jews there (1531). In this to him most inhospitable country—for no Jews were living there then—he spent three months, occupying himself, when he was not officially engaged, with Hebrew studies. Though his life was once in danger, he succeeded in attaining the object of his journey. At the Reichstag of Regensburg (1532) he tried in vain to dissuade the proselyte Solomon Molko from carrying out his fantastic plan to arm the German Jews and to offer them as a help to the emperor in his wars with the Turks. Molko did not follow Josel's advice, and soon after was burned as a heretic.

In 1534 Josel went to Bohemia to make peace between the Jews of Prague and those of the small Bohemian town of Horowitz. He succeeded in his mission, but the Jews of Horowitz plotted against his life, and he had to seek refuge in the castle of Prague.

In Bohemia.

In 1535 Josel traveled to Brandenburg-Ansbach to intercede with the margrave Georg in favor of the Jews of Jägerndorf, who had been falsely accused and thrown into prison; and he obtained their freedom. Two years later Josel tried to help the Saxon Jews, who were threatened with expulsion by the elector John Frederick. He went to Saxony with letters of high recommendation to that prince from the magistrate of Strasburg, and to Luther from Capito, the Alsatian reformer. But Luther had become embittered against the Jews on account of their faithfulness to their creed, and he refused every intercession, so that Josel did not obtain even an audience with the elector. But at a meeting in Frankfort (1539) he found occasion to speak to the prince, whose attention he attracted by refuting, in a public dispute with the reformer Butzer, some spiteful assertions about the Jews. In the same Reichstag Melanchthon proved the innocence of the thirty-eight Jews who had been burned in Berlin in 1510, and this helped to induce Kurfürst Joachim of Brandenburg to grant Josel's request. The Elector of Saxony then also repealed his order of expulsion.

The same year Josel heard that the Hessian Jews had to suffer many persecutions because of a pamphlet by Butzer. He therefore wrote a defense of Judaism in Hebrew, to be read in synagogue every Sabbath for the comfort of his coreligionists. The magistrate of Strasburg having expressed the belief that attacks on Christianity were contained in the defense, Josel had a verbatim translation made and sent to him. Soon Josel had to defend the Jews against the attacks of Luther himself, who in 1543 had published a very spiteful pamphlet entitled "Von den Juden und Ihren Lügen," which had led to harsh treatment of Jews in different Protestant districts. Josel refuted Luther's assertions in a voluminous petition to the magistrate of Strasburg, and the latter thereupon inhibited a new edition of Luther's book. In 1541 Josel appeared as "chief of the Jews in the German lands" at the Reichstag of Regensburg, and succeeded in averting a dangerous edict which would have forbidden the Jews to engage in any monetary transaction. He succeeded at the Reichstag of Speyer in 1544 in obtaining a new letter of protection for the German Jews from the emperor, wherein they were expressly allowed to charge a much higher rate of interest than the Christians, on the ground that they had to pay much higher taxes than the latter, though all handicrafts and the cultivation of land were prohibited to them. At the same time Josel paid to the emperor in the name of the German Jews a contribution of 3,000 florins toward the expenses of the French war. In the Speyer letter of protection, referred to above, the emperor disapproved of the accusation of ritual murder, and he ordained that no Jew should be put in prison or sentenced for this crime without sufficient proof. Josel was anxious to obtain this order because in 1543 at Würzburg five Jews accused of ritual murder had been imprisoned and tortured. After having personally interceded in favor of these prisoners Josel at length obtained their pardon from the emperor.

Refutes Luther's Charges.

In 1546 Josel was called upon to interfere in behalf of the whole body of German Jews, who suffered much during the Smalkaldic war. Through Granvella, the influential counselor of the emperor, Josel obtained an imperial order to the army and a mandate to the Christian population in favor of the Jews, so that they were not molested in the course of the war. As a proof of their gratitude Josel caused the Jews to provide the imperial army with victuals wherever it passed. In recognition of the great services rendered by Josel to the emperor on

this occasion and previously, Charles V. renewed at Augsburg in 1548 the safe-conduct for Josel and his family, which thereby received the right of free passage throughout the German empire and free residence wherever Jews were allowed to live. Josel's life as well as all of his belongings was thus protected by a special imperial order. Even in the last years of his life Josel was able to make himself useful to Charles V. In 1552 he sent to the emperor at Innsbruck by a special messenger a warning that Elector Moritz of Saxony intended to invade Tyrol, and the emperor was thus enabled at the last moment to effect his escape.

Josel worked for the welfare of his people to the last, dying suddenly in March, 1554. In his active life he always found time to study religious literature, and besides his apologetic pamphlets he wrote several religious and ethical works, which in part are still extant. His most important books are: (1) "Derek ha-Ḳodesh," written 1531 in Brabant, containing rules for a pious life, especially in cases where a Jew has to bear martyrdom. Two fragments of this work, otherwise lost, are retained in the book "Yosif Omeẓ," by Joseph Hahn, Frankfort-on-the-Main, 1723. (2) "Sefer ha-Miḳnah," finished 1546, the first part of which contains words of admonition against traitors in the midst of Israel, the second part being cabalistic. A manuscript in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2240), contains the greater part of this work. Josel's memoirs (printed in the Hebrew original with a French translation in "Rev. Etudes Juives," xvi. 84) contain reports (incomplete) of some important events in his life until 1547, especially some relating to his public activity. They seem to have been written down soon after that year.

Literary Activity.

Traditional Tomb of Joseph near Nablus (Shechem).
(From a photograph by Bonfils.)

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D. A. Fe.

JOSEPH (יוסף; יהוסף in Ps. lxxxi. 6).—**Biblical Data:** Eleventh son of Jacob and the elder of the two sons of Rachel; born at Haran (Gen. xxx. 24). The meaning given to the name (*l.c.*) is "shall add": "The Lord shall add to me another son." It seems probable, however, from Ps. lxxxi. 6, that, like all other Hebrew names beginning with the syllable "Jo," it has Yhwh as its first element, and is a contraction, the original form being "Jehoseph," while in Gen. xxx. 23 there is an allusion to the connection of "Joseph" with אסף ("to take away"). Upon Joseph centered the love of his father, Jacob, who showered upon "the son of his old age" many tokens of special favor and arrayed him in a "coat of many colors." This favoritism, however, excited the envy of his older brothers, and Joseph increased their envy by telling them of two dreams which prognosticated his ruling over them (Gen. xxxvii. 2-11). When a lad of seventeen, Joseph was sent by his father to inquire after his brothers, who were pasturing the flocks in Shechem. He found them at Dothan, and when his brothers saw him approaching they planned to kill him. Reuben, however, took his part, and, in order to remove him from the fury of the others, advised them to throw Joseph into a pit (Gen. xxxvii. 13-24). Different accounts are given of the sale of Joseph, which immediately followed; according to one, the brothers, while eating at some distance from the pit, sighted a caravan of Ishmaelites, to whom they decided, at Judah's advice, to sell Joseph. In the meantime some Midianite merchants passing the pit drew Joseph out and sold him for twenty pieces of silver to the Ishmaelites, who took Joseph to Egypt (Gen. xxxvii. 25-28). The last statement is repeated in Gen. xxxix. 1, while in Gen. xxxvii. 36 it is said that the Midianites (Hebr. "Medanites") sold him to Potiphar in Egypt.

Sold as Slave.

In Potiphar's house Joseph fared well, for, seeing that he prospered in all that he did, his master appointed him superintendent of his household. But Joseph was "a goodly person and well favored," and his master's wife conceived a passion for him. Her repeated advances being repulsed, she finally attempted compulsion; still failing, she brought a false accusation against him before her husband, and Joseph was thrown into prison. There, too, Yhwh was with Joseph; the keeper of the prison, seeing that he could place confidence in him, committed the other prisoners to his charge (Gen. xxxix.). Soon afterward two of Pharaoh's officers, the chief cupbearer and the chief baker, having offended the king, were thrown into the prison where

Cast into Prison.

Joseph was, and Joseph was appointed to serve them. One morning both officers told Joseph their dreams of the previous night, which they themselves were unable to interpret. Joseph concluded from their dreams that the chief cupbearer would be reinstated within three days and that the chief baker would be hanged. Joseph requested the chief cupbearer to mention him to Pharaoh and secure his release from prison, but that officer, reinstalled in office, forgot Joseph (Gen. xl.).

Joseph remained two years longer in prison, at the end of which period Pharaoh had a dream of seven lean kine devouring seven fat kine and of seven withered ears devouring seven full ears. Great importance was attached to dreams in Egypt, and Pharaoh was much troubled when his magicians proved unable to interpret them satisfactorily. Then the chief cupbearer remembered Joseph and spoke of his skill to Pharaoh. Accordingly he was sent for, and he interpreted Pharaoh's dream as foretelling that seven years of abundance would be followed by seven years of famine and advised the king to appoint some able man to store the surplus grain during the period of abundance. Pleased with his interpretation, Pharaoh made him viceroy over Egypt, giving him the Egyptian name of Zaphnath-paaneah and conferring on him other marks of royal favor. Joseph was then thirty years of age. Pharaoh married him to Asenath, the daughter of Potiphera, priest of On, through whom he had two sons, Manasseh and Ephraim (Gen. xli. 1–52).

Joseph and His Brothers.
(From the Sarajevo Haggadah, 14th century.)

During the seven years of abundance Joseph amassed for the king a great supply of corn, which he sold to both Egyptians and foreigners (Gen. xli. 48–49, 54–57). The famine having extended to all the neighboring countries, Joseph's brothers, with the exception of Benjamin, went to Egypt to buy corn. Joseph recognized his brothers, who prostrated themselves before him and therein fulfilled, in part, his dreams. He received them roughly and accused them of being spies, thereby compelling them to give him information about their family. Desiring to see Benjamin, Joseph demanded that they substantiate their statements by sending one of their number for Benjamin while the others remained behind. He accordingly imprisoned them for three days, and then sent them away with corn, retaining Simeon as a hostage (Gen. xlii. 1–25). The famine in Canaan continuing, Jacob was again obliged to send his sons to Egypt for corn. As Joseph had commanded them not to appear before him again without Benjamin, Jacob was compelled to let Benjamin go with them. He sent also a present to Joseph in order to win his favor, together with the money which had been, by Joseph's orders, put into their sacks.

As Viceroy of Egypt.

The second time Joseph received them very kindly and prepared a feast for them, but paid special attention to Benjamin (Gen. xliii.). Desiring to know what his brothers would do if under some pretext he retained Benjamin, Joseph gave orders to fill their sacks with corn, put their money into their sacks, and put his silver goblet in Benjamin's. On the following morning the brothers departed, but before they had gone far a messenger overtook them, accusing them of stealing the goblet. The messenger searched their sacks and found the goblet in Benjamin's sack; this compelled them to return. Joseph reproached them for what they had done, and Judah, speaking on behalf of his brothers, expressed their willingness to remain as slaves to Joseph. The latter, however, declined their offer, declaring that he would retain Benjamin only (Gen. xliv. 1–17). Overcome by Judah's eloquent appeal (Gen. xliv. 18–34) and convinced of his brothers' repentance, Joseph disclosed himself to them. He inquired after his father, but as they were too much amazed and startled to answer him, he assured them that in treating him as they did they had been carrying out the will of God. He then urged them to return home quickly, loaded them with presents for his father, and supplied them with vehicles for the transportation of the whole family (Gen. xlv.). Joseph met his father in the land of Goshen. He recommended his brothers to represent themselves as shepherds so that they might remain in Goshen unmolested. Then he presented five of his brothers to Pharaoh, who granted them a domain in Goshen; and, after having introduced Jacob to Pharaoh, Joseph domiciled the whole family, at Pharaoh's command, "in the land of Rameses," where he supplied them with all they needed (Gen. xlvi. 29–xlvii. 12).

Makes Himself Known to His Brothers.

As a ruler, Joseph changed the system of land-tenure in Egypt. The famine being severe, the people first expended all their money in the purchase of corn, then they sold their cattle, and finally gave up their land. Thus all the cultivated land in Egypt, except that of the priests, became the property of the crown, and the people farmed it for the king, giving him one-fifth of the produce (Gen. xlvii. 14–26). Hearing of his father's sickness, Joseph went to him with his two sons, whom Jacob blessed, conferring upon Joseph at the same time one portion more than the portions of his brothers (Gen. xlviii.). Joseph carried Jacob's remains to the land of Canaan, where he gave them stately burial. His brothers, fearing that he would avenge himself upon them, then sent to implore his forgiveness. Joseph allayed their fears and promised that he would continue to provide for their wants. He lived to the age of one hundred and ten, and saw his great-grandchildren grow up. Before his death he made the children of Israel take an oath that when they left the land of Egypt they would take his bones with them. His body was embalmed and placed temporarily in a coffin. At the Exodus his bones accompanied Moses, and were finally buried in Shechem (Gen. l.; Ex. xiii. 19; Josh. xxiv. 32).

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Joseph Sold by His Brothers.
(From the Sarajevo Haggadah, 14th century.)

——**In Rabbinical Literature:** Joseph occupies a very important place in the Haggadah, and no patriarch was the subject of so many Midrashic legends. As Rachel was visited by the Lord on Rosh ha-Shanah (R. H. 10b), Joseph was born in due course on the 1st of Tammuz, 2199 (Book of Jubilees, xxviii. 32). He is represented as a perfectly righteous man ("zaddik gamur") and as the counterpart of his father; not only did Joseph resemble his father in appearance and in having been born circumcised, but the main incidents of their lives were parallel. Both were born after their mothers had been barren for a long time; both were hated by their brothers; both were met by angels at various times (Gen. R. lxxxiv. 6; Num. R. xiv. 16). Joseph is extolled by the Rabbis for being well versed in the Torah, for being a prophet, and for supporting his brothers (Tan., Wayesheb, 20). According to R. Phinehas, the Holy Spirit dwelt in Joseph from his childhood until his death (Pirḳe R. El. xxxviii.). Jacob's other children came into the world only for Joseph's sake; the Red Sea and the Jordan were passed dry-shod by the children of Israel through the virtue of Joseph (Gen. R. lxxxiv. 4; Leḳaḥ Ṭob to Gen. xxxvii. 2). When Joseph and his mother bowed to Esau (Gen. xxxiii. 7), Joseph shielded his mother with his figure (Targ. pseudo-Jonathan, *ad loc.*), protecting her from the lascivious eyes of Esau, for which he was rewarded through the exemption of his descendants from the spell of the evil eye (Gen. R. lxxviii. 13; comp. Ber. 20a; Soṭah 36b).

Like His Father.

When Joseph reported to his father the evil doings of his brothers (Gen. xxxvii. 2), his design was merely that his father might correct them (Leḳaḥ Ṭob, *ad loc.*). The nature of the "evil report" is variously given by the Rabbis. According to Pirḳe R. El. xxxviii., Joseph spoke only against the sons of Bilhah and Zilpah, that they ate meat which they had not slaughtered in accordance with the Law (comp. Targ. pseudo-Jonathan, *ad loc.*). According to R. Judah, Joseph reported that the sons of Leah slighted the sons of the concubines by calling them slaves. R. Simeon's opinion was that Joseph spoke against them all, accusing them of "looking at the daughters of the land" (Gen. R. lxxxiv. 7). The reason for Jacob's special love toward Joseph was, according to R. Judah, that Joseph resembled Jacob in appearance; but according to R. Nehemiah it was that he transmitted to Joseph all the halakot he had studied in the school of Shem and Eber (*ib.* lxxxiv. 8).

Joseph is represented as an exemplar of filial respect, for when his father requested him to go and see how his brothers fared, he went promptly and with gladness of heart, although he knew that they hated him (Mek., Beshallaḥ, Wayehi, 1; Gen. R. lxxxiv. 12, 15). When he went to his brothers, he was accompanied to Dothan by three angels (*ib.* lxxxiv. 13; comp. Targ. pseudo-Jonathan to Gen. xxxvii. 15, and "Sefer ha-Yashar," section "Wayesheb").

Sent to Brothers.

When the brothers saw Joseph approaching from a distance, they decided to set the dogs upon him (*l.c.*). After being beaten by his brethren, Joseph was thrown by Simeon into a pit, among serpents and scorpions; but Joseph prayed to God and the reptiles retired to their holes (*ib.* lxxxiv. 15; Targ. pseudo-Jonathan, *ad loc.*). Afterward, Simeon

ordered stones thrown into the pit (Tan., Wayesheb, 13; Yalḳ., Gen. 142). The brothers encamped at a distance from the pit that they might not hear Joseph's cries, and while they were eating a company of Midianites passed by the pit, heard Joseph calling for help, and drew him up. A struggle then ensued between the brothers and the Midianites. The former declared that Joseph was their rebellious slave; the latter regarded their statements with suspicion; but the difference was settled by the sale of Joseph to the Midianites ("Sefer ha-Yashar," *l.c.*). The brothers then divided among themselves the purchase-money — twenty pieces of silver (Gen. xxxvii. 28), each taking two pieces, with which they bought shoes (Pirḳe R. El. xxxviii.). As Joseph had been thrown naked into the pit, the Midianites would have compelled him to accompany them so, but God, not willing that so righteous a man should travel in an unseemly manner, sent Gabriel to transform into a long garment the amulet Joseph wore on his neck. The brothers, however, on seeing the garment, demanded it of the Midianites, saying that they had sold them a naked slave, but, after some altercation, consented to take four pairs of shoes in exchange. Joseph wore the same garment when he was Potiphar's slave, when he was in prison, and when he became the viceroy of Egypt (Jellinek, "B. H." v. 157, vi. 120).

When the Midianites noticed the nobility of Joseph's countenance, they understood that he was not a slave and regretted having bought him. They would have taken him back to his father had not the distance been too great; but when they met, soon after, a company of Ishmaelites they sold Joseph to them. Passing his mother's grave, Joseph prostrated himself upon it, weeping bitterly and imploring her assistance; from her grave she answered that she was afflicted by his troubles, but that he must hope and await the intervention of God. The Ishmaelites violently dragged Joseph away, beat him cruelly, and continued their journey. They finally met four merchants, descendants of Medan, to whom they sold Joseph; and the Medanites in turn sold Joseph to Potiphar for four hundred pieces of silver ("Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxxxiv. 20.)

Joseph in Captivity.

Joseph was sold by his brothers on Yom Kippur (Book of Jubilees, xxxiv. 15). In reward for his righteousness, the Ishmaelites, who generally dealt in ill-smelling articles, were on that occasion influenced by Providence to carry fragrant spices in order that Joseph's journey to Egypt might be more agreeable (Gen. R. lxxxiv. 16). When Jacob's sons reached home, affirming that Joseph had been devoured by a wild beast (comp. Gen. xxxvii. 33), Jacob ordered them to arm themselves and capture the beast. They accordingly went forth and returned with a wolf; but when Jacob began to reproach the beast for its cruelty, the wolf answered, in human language, that it had not committed the crime of devouring Joseph, and that it was itself searching for its lost cub; Jacob therefore let the wolf go ("Sefer ha-Yashar," *l.c.*).

Jacob did not wholly believe that Joseph was dead, because he could not forget him, while the dead are soon forgotten. He therefore hewed out twelve stones and placed them in a row, after writing on them the names of his twelve sons with their corresponding months and zodiacal signs. Then he commanded them to bow to the stone of Reuben, but no stone moved; then he commanded them to bow to Simeon's stone, with the same result; but when he came to the stone of Joseph, all the other stones bowed to it. Even then Jacob was not sure that Joseph was alive, and repeated the same experiment with sheaves, getting the same result, without, however, reaching a conviction. He was finally convinced by a vision which he had of the future priestly organization, interpreting the names of Eliashib, chief of a division of the sons of Aaron (I Chron. xxiv. 12), and Elkanah, a noted Levite (I Sam. i. 1), as signifying respectively "God will bring him back" and "he was bought by Potiphar" (Soferim xxi. 9).

The prosperity of Joseph in Potiphar's house is described by the Rabbis as follows: "The wishes of Potiphar were executed in an instant; when he desired that the cup which Joseph handed him should be warm, it was warm; and if he desired that it should be cold, it was cold" (Tan., Wayesheb, 16; Gen. R. lxxxvi. 6). At first Potiphar was of the opinion that Joseph was a magician, and he wondered, saying, "Is there a lack of magicians in Egypt?" but afterward he saw that the Shekinah dwelt in Joseph (Gen. R. *l.c.*; Leḳaḥ Ṭob to Gen. xxxix. 3). Joseph's character was antithetical to the characters of all the other slaves; the latter were rapacious, while Joseph never enjoyed anything that was not his (Zeb. 118b); the other slaves were given over to lust, while Joseph was chaste; the others ate the priestly portions because they were slaves of the priests (see Lev. xxii. 11), while Joseph, through his righteousness, caused the descendants of his master, who were his own descendants as well, to eat those portions; this identifies Joseph with Putiel, Eleazar's father-in-law (Gen. R. lxxxvi. 3; comp. Mek., *l.c.*; Soṭah 43a). Like all other righteous men, Joseph was tried by God (Gen. R. lxxxvii. 3; comp. Test. Patr., Joseph, 2). He was one of the three men who successfully resisted temptation; for this he was rewarded by having the letter ה (one of the letters composing the Tetragrammaton) added to his name (Lev. R. xxiii. 10; comp. Ps. lxxxi. 6). The day on which Joseph "went into the house to do his work" (Gen. xxxix. 11–12) was the Sabbath day, and the work consisted in repeating the Torah, which he had learned from his father (Midrash Abkir, quoted in Yalḳ., Gen. 146). Some rabbis, however, charged Joseph with vanity, saying that, even before being sold, he took too much pains with his personal appearance (Gen. R. lxxxiv. 7), and that he continued to do so as ruler over Potiphar's house, forgetting his father, who was mourning over his disappearance. God punished him, therefore, by setting against him Potiphar's wife (Gen. R. lxxxvii. 3). Certain rabbis declared even that Joseph was ready to yield to his mistress, but that his father's image suddenly appeared to him and called him to his duty (Soṭah 36b; Gen. R. lxxxvii. 9; comp. Pirḳe R. El. xxxix.).

Joseph's Temptation.

The story of Joseph and Zelikah (Zulaikha), the

wife of Potiphar, is narrated in the "Sefer ha-Yashar" (*l.c.*, following Arabic sources, as the very name "Zelikah" shows) as follows: Zelikah at first attempted to seduce Joseph by arraying him in fine garments, putting before him the most delicious viands, and speaking to him in amorous terms. These means failing, she used threats, but without effect, for Joseph remained inflexible (comp. Test. Patr., Joseph, 3). The vehemence of her unrequited passion soon impaired her health. On one occasion, when some noble ladies of Egypt had come to see her, she told her maid to give them oranges and sent Joseph in to wait upon them; the women, unable to turn their eyes from Joseph, cut their fingers while peeling the oranges, and when Zelikah asked them the cause, they answered that they could not help looking at Joseph. She then said: "What would you do if, like myself, you had him every day before your eyes?" According to Gen. R. lxxxvii. 5 and Test. Patr., Joseph, 4–5, Zelikah told Joseph that she was ready to kill her husband so that he might marry her legally. But Joseph exclaimed: "After inducing me to commit adultery, thou desirest me to become a murderer!" Zelikah promised that, if he would yield to her, she would embrace his religion and induce all the Egyptians to do the same. Joseph answered that the God of the Hebrews does not desire unchaste worshipers. She next brought Joseph into her chamber in the inner part of the house and placed him on her bed, over which was the image of her Egyptian god. Then she covered her face with a veil, and Joseph said: "Thou art afraid of an idol; shall I not fear YHWH, who sees all things?" (Gen. R. *l.c.*).

It happened that, at the Nile festival, all the people of the house except Joseph and Zelikah had gone to see the ceremonies; Zelikah feigned illness as her reason for not attending the festival (comp. Soṭah 36b). With one hand she grasped a sword and with the other caught Joseph's garment, and when he attempted to release himself a rent was made in the garment. Afterward, when Joseph was brought before the priests for judgment, and while they were deliberating, Zelikah's child of eleven months suddenly began to speak, accusing its mother and declaring Joseph's innocence. The priests then ordered the garment to be brought in order that they might see on which side it had been rent; seeing that it was rent in the back, they declared Joseph innocent. Joseph was nevertheless thrown into prison by Potiphar, who was anxious thus to save his wife a public exposure ("Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxxxvii. 10). According to Midrash Abkir (Yalḳ., Gen. 146), Zelikah requested her female friends to testify that Joseph had assailed them also. Potiphar was going to kill him, but his wife prevailed on him to imprison him and then sell him, so as to recover the money he had paid for Joseph. According to the same Midrash, it was Asenath who told Potiphar of her mother's false accusation.

Joseph in Prison.

Joseph's duties took him every day to his master's house, and this gave Zelikah opportunities to renew her entreaties and threats. As Joseph continued to look downward, she put an iron spear under his chin to force him to look at her, but still Joseph averted his gaze (Gen. R. lxxxvii. 11; comp. "Sefer ha-Yashar," *l.c.*). There is a disagreement among rabbinical writers as to the length of time Joseph spent in Potiphar's house and in prison. According to Seder 'Olam (Neubauer, "M. J. C." ii. 28) and Gen. R. (lxxxvi. 7, after the correction of "Mattenot Kehunnah"), Joseph was one year in Potiphar's house and twelve years in prison; according to Pirḳe R. El. (*l.c.*), he was in prison ten years; according to the Book of Jubilees (xlvi. 7), he was ten years in the house and three years in prison. The last opinion seems to be supported by Gen. R. lxxxix. 2 and Tan., Miḳḳeẓ, 2, where it is said that Joseph remained two years longer in prison as a punishment for having trusted in the promises of man (comp. Gen. xl. 14–15). When the chief butler told Pharaoh of Joseph's skill in interpreting dreams (Gen. xli. 12–13), he endeavored at the same time to discredit Joseph, but an angel baffled the chief butler's design (Gen. R. lxxxviii. 6, lxxxix. 9). According to Soṭah 36b, Gabriel taught Joseph the seventy languages which a ruler of Egypt was obliged to know, and it was then that he added the letter ה to Joseph's name (comp. Num. R. xiv. 16). Joseph was released from prison on Rosh ha-Shanah (R. H. 10b).

Joseph as Ruler.

When Joseph interpreted Pharaoh's dreams, the king asked him for a sign by which he might know that his interpretation was true. Joseph then told him that the queen, who was about to be delivered of a child, would give birth to a son, but that at the same time another son, two years of age, would die; and it so happened. As a viceroy, Joseph built himself a magnificent palace, placing in it a great number of slaves. He equipped also a considerable army, with which he marched to help the Ishmaelites against the Tarshishites, winning a great victory ("Sefer ha-Yashar," section "Miḳḳeẓ").

Joseph showed great discernment in preserving the grain which he gathered, by storing in each district only the amount which had grown there (Gen. R. xc. 5). Later, when the famine waxed sore and the Egyptians went to Joseph for grain, he compelled them to undergo circumcision, refusing food to uncircumcised people (*ib.* xc. 6, xci. 5). He stored up in Egypt all the gold and silver of the world, and it was carried away by the Israelites when they left Egypt. According to another opinion, Joseph placed the gold and silver in three hidden treasuries, of which one was discovered by Korah, one by Antoninus, son of Severus, and one is being kept for the righteous in the future world (Pes. 119a; comp. "Sefer ha-Yashar," section "Wayiggash").

Joseph always kept in mind his father and brothers, and during the twenty-two years he was away from home he drank no wine (Shab. 139a; Gen. R. xciv. 25; Test. Patr., Joseph, 3). It is said also that Joseph wore sackcloth and fasted much (Gen. R. lxxxv. 2; Test. Patr. *l.c.*). He is represented as very modest, so that though viceroy of Egypt he was not vain of his power (Ex. R. i. 7). Knowing that his brothers would come to buy grain, Joseph gave orders that nobody should be permitted to enter until he had given in writing his own and his father's names. His brothers, fearing the evil eye,

entered the city at ten different gates, and in the evening the gatekeepers brought their names to Joseph. Three days passed, and the brothers had not appeared before Joseph; so Joseph sent seventy strong men to search for them. The brothers were found in the street of the harlots, whither they had gone with the object of looking for Joseph. When they were brought into Joseph's house, Joseph, feigning divination through his goblet, enumerated all their deeds, how they had destroyed Shechem, how they had sold their brother; and the fact of being found in the street of the harlots proved, he said, that they were spies. A struggle ensued between Joseph's men and his brothers, who were on the point of destroying Egypt, but they were subdued by Manasseh, who imprisoned Simeon (Gen. R. xci. 6; comp. "Sefer ha-Yashar," *l.c.*). Later, when, under the pretext of his having stolen the goblet, Benjamin was detained by Joseph (Gen. xliv.), another violent struggle ensued between Joseph and his brothers, who would have carried Benjamin off by force. Seeing that his brothers, especially Judah, were again becoming furious, Joseph, with his foot, struck a marble pillar on which he was sitting, shattering it into fragments (Gen. R. xciii. 7).

Joseph and His Brethren.

According to the "Sefer ha-Yashar" (section "Wayiggash"), where the whole struggle is narrated at great length, Manasseh was the hero of that exploit (see Targ. Yer. to Gen. xliv. 19). Joseph allowed himself to be recognized by his brothers for fear they might destroy Egypt (Gen. R. *l.c.*). Certain rabbis underrated Joseph's merit by declaring that he died before his brothers because he had made them feel his authority (Ber. 55a; comp. Tan., Wayiggash, 3). According to other opinions, Joseph died before them because he embalmed his father's body instead of relying on God to keep the body from decay; or because he heard Judah say "thy servant my father" several times without correcting him (Pirḳe R. El. xxxix.; Gen. R. c. 4). Joseph's solicitude on behalf of his brothers is pointed out by Pesiḳ. R. 3 (ed. Friedmann, p. 10b) as follows: Although he honored his father greatly, he always avoided meeting him, so that he would not have known that his father was sick had not a messenger been sent to him (Gen. xlviii. 1); Joseph apprehended, perhaps, that his father would ask him how he came to be sold by his brothers, and would curse them. When Jacob prepared himself to bless Joseph's two sons, the Holy Spirit had left him, but it returned to him through Joseph's prayer (Pesiḳ. *l.c.* p. 12a). Joseph is said to have himself superintended his father's burial, although he had so many slaves; he was rewarded in that Moses himself carried his bones (Soṭah 9b; comp. Ex. xiii. 19), and in that his coffin was carried in the wilderness side by side with the Ark of the Covenant (Mek., *l.c.*).

Why He Died Before His Brothers.

According to most rabbinical authorities, Joseph's coffin was sunk in the Nile (Targ. pseudo-Jonathan to Gen. l. 26; Mek., Beshallaḥ, Wayyehi, 1; Ex. R. xx. 17); but according to R. Nathan, Joseph was buried in the royal palace. In the time of the Exodus, Serah, daughter of Asher, showed Moses where the coffin was sunk. Moses threw a pebble into the water there and cried out: "Joseph! Joseph! the time has come for the Israelites to be rescued from their oppressors; come up and do not cause us any further delay!" The coffin thereupon floated up (Mek., *l.c.*; Ex. R. *l.c.*). It may be added that the piyyuṭ beginning "Arze ha-Lebanon" and recited on Yom Kippur is based on the legend that Joseph was bartered for shoes (comp. Amos ii. 6).

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——**Critical View:** The narratives concerning Joseph (Gen. xxxvii. and xxxix.–l.) are composed of two principal strata: a Jahvistic stratum and an Elohistic one, with a few details here and there from the compiler of the Priestly Code (for details see J. E. Carpenter and G. Harford-Battersby, "Hexateuch," pp. 58–79). According to the Jahvistic narrative, Joseph is rescued by Judah when his brethren plot against him, and is afterward sold to Ishmaelites, who in turn sell him to an Egyptian of high position whose name is not given. The wife of this Egyptian brings an accusation against Joseph, and he is cast into prison; but the jailer makes him overseer of the other prisoners. The Jahvistic account of his escape from prison has been omitted; and in the sequel nothing is said about Simeon's becoming a hostage. The brethren open their sacks at a halting-place and find their money; Judah offers to become surety to his father for Benjamin's return; the Israelites settle in the land of Goshen; and Jacob's life closes with his poetic blessing.

In the Elohistic portions Joseph is rescued from his other brethren by Reuben and thrown into a pit, from which he is taken and sold to the Midianites; they in turn sell him to Potiphar, captain of the guard, who makes him ruler over the prisoners confined in his house. Afterward, when his brethren are accused of being spies, they volunteer the information about the younger brother. Simeon is left in Egypt as a hostage; the others open their sacks at the end of their homeward journey; Reuben offers to become security for Benjamin's return; and there is no mention of Goshen. In other respects the narratives seem to have been closely parallel. The Priestly Code adds a few statistics and gives a list of the people who went down to Egypt.

Modern critics have made various estimates of the historical worth of these narratives of Joseph. As the reputed ancestor of the tribes of Ephraim and Manasseh, he is regarded by some as altogether legendary or even mythical. Thus Winckler held the story of Joseph to be a sun-myth ("Gesch. Israels," part ii., pp. 73–77; see, however, his "Abraham der Babylonier, Joseph der Egypter," 1903); while the fact that "Jacob-el" and "Joseph-el" appear in a list of Thothmes III. as the names of places in Palestine (W. Max Müller, "Asien und Europa," pp. 163 *et seq.*), lends to the legendary view some probability. Still, even if these narratives should prove to be legendary, not every legend is a sun-myth.

On the other hand, archeological evidence has been urged in favor of the historical character of Joseph. Two of the El-Amarna tablets (Schrader,

"K. B." v., Nos. 44, 45) show that a Semite held a position in Egypt quite analogous to that attributed to Joseph. The Egyptian "Tale of Two Brothers" shows that such situations as that in which Joseph found himself with the wife of his master were not unknown in Egypt (comp. Sayce, "Verdict of the Monuments," pp. 209–211).

The Egyptians attached great significance to dreams, as they are said to have done in the Biblical narrative (comp. Brugsch, "History of Egypt," pp. 200, 314, 406); famines of long duration were also not infrequent, being produced by the failure of the Nile overflow. One such, from 1064 to 1071, is attested by the Arabic historian Al-Makrizi (comp. Stanley, "Jewish Church," i. 79). Such instances of the correctness of the portraiture from an Egyptian standpoint might be greatly multiplied. At the most, however, they do not prove the historical character of the narrative, but that, if it is fiction, it is very realistic fiction. In either case the narratives were not written till after the ninth century B.C.; for such names as "Potiphar" (Gen. xxxix. 1) and "Zaphenath-paneah" (Gen. xli. 45) do not occur in Egyptian before that century (comp. Brugsch in "Old Testament Student," xi. 481).

Those who regard the Joseph stories as historical generally hold that the Pharaoh by whom Joseph was made the practical ruler of Egypt was one of the Hyksos kings. This result is reached partly by reckoning back from Rameses II., who is regarded as the Pharaoh of the oppression, and partly by assuming that the Hyksos were Semitic or Asiatic, and that such a situation was more possible under them. The El-Amarna tablets cited above make it clear, however, that it would have been equally possible under the kings of the eighteenth dynasty, such as Amenophis III. or Amenophis IV. (about 1400 B.C.).

BIBLIOGRAPHY: In addition to the literature cited above, see the commentaries of Dillmann and Gunkel on *Genesis*, and Driver in Hogarth, *Authority and Archæology*, pp. 46–54.

E. G. H. G. A. B.

——**In Arabic Literature:** The story of Joseph or Yusuf as it is told in Arabic literature has the same general outlines as the Biblical narrative; but in the Arabic account there is a wealth of accessory detail and incident. Some of these amplifications have been borrowed by Jewish writers (as in the "Sefer ha-Yashar"; see Grünbaum, "Zu 'Yussuf und Suleicha,'" in "Z. D. M. G." xliii. 1 *et seq.*). Joseph is regarded by the Arabs as a prophet (Koran, suras vi. 84, xl. 36). He is also a type of manly beauty; so that one often finds the expression "a second Joseph," meaning one extraordinarily beautiful. He is likewise called the "Moon of Canaan." A great many public works in Egypt have been attributed to him. Some believe that he built the city of Memphis, and that he was instrumental in building the obelisks and pyramids. He also instructed the Egyptians in science. In the Koran a whole chapter (sura xii.) is devoted to Joseph; and the commentators add many details to this "best of stories," as Mohammed calls it (sura xii. 3).

The story of Yusuf and Zulaikha is a favorite love-song in the East, and the Persian poet Firdusi has written on the subject an epic which begins with Jacob's suit for Rachel (published by Schlechta-Wssehrd, Vienna, 1889). The narrative, however, among the Mohammedans is more than a simple love-tale. Their theologians use it to symbolize the spiritual love between God and the soul (D'Herbelot, "Bibliothèque Orientale," iii. 371). Zulaikha or Ra'il is the wife of Kitfir or Itfir (the Biblical Potiphar), through whose accusations, although they are proved to be false, Joseph is thrown into prison. After his phenomenal rise to power, as he is passing through the street one day his attention is attracted by a beggar woman whose bearing shows traces of former greatness. Upon stopping to speak to her he discovers Zulaikha, who has been left in misery at the death of her husband. Joseph causes her to be taken to the house of a relative of the king, and soon obtains permission to marry her, she having lost none of her former beauty nor any of her first love for him.

Joseph and Zuleikah.

Other features in the Arabic history of Joseph which are lacking in the Old Testament narrative, are the stories of Jacob and the wolf and of Joseph at his mother's tomb (contained in a manuscript at Madrid). After Joseph's brothers had returned to their father with the coat dipped in blood, Jacob was so prostrated that for several days he was as one dead. Then he began to wonder that the garment had no rents or marks of claws and teeth, and suspicions of the truth arose in his mind. To allay his doubts the brothers scoured the country and caught in a net a wolf, which they brought alive to their father. Jacob, after reproaching the wolf for its cruelty, asked it to relate how it came to commit so wicked a deed; whereupon Allah opened the mouth of the dumb beast and it talked, disclaiming any connection with the death of Joseph. It even expressed sympathy for the grieving father, saying that it had itself lost its own dear child. The patriarch was much affected by this tale, and entertained the wolf hospitably before sending it on its way with his blessing.

The story of Joseph at his mother's tomb shows the boy's piety and forgiving nature. As the caravan bearing him to Egypt passed near his mother's grave Joseph slipped away unnoticed and fell upon the tomb in an agony of tears and prayer. For this he was severely abused, whereupon a storm suddenly arose, making further progress impossible. Only when Joseph had forgiven the offender did the storm disappear (Ticknor, "Hist. of Spanish Literature," 3d American ed., i. 85 *et seq.*, Boston, 1864). This "Poema de José" was written in Spanish with Arabic characters by a Morisco, who had forgotten the language of his forefathers, but still remembered their traditions. These stories are found in the "Sefer ha-Yashar" also; but their origin is certainly Arabic (see Grünbaum, *l.c.*).

There are certain minor points in which the Arabic story differs from the Biblical. In the Koran the brothers ask Jacob to let Joseph go with them. In the Arabic story the pit into which Joseph is thrown is a well with water in it, and Joseph escapes by climbing upon a rock. Joseph's face possessed such a peculiar brilliancy that his brothers noticed the different light in the sky as

Differences of Tradition.

soon as he appeared above the edge of the well, and they came back to claim him as their slave. This same peculiarity was noticeable when they went to Egypt: although it was evening when they entered the city, his face diffused such a light that the astonished inhabitants came out to see the cause of it. In the Bible Joseph discloses himself to his brethren before they return to their father the second time after buying corn. In the Arabic story they are compelled to return to Jacob without Benjamin, and the former weeps himself blind. He remains so until the sons have returned from Egypt a third time, bringing with them Joseph's garment which Gabriel had given him in the well, and which, having come from paradise, healed the patriarch's eyes as soon as he put it to his face.

Joseph was buried in the Nile, as there was some dispute as to which province should be honored by having his tomb within its boundaries. Moses was able by a miracle to raise the sarcophagus and to take it with him at the time of the Exodus.

BIBLIOGRAPHY: *Koran*, sura xii., and its commentators, Baiḍawi, Zamakhshari, Tabari, and others; D'Herbelot, *Bibliothèque Orientale*, iii. 368 *et seq.*, Paris, 1789; A. Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* Bonn, 1833; Schlechta-Wssehrd, *Aus Firdusi's "Yussuf und Suleicha,"* in *Z. D. M. G.* xli.; G. Weil, *Biblical Legends of the Mussulmans*, Eng. transl., New York, 1846.

G. M. W. M.

JOSEPH (High Priest): **1.** Son of Ellem (אילם) of Sepphoris; installed by Herod for one day (Yom Kippur) as a substitute for the high priest, who had become unclean (Tosef., Yoma i. 4; Yer. Yoma i. 1; Yer. Hor. iii. 3; Hor. 12b; *et al.*). Josephus, who tells the same story ("Ant." xvii. 6, § 4), says that "Mattathias, son of Theophilus" (4 B.C.) was the name of the priest for whom he substituted. The Rabbis forbade him afterward to officiate, even as a common priest (Yoma 12b; Hor. 12b). **2.** Son of Ḳimḥit (Ḳamḥit); he became a substitute for his brother Ishmael, or Simeon, when the latter had become unclean (Yoma 47a). Josephus ("Ant." xx. 5, § 2), calling him "Joseph, son of Kamythus" (Κάμιθος), speaks of him as having been removed from the high-priesthood by Herod II. **3.** Son of Simeon Kabi (61–62 C.E.; Josephus, "Ant." xx. 8, § 11); installed in the high-priesthood by Agrippa II. Grätz ("Gesch." 4th ed., iii. 739) concludes that this Joseph was the son of Simeon Kamithus. See ISHMAEL BEN ḲIMḤIT.

BIBLIOGRAPHY: Derenbourg, *Hist.* p. 160; Grätz, in *Monatsschrift*, xxx. 51 *et seq.*; Schürer, *Gesch.* ii. 216 *et seq.*

G. M. SEL.

JOSEPH II.: German emperor; born March 13, 1741; died Feb. 20, 1790, at Vienna. As German emperor his sovereignty was one in name only, but as ruler of Austria in succession to his mother, Maria Theresa (d. Nov. 29, 1780), his activities were as manifold as they were beneficent. Joseph was a believer in the principles of humanitarianism as taught by the philosophers of his time, and while he remained a strict Romanist in matters of dogma, he opposed the Church strongly in its policy toward the adherents of other creeds. This change of policy affected the Jews almost from the moment that he ascended the throne. He abolished the poll-tax and the Jew's badge (1781) and issued the "Toleranzpatent" (Jan. 2, 1782), in which the principles were laid down that the restrictions on the Jews should be gradually removed and that the Jews should be encouraged in taking up handicrafts and agriculture; the schools were expressly declared to be open to them, and special Jewish schools were to be established. In individual questions, such as the frequent cases of baptism of infants by midwives contrary to the will of the parents, he strongly demanded that justice should be done, that the children should be returned to their parents, and that midwives should not be permitted to baptize Jewish children (Wolf, "Judentaufen," p. 97, Vienna, 1863). When a Jew made a bid for the renting of a brewery on the imperial family estate at Göding, and the administration rejected the bid on the ground that Jews had been expelled from that town, the emperor said: "The only reason for the expulsion of the Jews is that they are not Christians; to me they are human beings, consumers, and taxpayers, and consequently useful, if properly kept in check" ("Allg. Zeit. des Jud." 1844, p. 655).

Of great importance was the law of 1787 requiring the Jews to serve in the army, the first enactment to that effect in history. Many Jews objected, and sent petitions to the emperor, but he would not repeal it. Upon the request of the community of Presburg he repealed the law demanding that the Jews should shave off their beards, the object of which was to oblige them to relinquish a distinction that marked them off from their Christian fellow subjects. Consistently with his principles he abolished the annual collective tax upon the Jews, and substituted for it the "Familientaxe," which the community paid for every member who had contracted a legal marriage (see FAMILIANTEN GESETZ), and a tax on every article of food, the object of the change being to abolish the use of the invidious word "Schutzgeld," implying that the Jews were merely tolerated. From the surplus of these taxes over the amount of the former "Toleranzsteuer" the Jewish fund in Moravia ("Landemassafonds") was accumulated. However, most of the disabilities remained, as the restriction upon marriage, the confinement to ghettos, and the inability to hold office. See AUSTRIA.

BIBLIOGRAPHY: Adam Wolf, *Oesterreich Unter Maria Theresia und Josef II.*, Berlin, 1884; Fournier, *Josef II.*, Prague, 1885; Mandl, *Das Jüdische Schulwesen in Ungarn Unter Josef II.*, Frankfort-on-the-Main, 1903. A digest of the laws issued by Joseph II. concerning the Jews of Hungary is given in *Allg. Zeit. des Jud.* 1840, p. 607.

D.

JOSEPH: Prominent Jewish family which settled in Canada toward the close of the eighteenth century. It was descended from **Naphtali Joseph**, of an Anglo-Jewish family which had come from the Netherlands.

1. Abraham Joseph: A brother of Henry Joseph (No. 4); followed the latter to Canada some years after he had settled in the country. He became prominent in public affairs.

2. Abraham Joseph: Born in Berthier, Canada, in 1815; died in Quebec in 1886; son of Henry Joseph (No. 4). He removed to the latter city in 1832, and became a member of the city council. He was a candidate for the mayoralty. During the re-

bellion of 1837–1838 he served in the Quebec Light Infantry, attaining the rank of major.

Joseph was president of the Dominion and the Quebec boards of trade, president of the Stadacona Bank, one of the founders of the Banque Nationale, and a director of the Quebec and Gulf Ports Steamship Company.

3. Gershom Joseph: Born in 1821; youngest son of Henry Joseph (No. 4); studied jurisprudence at Toronto University (M.A. and B.C.L.). He practised law in Montreal, but abandoned the profession in 1849 to embark in gold-mining in California. In 1863 he returned to Montreal, and resumed his law practise. In 1892 Joseph was appointed a queen's counsel, being the first Canadian Israelite to attain that distinction. At the time of his death Joseph was president of the Spanish and Portuguese synagogue.

4. Henry Joseph: Born in London, England, in 1775; son of Naphtali Joseph. His mother was a sister of Commissary Aaron Hart, seignior of Bécancourt. Joseph moved to Canada in 1790, being the first member of the family to settle there, and became connected with the commissariat of the garrison at Fort William Henry, at the mouth of the Richelieu River. Afterward he established a chain of trading-posts from Hudson's Bay to Berthier, Montreal, and Quebec, and he gradually became an important factor in the development of Canadian commerce. He was the first to build and charter Canadian ships for the transatlantic trade, and was one of the founders of Canada's merchant marine.

During the war between Great Britain and the United States (1812–14) Joseph took part in several engagements. After the war his business interests centered in Montreal, where he eventually took up his residence. Here he became deeply interested in Hebrew communal affairs, and was one of the most active members of the Spanish and Portuguese synagogue. He also generously aided a number of non-sectarian institutions. In 1832 he and his eldest son, **Samuel,** fell victims on the same day to the cholera epidemic. Joseph was married to Rachel Solomons and was the father of a very large family, including four sons, **Jacob Henry, Abraham, Jesse,** and **Gershom,** and four daughters, **Catherine, Rebekah, Sarah,** and **Esther.** Catherine married Dr. Aaron Hart David, and Esther became the wife of Dr. Abraham de Sola.

5. Jacob Henry Joseph: Born in Berthier in 1814; eldest son of Henry Joseph (No. 4); married Sara Gratz Moses, a niece of Rebekah Gratz of Philadelphia. He took up his residence in Montreal in 1830. He was prominent in the establishment of the first telegraph-line between Canada and the United States, and was associated with the Newfoundland Telegraph Company. He also took an active interest in Canadian railways and was prominent in financial circles, helping to found the Union Bank, the Ontario Bank, and the Provident Savings Bank, besides being for many years the president and controlling stockholder of the Montreal Elevator Company.

During the Canadian rebellion of 1837–38 Joseph served as an officer in a loyalist regiment sent to oppose the rebels advancing from Lacolle.

Joseph was for some years treasurer of the Spanish and Portuguese synagogue in Montreal.

6. Jesse Joseph: Born in Berthier in 1817; died in Montreal Feb. 24, 1904; son of Henry Joseph (No. 4). He was the first to establish a direct line of ships between Antwerp and Montreal. In 1850 he was appointed consul for Belgium at Montreal, and in recognition of his eminent services in establishing trade relations between Belgium and Canada was twice decorated by the King of the Belgians. He also maintained very extensive commercial relations between England and Canada.

In 1864 Joseph retired from business and became identified with the promotion of many public undertakings. He was for thirty years president or director of the Montreal Gas Company, afterward the Light and Heat Power Company. He was elected president of the Montreal Street Railway Company in 1884, and was also for many years a director of different telegraph companies and financial institutions.

In 1893 Joseph became president of the Corporation of Spanish and Portuguese Jews of Montreal. He was also a governor of the Montreal General Hospital, and was an active supporter of many other charities.

7. Judah Joseph: A son of Naphtali Joseph. With his brother Abraham (No. 1) he joined Henry Joseph some years after the latter had settled in Canada. He was a member of the board of the Montreal synagogue, and an active communal worker. After acquiring considerable wealth he returned to England.

Bibliography: *Records of the Joseph Family*: *Minutes of the Corporation of Spanish and Portuguese Jews, Shearith Israel, Montreal*; *Cyclopædia of Canadian Biography*, Toronto, 1888; Clarence I. de Sola, contributions to J. D. Borthwick's *History and Biographical Gazetteer of Montreal*, Montreal, 1892.

A. C. I. de S.

JOSEPH BEN ABBA: Gaon of Pumbedita for a period of two years; died in 816 (Sherira Gaon; Neubauer, "M. J. C." i. 37). Abraham ibn Daud ("Sefer ha-Ḳabbalah," *ib.* i. 64) calls him Joseph b. Judah and places his death in 824. After the death of the preceding gaon (R. Abumai, or, according to Abraham ibn Daud, Aḥinai) in 814 or 822, Joseph was preferred to Mar Aaron, who, though a greater Talmudist, did not possess the former's miraculous powers. Joseph was believed to have conversed with Elijah, and once, when he was on the point of beginning a lecture before a numerous audience, he exclaimed: "Make room for the old man who is now entering!" The old man, who was invisible to all save Joseph, was believed to be Elijah. On the day of Joseph's death there was an earthquake (Sherira Gaon, *l.c.*). Judah Gaon, Sherira's grandfather, was Joseph's secretary, according to Sherira Gaon and Abraham ibn Daud (*l.c.*). These two authorities mention further that Joseph as a boy diligently studied the Talmud, and that his teacher, Mar Shinai Gaon, blessed him, declaring that he would become the head of the people. See Gaon.

Bibliography: Grätz, *Gesch.* 3d ed., v. 196, 388.

S. S. M. Sel.

JOSEPH IBN ABITUR. See Abitur, Joseph.

JOSEPH BEN ABRAHAM: Liturgical poet. Seven prayers bearing the name "Joseph ben Abraham" are found in the Siddur of Avignon. Zunz identifies this Joseph with Joseph of Monselice, whose seliḥah for the seventeenth of Tammuz is inserted in the ritual of Carpentras (Amsterdam ed., 1762). It is possible that the liturgical poet Saul ben Joseph, whose poem is found in the same ritual, was a son of this Joseph.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 469; Landshuth, *'Ammude ha-'Abodah*, p. 89.

A. I. BR.

JOSEPH BEN ABRAHAM ISSACHAR BÄRMAN MINKDAM: Dutch scholar of the seventeenth and eighteenth centuries. He translated into Judæo-German the Targum to Canticles (Amsterdam, 1711); the translation was inserted in Jacob b. Isaac's "Ze'enah u-Re'enah," the well-known homiletic paraphrase of the Pentateuch.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1439; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 544.

S. S. M. SEL.

JOSEPH BEN ABRAHAM HA-KOHEN HA-RO'EH (Arabic, **Abu Ya'ḳub al-Baṣir**): Karaite philosopher and theologian; flourished in Babylonia or Persia in the first half of the eleventh century; teacher of Joshua ben Judah (Abu al-Faraj Furḳan ibn Asad). By way of euphemism he was surnamed "ha-Ro'eh" (= "the seer"), on account of his blindness. This infirmity, however, did not prevent him from undertaking long journeys, probably as a Karaite missionary. In the course of his travels he frequented the religio-philosophical schools of the Motazilites, whose teachings he defended in his works. Of these the most important is the "Muḥtawi," translated from the Arabic into Hebrew, perhaps by Tobiah ben Moses, under the title "Sefer ha-Ne'imot," or "Zikron ha-Datot." It is divided into forty chapters, in which all the main principles of the Motazilite "kalam" are applied to the Karaite dogmas: the five principles of the unity of God; the necessity of admitting atoms and accidents; the existence of a Creator; the necessity of admitting certain attributes and rejecting others; God's justice and its relation to free will; reward and punishment; etc. The author often argues against the Christians, the Dualists, the Magians, the Epicureans, and various other sects, with whose tenets he shows himself well acquainted. He cites the founders of the Motazilite sects of Al-Jabaiyah and Al-Bahshamiyyah, Abu 'Ali Mohammed ben 'Abd al-Wahhab al-Jabai, and his son Hashim 'Abd al-Salam, whose teachings he closely follows. The "Muḥtawi" is still extant in manuscript, both in the Arabic original and in its Hebrew translation; the former in the David Kaufmann Library, the latter in the libraries of Leyden, Paris, and St. Petersburg.

His "Muḥtawi."

Another extant work of his is "Al-Tamyiz," called also "Al-Manṣuri" (Brit. Mus. Or. No. 2568). It was translated into Hebrew, with some additions, by Tobiah ben Moses under the title "Maḥkimat Peti" (Oxford, Leyden, Paris, St. Petersburg). It is divided into thirty-three chapters, and treats in abridged form all the non-polemical subjects contained in the "Muḥtawi." In the fourteenth chapter the author criticizes the "Shi'ur Ḳomah," and refutes the theory of Benjamin ben Moses Nahawandi, who, holding God too sublime to concern Himself directly with the material world, believed that it was created by an angel acting as God's representative. From the similarity between some passages of the "Maḥkimat Peti" and of the "Emunot we-De'ot" it may be inferred that Joseph knew Saadia's work and often used it. The "Maḥkimat Peti" (xxiii.) is quoted, under its Arabic title "Al-Manṣuri," by Joseph ibn Ẓaddiḳ in reference to God's sufficiency; Ibn Ẓaddiḳ criticizes also the Motazilite theory adopted by Joseph ben Abraham (xxvii.) concerning the reward reserved in the next world for animals and children in return for the sufferings inflicted upon them in this world ("'Olam Ḳaṭan," ed. Jellinek, pp. 46, 70).

His "Al-Tamyiz."

Joseph quotes in the "Muḥtawi" and "Al-Tamyiz" the following works of his, which are no longer in existence: "Ṣihat al-Istidlal bi-al-Shahd (Shahr) 'ala al-Ghaib," probably on the proofs of the existence of a Creator; "Aḥwal al-Fa'il"; "Al-Muḥiṭ," in Hebrew, "Shefoṭ ha-Shofeṭim"; a writing on, perhaps against, Abu Ghalib Thabit; "Meliẓat Iḳre al-Lubad" (?); "Al-Isti'anah"; "Al-Istibṣar," on the precepts ("Sefer ha-Miẓwot"), a fragment of which, comprising the laws of inheritance and purity, is still extant (Brit. Mus. Or. 2567). The laws concerning the festivals were translated into Hebrew by Tobiah ben Moses, under the title "Sefer ha-Mo'adim." They are divided into eight chapters, in which Joseph discusses the arguments used by Samuel ben Ḥofni against the Karaites in regard to the neomenia and the celebration of the Feast of the First Fruits. Harkavy supposes that these arguments were discussed also in another work of Joseph's entitled "Kitab al-Hidayah." Joseph is supposed to have been the author also of: "Ẓidduḳ ha-Din," on eschatology; "She'elot u-Teshubot" (Arabic, "Mas'ail wa-Jawa'ib"), containing thirteen philosophical questions addressed to Jewish and non-Jewish scholars; "Peri Ẓaddiḳ," a chapter on theodicy.

Joseph was considered one of the greatest authorities among the Karaites. To him was due the reform introduced in the laws of incest ("'arayot"), he having been the first to protest against exaggerations of the scope of the hermeneutic rule of analogy ("heḳesh") by which the successors of Anan had prohibited intermarriage between the most distant relatives. His philosophical system was adopted by all his Karaite successors down to Aaron ben Elijah of Nicomedia, who, in his "'Eẓ Ḥayyim," cites him often. In this field, however, Joseph has no claim to originality, for he only reproduced the "kalam" of the Motazilites, and his main work, the "Muḥtawi," but for the few Biblical quotations contained therein, might have been signed by any Moslem.

His Influence on Karaism.

Joseph discussed only the general questions of monotheism, which are the common ground of both Jews and Mohammedans, and carefully avoided those on which Jews and Mohammedans are divided, as, for instance, the question whether the Mosaic

law has been abrogated. The value of his works lies only in the information they furnish concerning the "Kalam" of the Motazilites. It is probable that in representing the Karaite theologians as Mutakallamin ("Morch," lxxi.) Maimonides alluded to Joseph.

Bibliography: Dukes, in *Orient, Lit.* x. 250; Geiger, *Wiss. Zeit. Jüd. Theol.* v. 207; Pinsker, *Likkuṭe Kadmoniyyot*, ii. 192 (and see Index); Fürst, *Gesch. des Karäert.* ii. 50 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii.; Neubauer, *Aus der Petersburger Bibliothek*, p. 7; P. F. Frankl, in *Monatsschrift*, xx. 114; idem, *Ein Mutazalitischer Kalam im 10. Jahrhundert*, in *Sitzungsberichte der Wiener Akademie der Wissenschaften, Philologisch-Philosophische Klasse*, 1872, vol. lxxi.; Harkavy, in Berliner's *Magazin*, v. 22; idem, *Zikkaron la-Rishonim*, i., part 3, p. 45; *idem*, in Rahmer's *Jüd. Lit.-Blatt*, 1878, No. 9; *idem*, in Stade's *Zeitschrift*, 1881, p. 156; Steinschneider, *Leyden Catalogue*, pp. 169 *et seq.*; idem, *Hebr. Uebers.* pp. 450 *et seq.*; idem, *Die Arabische Literatur der Juden*, § 50.

K. I. Br.

JOSEPH BEN AḤMAD IBN ḤASDAI: Egyptian physician and medical writer; lived in Cairo at the beginning of the twelfth century. Although his biographer, Ibn Abi Uṣaibi'ah, does not affirm his Jewish descent, there is no doubt that Joseph belonged to the Judæo-Spanish family of Ḥasdai. Early in life he went to Egypt, where he found a protector in the vizier Ma'mun Abu 'Abd Allah ibn Nur al-Daulah al-'Amiri. Joseph carried on a scientific correspondence with the Arabic philosopher Avempace (Ibn Baja). He was the author of the following works: "Al-Sharḥ al-Ma'muni," commentary on Hippocrates' work on the oath ("Kitab al-Iman"); "Sharḥ al-Fuṣul," commentary on the first book of Hippocrates' "Aphorisms"; "Ta'aliḳ"; "Fawa'id," extracts from Ali ibn Riḍwan's commentary on Galen's work on nature; "Al-Ḳaul 'ala Awwal al-Ṣina'ah al-Ṣaghirah," on Galen's first book of "Ars Parva"; "Al-Ajmal," on logic, with notes.

Bibliography: Ibn Abi Uṣaibi'ah, ii. 51; Hammer-Purgstal, *Literaturgesch. der Araber*, vi. 481, No. 615; vii. 505; Steinschneider, *Die Arabische Literatur der Juden*, § 100.

G. I. Br.

JOSEPH THE APOSTATE: Jewish convert to Christianity in the first half of the fourth century. He was one of the assessors of the rabbinical school of the patriarch Judah III. at Tiberias, and in this capacity was sent as delegate to the Jewish communities of Cilicia. There he associated with the Christian bishop, by whom he was induced to read the New Testament. While engaged in reading he was surprised by some Cilician Jews who suspected his orthodoxy. Joseph then publicly acknowledged his conversion to Christianity. On his return to Palestine his zeal for his new faith took the form of persecuting his former coreligionists. He thereby won the favor of the ecclesiastical dignitaries, such as Epiphanius and Eusebius. They were especially impressed by the wonderful tales he related concerning the progress Christianity was making among the Jews. According to him, all the enlightened Jews nourished a secret predilection for Christianity; the patriarch himself, under the pretext of obtaining medical advice, had invited to his house a bishop of the neighborhood of Tiberias. Joseph's zeal did not remain without reward. At the recommendation of Eusebius the emperor Constantine elevated Joseph to the rank of comes, a dignity which conferred upon its holder an immunity from punishment for any violation of the law.

Bibliography: Epiphanius, *Hæres*, book i., t. ii. 4, 16; Grätz, *Gesch.* iv. 360 *et seq.*

G. I. Br.

JOSEPH BEN ARDUT. See Nasi, Joseph.

JOSEPH OF ARIMATHÆA: Wealthy Jew (probably a member of the Essene fraternity) who, out of sympathy with Jesus, gave him burial in one of the tombs cut in the rocks near the city of Jerusalem. The story is told with some variations in all the Gospels, but in the simplest form in Mark (xv. 42 *et seq.*). According to Mark, Joseph was a member of the Sanhedrin, of noble birth, and belonged to those who "waited for the kingdom of God" (or for the Messiah): that is to say, he was one of the Essenes (comp. Luke ii. 25, 38; Pesiḳ. R. xxxiv.–xxxvii.). He asked Pilate for the body of Jesus, which he placed in a tomb newly hewn in the rocks near the city of Jerusalem. Luke xxiii. 50 *et seq.* represents him as having been a member of the Sanhedrin which, under the presidency of Caiaphas, condemned Jesus, but as not having given his consent to the conviction. In Matt. xxvii. 57 *et seq.* his (Essene) hope for the Messiah is transformed into a discipleship of Jesus, and the tomb in which he buries Jesus is represented as having been his own new tomb, hewn out for himself. In John xix. 38 Joseph is represented as acting in conjunction with Nicodemus, another prominent and pious Jew, and called "a ruler of the Jews," the two together burying Jesus in a tomb just hewn out in the place where Jesus had been crucified.

Arimathæa, the birthplace of Joseph (called "Ramathem" in I Macc. xi. 34), is the same as the Ramathaim-zophim of I Sam. i. 1, spoken of in Targum Yerushalmi: "Ramata, where the pupils of the prophets [seers] reside" (comp. Meg. 14a). In fact, Ramah, or Bet Ramata, was, according to Ab. R. N. xii. (see ed. Schechter, p. 56), the seat of a Hasidæan colony. Like Simeon and Anna (Luke ii. 25, 36), Joseph (perhaps the leader of an Essene colony near Jerusalem) was claimed for nascent Christianity, as was Nicodemus (comp. "Nicodemus" in Cheyne and Black, "Encyc. Bibl."). Possibly the well-known passage Isa. liii. 9—"He made his grave with the wicked, and with the rich in his death"—led to Matthew's story of Jesus' burial in the tomb of the wealthy Joseph (see Weiss, "Das Leben Jesu," ii. 592).

According to the later Gospel of Nicodemus (xii.), Joseph was imprisoned by the Jews on Friday evening shortly before the Sabbath; but when they went to release him, he was gone, though the gate had been sealed and the key was in the possession of Caiaphas. Another legend sends him to Great Britain as one of the Seventy Apostles, to erect there the first oratory; and out of the staff which stuck in the ground as he stopped to rest himself on the hilltop there grew, they say, a miraculous thorn, said still to grow and bud every Christmas-Day. Out of these legends grew another, connecting Joseph of Arimathæa with the legend of the Holy Grail. The vessel from which Jesus had eaten at the Last Supper Joseph is said to have held in his hand when he

took down Jesus' body; and drops of the blood that was still running from his wounds fell into the vessel and endowed it with transcendent thaumaturgic properties. It sustained Joseph's life in prison during forty-two years and instructed him in heavenly knowledge.

Bibliography: Winer, *B. R.*; Smith, *Dict. of the Bible*; Helinaut's *Chronicles*, in Migne's *Patrologie*, cexii.

T. K.

JOSEPH OF ARLES: French Talmudist and cabalist of the sixteenth century. A letter signed "Joseph רילי" (= "of Arles") is found among the halakic decisions of Menahem Carmi, written in 1584 (Almanzi collection). Joseph is identical with Joseph מארלי, who, in a letter addressed about 1560 to Immanuel di Cropulo, complains of the publication of the Zohar, on the ground that those who are hardly able to explain a Biblical verse allow themselves to draw conclusions which are harmful to religion. According to him the Zohar made its appearance in the eleventh century. Joseph's letter was included by Judah Modena in his "Ari Nohem" (ch. xxx.). Joseph was the author of a work on gematriot, fragments of which are found in the Almanzi collection (No. 140, 4).

Bibliography: Luzzatto, in *Hebr. Bibl.* v. 45; Zunz, *Literaturgesch.* p. 422; Gross, *Gallia Judaica*, p. 74.

K. I. Br.

JOSEPH THE ASTRONOMER. See Vecinho, Joseph.

JOSEPH DE AVILA. See Zohar.

JOSEPH BEN BARUCH: Tosafist of the twelfth and thirteenth centuries. Gross identifies him with Joseph of Clisson. Joseph resided for some time in Paris, where he associated with Judah Sir Leon and instructed Samuel of Falaise in special subjects.

In 1211 he emigrated with his brother Meïr to Palestine by way of Egypt. It was probably Joseph who took to England the Hebrew translation of the "Cuzari" which had been made by Judah Cardinal. Judah al-Ḥarizi met Joseph and his brother as heads of the new congregation of Jerusalem ("Taḥkemoni," xlvi.). Joseph is cited in the Tosafot as "Joseph of Jerusalem" (Pes. 15a), "Joseph, inhabitant of Jerusalem" (Meg. 4a), and "R. Joseph of Palestine" (Ḳid. 34a). Explanations of his are quoted by Bezaleel Ashkenazi in his "Shiṭṭah Meḳubbeẓet," and in various commentaries on the Pentateuch. To Joseph of Clisson are attributed consultations ("Maimoniyyot," קניין, No. 31) and divers ritual decisions (Mordecai on Ḥul. iii., No. 635; *idem* on Giṭ. iv., No. 465). Joseph was also the author of liturgical poems; a confession of sins for the Day of Atonement written by him, beginning with אבואה בתחנון, has been preserved in the ritual.

He is referred to as "Joseph קאינון" in a manuscript tosafist commentary to the Pentateuch belonging to E. N. Adler; but in the parallel passages in "Minḥat Yehudah," 21b, "Da'at Zeḳenim," 20b, and "Hadar Zeḳenim," 18a, he is cited as "the man of Jerusalem." Berliner ("Zeit. für Hebr. Bibl." iv. 148) identified him with Joseph b. Johanan the Jerusalemite (see Gross in "Monatsschrift," xlv. 370).

Bibliography: Zunz, *Z. G.* p. 52; *idem*, to Asher's *Benjamin of Tudela*, ii. 256; idem, *Literaturgesch.* p. 324; Gross, in *R. E. J.* iv. 178; idem, *Gallia Judaica*, p. 595; Fuenn, *Keneset Yisrael*, p. 495.

G. I. Br.

JOSEPH AL-BAṢIR. See Joseph ben Abraham ha-Kohen.

JOSEPH BEKOR SHOR. See Joseph ben Isaac Bekor Shor.

JOSEPH BEN BERECHIAH: Rabbi of Kairwan and a pupil of Jacob bar Nissim; flourished in the tenth century. He carried on a scientific correspondence with Hai Gaon, whom he consulted on halakic decisions, among which was that on the Tetragrammaton published among the Gaon's responsa by Eliezer of Tunis in the "Ṭa'am Zeḳenim" (p. 54b). Joseph is mentioned in the letter of Ḥushiel ben Hananeel published by S. Schechter in the "Jewish Quarterly Review" (1899, p. 643).

Bibliography: Harkavy, in Grätz, *Gesch.* Hebr. transl. iii. 323, note i.

S. S. I. Br.

JOSEPH CASPI. See Caspi, Joseph.

JOSEPH OF CHARTRES (called also **Joseph b. Asher**): French elegiac poet; born in the second half of the twelfth century (Zunz ["Literaturgesch." p. 470] says that he flourished about 1200–10); brother-in-law of Joseph b. Nathan of Etampes, and great-uncle of the author of "Joseph le Zélateur." The latter reports in that work (No. 24) a discussion which Joseph had with an ecclesiastic. "A monk asked R. Joseph of Chartres why God had manifested Himself in a bush rather than in a tree. Joseph answered: 'Because it is impossible to make an image [crucifix] thereof.'"

Joseph was a disciple of R. Tam and of Rashbam. He is cited in the "Semag" of Moses of Coucy (Prohibition 113) in connection with the ordinance forbidding the descendants of Ammon and of Moab to enter the Jewish community. He composed an elegy commencing with the words אלהים בעלונו, on the massacre of the Jews of York, England, in 1191. He is doubtless identical with the Bible commentator Joseph me-Karṭesh, erroneously called "Joseph me-Ḳarpenṭras" (of Carpentras) in the "Semag" (*ib.*) and the "Minḥat Yehudah" (p. 78b). According to a happy conjecture by Gross ("Gallia Judaica," p. 604), the mathematician Joseph מקיירון, mentioned in the "Minḥat Yehudah" (p. 4a), is identical with Joseph of Chartres; קיירון designating not the locality of Charon, as Zunz ("Z. G." p. 98) and Renan ("Les Rabbins Français," p. 441) believe, but that of Chartres, being a corruption which should be changed to קרטריש, or rather קרטרן, *i.e.*, "Chartrain," the ancient name of the county of Chartres.

Bibliography: Zadoc Kahn, in *R. E. J.* i. 238–246; Zunz, *Literaturgesch.* p. 470; Grätz, *Gesch.* vi. 439; Geiger's *Jüd. Zeit.* ix. 217–218; Gross, *Gallia Judaica*, pp. 603–604.

G. S. K.

JOSEPH OF CHINON: French Talmudist; lived about the middle of the thirteenth century. According to Zunz, Joseph was a son of Nathanael the Holy, but Gross points out that this was not the case. He is quoted in "Minḥat Yehudah" (Renan-Neubauer, "Les Rabbins Français," p. 441) and in the responsa of Solomon ben Adret.

Joseph is better known through the reputation of his three sons than through his own. These three, Eliezer, Nathanael, and Jacob, it has been supposed, suffered martyrdom at the same time in Chinon; but this, according to Gross, is not probable, because Nathanael did not live in Chinon at that time.

Bibliography: Zunz, *Literaturgesch.* p. 363; idem, *Z. G.* p. 54; Carmoly, *Lébanon*, iii. 330; Gross, *Gallia Judaica*, p. 585.

S. S. A. Pe.

JOSEPH OF CLISSON. See Joseph ben Baruch.

JOSEPH, DAVID: German architect; born July 4, 1863, at Königsberg, eastern Prussia; educated at the gymnasium of his native town and at Gnesen, at the Technische Hochschule and the University of Berlin, and at the University of Heidelberg, passing his examination as architect in 1888. In the same year he established himself as architect in Berlin. In 1894 he received the degree of doctor of philosophy from Heidelberg University, and was admitted to the Humboldt Akademie in Berlin as privat-docent. Two years later he received the "venia legendi" at the University of Ghent, and became professor of archeology and the history of art at the New University and Polytechnic School at Brussels. He resigned his chair in 1898, and, returning to Berlin, resumed the profession of architect. He also became chief editor of the "Internationale Revue für Kunst, Kunstgewerbe und Technik" in Berlin.

Joseph is a prolific writer. He has contributed many essays to "Literarischer Merkur" (1885 and 1886); "Der Bau" (vols. ii. *et seq.*); "Deutsche Bauzeitung" (vols. xxix. *et seq.*); "Der Bär" (vols. xxi. *et seq.*); "Repertorium für Kunstwissenschaft" (vols. xviii. *et seq.*); "Centralblatt der Bauverwaltung" (vols. xv. *et seq.*). He is the author also of: "Die Paläste des Homerischen Epos, mit Rücksicht auf die Ausgrabungen Heinrich Schliemanns," Berlin, 1895 (2d ed. 1895); "Architektonische Meisterwerke in Deutschland, Belgien, Holland, und der Schweiz," *ib.* 1896; "Bibliographie de l'Histoire de l'Art de la Première Renaissance (Trecento et Quattrocento) en Italie," Brussels, 1898; "Stiftshütte, Tempel- und Synagogen-Bauten," Berlin, 1902; "Geschichte der Baukunst vom Altertum bis zur Neuzeit," 2 vols., Berlin, 1902; "Architekturdenkmäler von Rom, Florenz, Venedig," Leipsic, 1904.

S. F. T. H.

JOSEPH DAVID: Rabbi of Salonica; flourished in the first half of the eighteenth century; contemporary of Solomon Amarillo and Joseph Covo I. According to Azulai ("Shem ha-Gedolim," i.), Joseph David, "the Saint," was the chief rabbi of Salonica; if so, he must have officiated between Amarillo and Covo. He was the author of: "Bet Dawid," halakic novellæ on the four Ṭurim (Salonica, 1740–46); "Yeḳara de-Shikbe," sermons (*ib.* 1774); "Zemaḥ Dawid," a homiletic commentary on the Pentateuch, with rules for preaching (*ib.* 1785–1811); "Batte Abot," a commentary on Abot (*ib.* 1825).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 354.

S. S. M. Sel.

JOSEPH BEN DAVID HEILBRONN OF ESCHAU: German Masorite; lived at The Hague in the eighteenth century. He was the author of "Sefer Mebin Ḥidot" (Amsterdam, 1765), an important work on the Masorah, with an appendix containing a reply to a criticism of Asher Worms. Joseph edited, under the title "Seder Tefillot li-Yeme Simḥat Torah" (*ib.* 1769), prayers for the feast of Simḥat Torah and other occasional prayers.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1455; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 283; Fuenn, *Keneset Yisrael*, p. 491.

D. I. Br.

JOSEPH BEN DAVID HA-YEWANI (= "the Greek"): Greek grammarian and lexicographer; flourished at the end of the thirteenth or about the middle of the fourteenth century. He was the author of a still unpublished work entitled "Menorat ha-Ma'or," a Hebrew lexicon preceded by a short grammar, the latter being dedicated to a certain Elijah b. Hananeel ha-Levi. The lexicon reached no further than the root חישב. Joseph often quotes Judah Ḥayyuj, Ibn Janaḥ, Rashi, Ḳimḥi, Abraham ibn Ezra, and others; but Saadia, Sherira, and Hai are quoted less frequently. He quotes also the poets, as Moses ibn Ezra and Judah ha-Levi, giving occasionally some of their verse. In his grammar Joseph explains allegorically the forms of the Hebrew letters, using chiefly Judah ibn Maṭḳah's "Midrash ha-Ḥokmah"; and he complains of the indifference with which Hebrew grammar was regarded by the Jews. Extracts from the lexicon were published by Dukes in "Orient, Lit." (xi. 173, 183, 215), but Dukes erroneously placed Joseph at the beginning of the thirteenth century, though the "Midrash ha-Ḥokmah" quoted by Joseph was first written in Arabic in the middle of the thirteenth century (see Ibn Maṭḳah). The sale-contract at the head of the manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1485) is dated 1649 Seleucidan era (=1337 C.E.). Both Benjacob ("Oẓar ha-Sefarim," p. 338, No. 1442) and Fürst ("Bibl. Jud." ii. 168) confounded the author of the "Menorat ha-Ma'or" with Joseph b. Moses Kalti, a Greek of the second half of the fifteenth century, and author of a treatise on logic entitled "Minḥat Yehudah" (still unpublished; comp. Zunz, Notes to Benjamin of Tudela, ed. Asher, ii. 29).

Bibliography: Dukes, in *Orient, Lit.* x. 705, 727, 745; Steinschneider, *Jewish Literature*, p. 140; Wolf, *Bibl. Hebr.* iii., No. 875b.

T. M. Sel.

JOSEPH DAVID BEN ẒEBI: Russian rabbi and author; born in Zetil, government of Grodno, 1767; died in Mir, government of Minsk, 1846. He was the grandson of the rabbi of Zetil and son-in-law of R. Moses of Kletzk. At an early age he was appointed rabbi of his native city, and at twenty-six he received a call to the rabbinate of Mir. Young men came from many places to attend his yeshibah, and hundreds of them were ordained by him as rabbis.

Joseph David wrote novellæ, some of which are incorporated in the book "Nir Dawid" by his pupil R. Mordecai Rabinowitz, while a responsum by him is to be found in "Galya Masseket" by R. David of Novogrodek.

BIBLIOGRAPHY: Eisenstadt-Wiener, *De'at Kedoshim*, p. 23; M. Rabinowitz, *Toledot Zaddik*, in *Gan Peraḥim*, part i., Wilna, 1882.
S. S. N. T. L.

JOSEPH OF DREUX: French Talmudist of the first half of the thirteenth century. His name occurs in a manuscript in the British Museum collection of commentaries on the Pentateuch (MS. Brit. Mus. Add. No. 22,092; see Geiger's "Jüd. Zeit." ix. 231). Gross takes him to be a son of Solomon of Dreux, in the present department of Eure-et-Loire, and identical with the Bible commentator Joseph of דרום (which is a misspelling of דרום = "Dreux"), who is mentioned in a manuscript of "Minḥat Yehudah" (Renan-Neubauer, "Les Rabbins Français," p. 441). Gross states also that this Joseph ben Solomon corresponded with Isaac ben Abraham of Dreux.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 173.
S. S. A. Pe.

JOSEPH BEN ELIMELECH OF TORBIN: Polish scholar of the seventeenth century. He was the author of "Ben Ziyyon" (Amsterdam, 1690), containing mnemonic terms for the precepts, formulas of headings of letters, explanations of the accent "zarḳa," ethical dissertations, and hymns for seafarers, merchants, etc.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1457; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 332.
K. I. Br.

JOSEPH OF GAMALA: Son of a midwife (Josephus, "Vita," § 37). With Chares he incited the inhabitants of Gamala to revolt against Agrippa, and hence also against the Romans, in 66 C.E. (Josephus, "B. J." iv. 1, § 4). When the Romans took the city, Joseph was killed (66 C.E.).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 481, 500.
G. S. Kr.

JOSEPH BEN GORION (JOSEPHUS GORIONIDES; referred to also as **Yosippon** and **Pseudo-Josephus):** Author of the "Sefer Yosippon," a history of the Jews from the time of the destruction of Babylon (539 B.C.) to the downfall of the Jewish state (70 C.E.), with historical accounts of Babylonia, Greece, Rome, and other countries. In the current text the author professes to be the old Greek historian Flavius Josephus, giving to the name "Joseph" the Greek ending "on" ("Josephon," "Joseppon," or "Josippon" [יוסיפון]. His Arabic name "Yusibus" is, according to Wellhausen, identical with "Egesippus"). A gloss gives the form גושיפוש, from the Italian "Giuseppe." Down to the eighteenth century, his work was universally known as the "Hebrew," or the "smaller, Josephus" as contrasted with the work now commonly known under the name of Josephus and written in Greek. It is generally held that the work was composed by a Jew living in southern Italy. Scaliger and Zunz believed that he lived in the middle of the ninth century; but Zunz later modified his view, placing the date at 940. The Mohammedan writer Ibn Ḥazm (d. 1063) was acquainted with the Arabic translation of the "Yosippon" made by a Yemen Jew, and Chwolson believes therefore that the author of the "Yosippon" lived at the beginning of the ninth century. No Jewish author mentions this chronicle before Dunash ibn Tamim (10th cent.), and even the passage in Dunash supposed to refer to the "Yosippon" does not certainly do so. Trieber holds the singular view that the author lived in the fourth century.

Date of the "Yosippon."

Commencing with Adam and the geographical conditions of the first millennium, the author passes to the legendary history of Rome and Babylon, to the accounts of Daniel, Zerubbabel (according to the Apocrypha), the Second Temple, and Cyrus, and to the histories of Alexander the Great and his successors. He then gives the history of the Jews down to the destruction of the Temple. The last part contains, among other things, a brief history of Hannibal and an account of the coronation of an emperor, which, according to Basnage ("Histoire des Juifs," vii. 89, Paris, 1710), refers to that of Otto the Great (crowned 962); this would be the only and a most valuable source of information concerning this event. If Basnage's conjecture is correct, the date of the composition of the "Yosippon" may be placed at the end of the tenth century. The "Yosippon" is written in comparatively pure Biblical Hebrew, shows a predilection for certain Biblical phrases and archaisms, and is rich in poetical passages and in maxims and philosophical speculations.

By the Jews of the Middle Ages the "Yosippon" was much read and was highly respected as a historical source. Scaliger in his "Elenchus Trihæresii Nicolai Serarii" was the first to doubt its worth; Jan Drusius (d. 1609) held it to be historically valueless on account of its many chronological mistakes; Zunz and Delitzsch have branded the author as an impostor. In fact, both the manuscripts and printed editions are full of historical errors, misconceptions of its sources, and extravagant outbursts of vanity on the part of the author. But there is scarcely any book in Jewish literature that has undergone more changes at the hands of copyists and compilers; Judah Mosconi knew of no less than four different compilations or abridgments. The later printed editions are one-third larger than the editio princeps of Mantua.

It was perhaps due to Jerahmeel ben Solomon that the work received its traditional title "Yosippon." He supplemented his copy from Josephus, whom he designates as "the great Joseph," or, according to a gloss, "the Gentile Joseph" (יוסיפון שלנוצרים; Wolf, "Bibl. Hebr." i. 521; Neubauer, "M. J. C." i. 20); a copyist, however, considered the Hebrew work (יוסיפון העברי) from which he copied to be an abridged Josephus (יוסיפון מינור). The original title of the work, according to Trieber, was probably "History of Jerusalem" (as in ed. Mantua, p. 133a), or, as a manuscript suggests, "History and Wars of the Jews." It is quoted in the Hebrew-Persian dictionary of Solomon ben Samuel (14th cent.), under the title "History of the Second Temple" (דברי היומים בית שני; see Bacher in Stade's "Zeitschrift," xvi. 242; *idem* in "R. E. J." xxxvii. 143 *et seq.*; Fränkel in "Monatsschrift," xliii. 523).

Sebastian Münster's edition (Basel, 1541) omits as not genuine the legendary introduction (ch. i.–iii.) with its genealogical list (which addition, however,

was made as early as the twelfth century; see Abraham ibn Ezra on Psalm cx. 5; David Ḳimḥi, "Sefer ha-Shorashim," *s.v.* משך), and also ch. lxvii. to the end, narrating the expedition of Vespasian and Titus against Jerusalem. Azariah dei Rossi also recognized that the Alexander romance of Pseudokallisthenes in a Hebrew translation had been smuggled into the first edition; and, following David Ḳimḥi, Rapoport showed that the last chapter belonged to Abraham ibn Daud (see Ḳimḥi on Zech. xi. 14; also "Sefer ha-Shorashim," *s.v.* חבל). Zunz has shown many other portions of the work to be Spanish additions, made in the twelfth century. Almost the whole account of Alexander and his successors has been proved by Trieber to be of later origin. According to that critic, the part of the work original with its author ended with ch. lv. (the dedication of Herod's Temple), more or less of the remainder being taken from Hegesippus, and perhaps added as early as the fifth century. This would explain the numerous contradictions and style-differences between these two parts. There remains, as the nucleus of the whole chronicle, a history of the Second Temple, beginning with the apocryphal stories concerning Daniel, Zerubbabel, etc., and finishing with the restoration of the Temple under Herod. A copyist of Hegesippus, however, identified the "Joseph ben Gorion" (Josephum Gorione Genitum), a prefect of Jerusalem, mentioned in iii. 3, 2 *et seq.*, with the historian Josephus ben Mattithiah, at this time governor of the troops in Galilee. This may account for the fact that the chronicle was ascribed to Joseph b. Gorion. Wellhausen, agreeing with Trieber, denies that the genuine part has any historical value whatever. Trieber contends that the author did not draw his information directly from Josephus or from the Second Book of Maccabees, as is usually believed, and as Wellhausen still maintains. He believes that both II Maccabees and the "Yosippon" used the work of Jason of Cyrene, and Josephus and the "Yosippon" that of Nicholas of Damascus. A study of the "Yosippon" would reveal the manner in which Josephus and II Maccabees used their sources. Apart from the Chronicle of Panodorus, which was largely used by the interpolators, the work in its original, as well as in its later form, seems to have been influenced by other sources, hitherto unascertained. Further light may in the future be thrown upon the subject by a more extended criticism of the text.

Literary Criticism of the Work.

Editions: (1) The first edition of the "Yosippon" was published in Mantua by Abraham Conat (1476-79), who also wrote a preface to it. Other editions are: (2) Constantinople, 1510; arranged and enlarged, with a preface by Tam ibn Yaḥya ben David. It is borrowed to a great extent from that of Judah Leon ben Moses Mosconi (b. 1328), published in "Ozar Ṭob," 1878, i. 017 *et seq.* (see Berliner's "Magazin," 1876, p. 153). The text in this edition is divided into ninety-seven chapters. (3) Basel, 1541; with a Latin preface, and a translation from the text of the editio princeps, by Sebastian Münster. The edition, however, contains only chapters iv. to lxiii.; the remaining chapters have been translated into Latin by David Kyberus ("Historia Belli Judaici," in De la Bigne's "Bibliotheca Patroni," Paris). (4) Venice, 1544; reprinted from the Constantinople edition, as were all the following editions. (5) Cracow, 1588 and 1599. (6) Frankfort-on-the-Main, 1689. (7) Gotha, 1707 and 1710; with Münster's preface and a Latin translation and notes by Friedrich Breithaupt. Other editions appeared at Amsterdam (1723), Prague (1784), Warsaw (1845 and 1871), Jitomir (1851), and Lemberg (1855; see Steinschneider, "Hebr. Bibl." xi. 62).

Translations and Compilations: A Judæo-German translation, with excellent illustrations, was published by Michael Adam (Zurich, 1546; Prague, 1607; Amsterdam, 1661); it was later revised by Menahem ben Solomon ha-Levi, and published under the title "Keter Torah" (Amsterdam, 1743). Another Latin translation, with Tam ibn Yaḥya's preface, was published by Joseph Gagnier (Oxford, 1706); a French translation of Kyberus' Latin supplement by F. de Belleforest was published in Genebrard's French translation of Fl. Josephus (Paris, 1609). The oldest extant abstract was made in southern Italy, about 1150, by Jerahmeel ben Solomon (see the fragments published by Neubauer—"M. J. C." i. 190; "J. Q. R." xi. 364—and the translation of a portion by M. Gaster—"The Chronicles of Jerahmeel," London, 1899). Another abstract, made in 1161 by Abraham ibn Daud and used as the third book of his "Sefer Seder ha-Ḳabbalah," was published (Mantua, 1513; Venice, 1545; Basel, 1580, etc.), with Münster's Latin translation, at Worms (1529) and Basel (1559). An English translation of this abstract was made by Peter Morvyn (London, 1558, 1561, 1575, 1608). A Judæo-German compendium by Edel bat Moses was published in Cracow in 1670; the oldest German extract, under the title "Joseppi Jüdische Historien" (author not known) is described in Wolf, "Bibl. Hebr." (iii. 389). Some short extracts, in German, are given in Zedner, "Auswahl aus Hebräischen Schriftstellern" (pp. 16 *et seq.*), and in Winter and Wünsche, "Die Jüdische Litteratur" (iii. 310 *et seq.*). For the Arabic and Yemenite translations, in which the author is called "Yusuf ibn Ḳaryun," see Zechariah ibn Said.

Bibliography: Buber, *Midrash Leḳah Ṭob*, Introduction, p. xxiia; Carmoly, in Jost's *Annalen*, i. 149; Chwolson, in the *Meḳize Nirdamim Sammelband*, 1897, p. 5; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 39 *et seq.*; Dukes, *Ehrensäulen*, p. 7; Fränkel, in *Z. D. M. G.* i. 418 *et seq.*; Grätz, *Gesch.* v. 235, 295; Güdemann, *Gesch.* ii. 41; David de Gunzbourg, in *R. E. J.* xxxi. 283 *et seq.*; Harkavy, *Skuzauiya Yevreiskikh Pisatelei o Khozarakh de*, St. Petersburg, 1874; D. Kaufmann, in *J. Q. R.* iii. 512, note; P. H. Külb, in Ersch and Gruber, *Encyc.* section ii., part 23, p. 134; I. Lévi, in *R. E. J.* xxviii. 147 *et seq.*; I. B. Levinsohn, *Bet Yehudah*, p. 156, Warsaw, 1878; Lilienblum, in *Ha-Meliẓ*, xx. 366; *J. Q. R.* xi. 355 *et seq.*; Azariah dei Rossi, *Me'or 'Enayim*, p. 866, Mantua, 1574; Rapoport, *Saadia Gaon*, note 39; idem, *Kalir*, p. 102, note 7, and Supplement, p. 13; idem, *Natan ben Yeḥiel*, p. 44; *idem*, in *Parḥon's Aruch*, p. x.; De Rossi, *Annales Hebræo-Typographici*, pp. 114 *et seq.*, Parma, 1795; Steinschneider, *Jewish Literature*, pp. 77, 335; idem, *Cat. Bodl.* col. 1547 *et seq.*; idem, *Hebr. Uebers.* p. 898; idem, *Hebr. Bibl.* ix. 18 *et seq.*; idem, *Die Geschichtslitteratur der Juden*, pp. 28 *et seq.*; idem, in *J. Q. R.* xvi. 393; Trieber, in *Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1895, pp. 381 *et seq.*; F. Vogel, *De Hegesippo Qui Dicitur Josephi Interprete*, Erlangen, 1881; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 185 *et seq.*; Weiss, *Dor*, iv. 224, note 5; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 292 *et seq.*; J. Wellhausen, *Der Arabische Josippus*, in *Abhandlungen der Königlichen Gesellschaft der Wissenschaft zu Göttingen*, vol. i., Berlin, 1897; Zunz, *Zeitschrift für die Wissenschaft des Judenthums*, pp. 304 *et seq.*; idem, *G. V.* pp. 154 *et seq.*; idem, *Z. G.* p. 62, *passim*; idem, in Benjamin of Tudela's *Itinerary*, ed. Asher, ii. 246.

G. M. Sc.

JOSEPH IBN ḤASAN: Arabic author of the fifteenth century or earlier. In 1467 he wrote "Muḥsin al-Adab," on culture, in fifty ḳasidahs. It was adapted from the "Sefer ha-Musar" of Isaac ibn Crispin, according to Steinschneider (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1220, 4).

Bibliography: Steinschneider, *Die Arabische Literatur*, p. 203.

J. M. Sc.

JOSEPH ḤAZZAN BEN JUDAH OF TROYES: French Talmudist and ḥazzan; flourished at Troyes about the middle of the thirteenth century. From quotations in "Minḥat Yehudah" (pp. 1b, 19b, 24a, 28a, 38a) it is known that he wrote a commentary on Ecclesiastes and a grammar, "Sefer Yedidot." In a Pentateuch manuscript (Neubauer, "Cat. Bodl." No. 25) are contained a few of his Masoretic notes. He wrote also a treatise on the calen-

ואחרי הורקנו ואנטיפטר וירבקס
בבקעת קיפרון וילחם בה וינצח ב
במלחמה וישלך אריכה שש אלפ
אלפים גבורי ההרוגים מעם עוב
וגם יהודה אשר עם הורקנוס סילה
פגרים רבים אריכה ויהרוג במלחמ
במלחמה ההיא גם את כופלוס אחי
אנטיפטר וישב אריסתובלוס ליר
לירושלם וימלוך על יהודה
ויהי אחרי הדברים האלה ויבא גם
פומפיוס הגדול דמשק וישלח
אליו מלאכים כל הגוים וגם אריס
אריסתובלוס שלח לו מנחה גפן
אשר לזהב חמש מאות ככרי זהב
וגם גן לזהב הנקרא טרפון וזה ה
הגפן וזה הגן אשר ראיתם בהיכל
יובים יולס אשר ברומה והיה כת
כתוב על הגפן כדברי האלה ואת
הגפן אשר שלח אריסתובלו מלך
יהודה אל רומה
ויהי אחר הדברים האלה ויבאו
מלאכים אל פומפיוס מהורקנוס ו
ומאריסתובלוס וישלח הורקנוס
את אנטיפטר וגם אריסתובלוס
שלח ניקאידס ויתחנן אליו להיות
ידו לעזרת אריסתובלוס כי נתן
לו ר מאו ככרי זהב וגם אנטיפטר
כאשר ראה כי הטה ניקדימס לעז
לעזרת אריסתובלוס וידבר אליו ב
בסתר לאמר מה לך לעזרת אריכת
אריסתובלוס ולקחת השוחד מידו
הלא טוב לך למשול על גוי יהודה ו
ויהיה לך שם ותעשה דבר גדול א
אשר לא עשו אבותיך ואם תעזור
את הורקנוס על המלוכה הוא יהי
יהיה עבדך וכל עם יהודה יהיו עב
עבדיך
ויהי כשמוע פומפיוס את הדברים
האלה וישמח מאד ויאמר אל אנט
אנטיפטר לאמר אם כה חפצכם ה
הומו לכם עד שאפתנו בדברים אז
אולי יבא אלי אריסתובלוס כי ירא
אנכי להתגרה עמו פן יערוך מלח
מלחמה במעברות היהודים למנע
למנוע אותם מארינו אבל חכו עד
אשר יבא אלי וארמה אותו ואבוא
עמו ירושלם ואז אתן את המלוכה
להורקנוס רק על מנת כן אשר תת
תתנו לנו מס בכל שנה ·
ויהי אחרי כן ויאמר
פומפיוס קראו לניקמידס וירמה א
אותו ויאמר לו לאמר אמור אל אר
אריסתובלוס אדניך כה אמר פומ
פומפיוס שר צבא רומה מהר בא
אלי ואל תעמוד ואנטיפטר מחכה
אותך בדמשק עד אשר תבא אלי ו
ואחוה את מלכי יהודה בידך כי כ
כן גזר הששי וג מאות רב יוטש
יוטשני · ואלה דברי
האגרת אשר שלח פומפיוס אל א

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Page from the First Edition of the "Yosippon," Mantua, 1475–80.
(In the Library of Columbia University, New York.)

dar (Halberstam MS. No. 321). Another, similar treatise on the calendar, under the title "Mozne Zedeḳ" (Hamburg MS. No. 246), written by a "gaon of Troyes," may perhaps also be ascribed to Joseph. Zunz furthermore ascribes to him the anonymous grammar שרים (so the title is given; probably an error for שרשים or שהם; comp. "Minḥat Yehudah," p. 23b).

Bibliography: Zunz, *Z. G.* pp. 84, 112; Steinschneider, *Hebr. Bibl.* xviii. 67; *idem*, in Berliner's *Magazin*, xii. 213; idem, *Cat. der Hebräischen Handschriften in Hamburg*, p. 125, note; Gross, *Gallia Judaica*, p. 234.

S. S. A. Pe.

JOSEPH, HENRY SAMUEL: English convert to Christianity; born in 1801; died at Strasburg, Alsace, Jan. 28, 1864. At first a preacher in the synagogue at Bedford, he became converted to Christianity and was ordained in 1839 as a literate in the Church of England, and afterward he became traveling secretary to the London Society for Promoting Christianity Among the Jews. From 1847 to 1856 he acted as chaplain to Chester Castle.

Joseph was the author of "Reasons for Embracing Christianity" (1834) and "Memoirs of Convicted Prisoners" (Chester, 1853).

Bibliography: De le Roi, *Juden-Mission*, 2d ed., ii. 71; F. Boase, *Modern English Biography*, s.v.

J. G. L.

JOSEPH BAR ḤIYYA: Gaon of Pumbedita from 828 to 833. In the controversy between Daniel and the exilarch David ben Judah, the gaon Abraham ben Sherira seems to have been deposed by one party and Joseph bar Ḥiyya, the "ab bet din," appointed gaon of Pumbedita. Abraham, however, by means of influential friends, regained his position, and Joseph was compelled to recognize Abraham's authority. Both nevertheless continued as geonim of the same school until, on the occasion of an annual meeting at Bagdad in the synagogue of Bar Nasla, Joseph, moved by the weeping of the congregation because of the dissensions between the heads of the school, rose and declared: "I herewith voluntarily renounce the office of gaon and resume that of ab bet din." Thereupon Abraham rose and blessed him, saying: "May God give you a share in the world to come." After Abraham's death (828) Joseph bar Ḥiyya became his legal successor and retained the office until his death in 833 (Letter of Sherira, in Neubauer, "M. J. C." i. 38). See Gaon.

Bibliography: Grätz, *Gesch.* v. 197; Halevy, *Dorot ha-Rishonim*, iii. ch. 21; Weiss, *Dor*, iv. 28.

S. S. M. Sc.

JOSEPH BEN IBRAHIM IBN WAḲAR. See Ibn Waḳar, Joseph ben Abraham.

JOSEPH BEN ISAAC BEKOR SHOR OF ORLEANS: French tosafist, exegete, and poet; flourished in the second half of the twelfth century; pupil of Jacob Tam, Joseph Caro, and Samuel ben Meïr (RaSHBaM). The identity of Joseph Bekor Shor and the tosafist Joseph ben Isaac of Orleans has been sufficiently demonstrated by Gross, who showed that the same explanations given in the Tosafot (Ḥul. 112b; Yeb. 25b, 36b) in the name of Joseph ben Isaac, are quoted in the "Semaḳ" (No. 205) and in Meïr of Rothenburg's Responsa (ed. Prague, No. 863) as those of Joseph Bekor Shor. Joseph was on very friendly terms with his teacher Jacob Tam, with whom he carried on a learned correspondence ("Sefer ha-Yashar," p. 71a). Besides tosafot on the greater part of the Talmud, he wrote a Biblical commentary marked by considerable acumen. Even more than Rashi, to whose exegetical school he belonged, he confined himself to literal interpretations ("peshaṭ"). Anticipating later Biblical criticism, he assumed the presence of duplicate narratives in the Bible; and he strove to give rational explanations to the miraculous stories. Thus he interprets "tree of life" (Gen. ii. 9) as "tree of healing," explaining that the fruit of the tree possessed the virtue of healing the sick, without, however, bestowing eternal life. In regard to the transformation of Lot's wife into a pillar of salt (Gen. xix. 26) he explains that, disbelieving in the destruction of Sodom and Gomorrah, she lingered on the road, and was overtaken by the rain of brimstone and fire, which are usually mixed with salt.

Well acquainted with the Vulgate and Christian Biblical exegesis, Joseph, in commenting on Psalm ii., cites Jerome, whose explanation of the word בר he criticizes. His commentary on the Pentateuch is still extant in manuscript in the libraries of Leyden and Munich. Part of it, on Genesis and Exodus, was published by Jellinek (Leipsic, 1855). Extracts from the remaining books were published by Berliner in "Peleṭat Soferim" (1872).

Joseph was the author also of a number of liturgical poems. Besides the short hymns in the style of Ibn Ezra with which he concludes each section of the commentary, he wrote the following seliḥot: ד אליך עיני ישברו, believed by Zunz to have been written on the martyrs of Blois and Bray; אדון בתקח מועד (with two refrains—והשב and ושוב); אדון רב העלילה (fourteen strophes); אין לבנון די בער (fifteen strophes, ending with לה' אלהינו הרחמים והסליחות); אל אלהי האלהים ואדוני אלהים (fourteen strophes); ממכון שבתך (twenty-six strophes).

Bibliography: Carmoly, in *Univers Israélite*, 1852, p. 365; Geiger, *Parschandatha*, pp. 37 *et seq.*; Zunz, *Literaturgesch.* pp. 282, 285; idem, *Z. G.* p. 74; Steinschneider, *Cat. Bodl.* col. 1446; Zadoc Kahn, in *R. E. J.* iii. 6; Gross, in Berliner's *Magazin*, i. 93; idem, *Gallia Judaica*, p. 34.

K. I. Br.

JOSEPH B. ISAAC OF CHINON: French tosafist; lived in the second half of the twelfth and at the beginning of the thirteenth century. He is mentioned as a prominent Talmudist in "Ha-Terumah" (ed. Zolkiev, No. 44) and in "Roḳeaḥ" (ed. Lemberg, p. 475). He is quoted in the Tosafot under the name of "Joseph" ('Ab. Zarah 67b). Joseph corresponded with the somewhat younger Judah Sir Leon of Paris. Some of his Talmudic decisions are quoted in "Or Zaruaʻ" (ed. Jitomir, ii. 115a, 116a; ed. Jerusalem, 111) to B. B. 34. The last-cited decision, which is also included in the responsa of Meïr of Rothenburg, is addressed to Isaac b. Samuel of Dampierre, or Isaac the Elder.

Bibliography: Zunz, *Z. G.* p. 52; Gross, *Gallia Judaica*, p. 578.

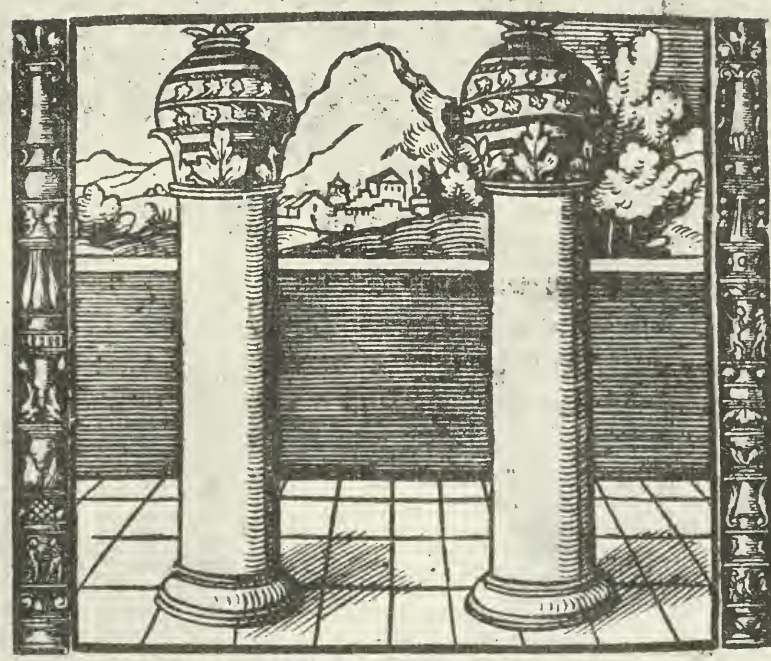
S. S. A. Pe.

JOSEPH BEN ISAAC HA-LEVI: Lithuanian philosopher of the sixteenth and seventeenth centuries. He was well versed in philosophical

יוסיפון פרק בה׳ רבא

עש בויבקלט אונ׳ אירי צווייגן דיא ווארן בון גולד גרויבלעכט · א
אונ׳ אירי טרויבן אונ׳ איר קערבליין אונ׳ (אירי קורבליין) דיא א׳ א׳
ווארן בון אידלן גישטיינן ווירדיגן אונ׳ גאנץ אונ׳ גאר גימאכט בון
ווערק מיישטר שאפט אונ׳ בון ווערק גיטויפפלט ·

פורם אונ׳ גישטאלט דער זיילן דיא ער בוט לאסן מאכן דער
קוניגבורודים אין דעם בית המקדש :



אונ׳ דיא זעלבינוויין רעבן דיא ווארווארבארליך בור דען א
אויגן אלער אירר זעהר אונ׳ זיא וואראיין ורייד אים הערצן צו
אלען דענן דיא זיא אן לוגטן אונ׳ איר גולד דש וואראלעש לויטר
גולד אונ׳ פיל בון דען שרייברן דער רומיים דיא האבן ביצוייגט
דש זיא האבן גיזעהן דיזי וויין רעבן צו ירושלים אין דער ור ש
שטוירונג דיש בית המקדש אונ׳ אלזו האב איך אויך ביצוייגט
איך יוסף דער זון גוריון הכהן אין דעם בוך דש איך האב גי
גישריבן צו אינן נאך דעם מונט אירר שרייברן :
ריעש · אונ׳ ער מאכט דען בור שופף דען אונדרשטן אונ׳
ער גאב אין בור דיא ברייטי דיש הויז אונ׳ ער בויאט צו בור א

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PAGE FROM THE FIRST EDITION OF THE JUDÆO-GERMAN "YOSIPPON," ZURICH, 1546.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

works, and when in Prague was asked by Yom-Ṭob Lipman Heller to explain to him the "Moreh Nebukim." He then wrote "Gib'at ha-Moreh," containing criticisms on the "Moreh," published with annotations by Yom-Ṭob Lipman Heller, Prague, 1611. The work is divided into three parts: the first criticizing Maimonides' proofs of the existence of God; the second, on the negation of anthropomorphisms; and the third, on Maimonides' proofs of the unity of God. It is quoted by Joseph Delmedigo in his "Miktab Aḥuz," and was approved by Ephraim Lentschutz, Isaac Katz, and Mordecai Jaffe. In another work, entitled "Ketonet Passim" (*ib.* 1614), Joseph expounded the principles contained in the "Moreh."

Bibliography: S. Sachs, in *Ziyyon*, ii. 78; Zunz, *Z. G.* p. 288, No. 141; Steinschneider, *Cat. Bodl.* col. 1473; Fürst, *Bibl. Jud.* ii. 115.

K. I. Br.

JOSEPH ISRAEL. See Jacob ben Joseph Israel.

JOSEPH, JACOB: Russian-American rabbi; born at Krozhe, government of Kovno, Russia, 1848; died at New York July 28, 1902. He studied in the yeshibah at Volozhin under Hirsch Leib Berlin and Israel Salanter, and his aptness as a student won him the title "ḥarif" (= "sharp-witted"). He became successively rabbi of Vilon (1868), Yurburg (1870), and Zhagory, Kovno, and his fame as a preacher spread, so that in 1883 the community of Wilna selected him as its "maggid" (preacher).

In response to a call from a number of congregations in New York Joseph emigrated to the United States, and on July 8, 1888, was chosen chief rabbi of the Russian Orthodox communities of New York. His funeral (July 30, 1902), which was attended by more than 50,000 Jews, was marked by a public disturbance in which a number of persons were injured. He published "Le-Bet Ya'aḳob" (Wilna, 1888), a collection of homilies and novellæ.

Bibliography: Eisenstadt, *Hakme Yisrael be-Amerika*, pp. 56, 57, New York, 1903; *The Jewish Journal*, Aug. 1, 1902; *New York Times* and *New York Herald*, July 29 and 31, 1902; *Der Jude*, Cracow, pp. 9, 10, Aug. 21, 1902; *International Yearbook*, New York, 1902; *American Review of Reviews*, Aug., 1902.

A. I. G. D.

JOSEPH BEN JACOB (known also as **Bar Satya** [סט"א]): Gaon of Sura about 930–936 and 942–948. He was chosen by the exilarch David ben Zakkai to fill the place of Saadia (*c.* 930) when the latter was deposed. In 936, however, when the exilarch became reconciled to Saadia, Joseph was deprived of his position, though the income attached to it continued to be paid to him. After Saadia's death (942) Joseph was reappointed gaon, which office he held until 948, when, on account of the impoverishment and general decadence of the Academy of Sura, he left for Bassora, where he died. See Gaon.

Bibliography: Abraham ibn Daud, in *M. J. C.* i. 65, 66; letter of Sherira Gaon, *ib.* i. 40; comp. *ib.* ii. 81–83; Grätz, *Gesch.* v. 260, 277 *et seq.*; Weiss, *Dor*, iv. 158–159.

G. M. Sc.

JOSEPH B. JACOB ISAAC: Rabbi at Yampol, Russia, later at Zamosc; died in 1807. He was the author of "Mishnat Ḥakamim," on various subjects, including Maimonides' "Madda'" (Lemberg, 1792). Appended to the book are some novellæ by his son Isaac, rabbi of Chelm. He refers also to his son's responsa on the laws of Sabbath and festivals, entitled "Otot le-Mo'adim."

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 69–70; Fuenn, *Keneset Yisrael*, p. 469.

S. S. N. T. L.

JOSEPH BEN JACOB OF PINCZOW: Lithuanian Talmudist of the seventeenth century. He was a pupil of Ẓebi Hirsch, rabbi in Lublin. In 1687 he was rabbi at Kosowi, Russia, whence he was called to Syeltzy. In 1702, compelled to leave Syeltzy on account of the persecution of the Jews under the temporary rule of the Swedes, he went to Hamburg, where he remained until 1706. He returned to Syeltzy in that year, but in 1710 was compelled again to leave it by the outbreak of an epidemic. This time he went to Berlin, where he published his "Rosh Yosef," notes on various Talmudic treatises.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 96.

S. S. A. Pe.

JOSEPH BEN JACOB IBN ẒADDIḲ (Arabic, **Abu Omar**): Spanish rabbi, poet, and philosopher; died at Cordova 1149. A Talmudist of high repute, he was appointed in 1138 dayyan at Cordova, which office he held conjointly with Maimon, father of Maimonides, until his death. Joseph was also a highly gifted poet, as is attested by Al-Ḥarizi (Kämpf, "Nichtandalusische Poesie," i. 13). Several of Joseph's religious poems are found in the Sephardic and African maḥzorim; and a poem addressed to Judah ha-Levi, on his visit to Cordova en route to Palestine, is included in the latter's diwan.

Joseph's reputation rests, however, not on his rabbinical knowledge or his poetical abilities, but on his activity in the field of religious philosophy. In a short treatise written in Arabic (the title being probably "Al-'Alam al-Ṣaghir") and, according to Steinschneider, translated by Nahum ha-Ma'arabi into Hebrew under the title "'Olam Ḳaṭan," he expounds his views on the most important problems of theology. Though not an original thinker he shows himself to be thoroughly familiar with the philosophical and scientific literature of the Arabs, and imposes the stamp of his own individuality on the subjects treated. The "'Olam Ḳaṭan" comprises four main divisions, subdivided into sections. After stating the elementary and primary principles of the knowledge of God, the acquisition of which is the highest duty of man, and explaining how the human soul builds up its conception of things, Joseph treats, in the manner of the Arabic Aristotelians, of matter and form, of substance and accident, and of the composition of the various parts of the world. He concludes the first division with the central idea from which the book is evolved, namely, the comparison between the outer world (macrocosm) and man (microcosm), already hinted at by Plato ("Timæus," 47b), and greatly developed by the Arabian encyclopedists known as "the Brethren of Sincerity," by whom Joseph was greatly influenced.

His Microcosmus.

Conceptions of the higher verities are to be attained by man through the study of himself, who

sums up in his own being the outer world. Joseph therefore devotes the second division of his work to the study of physical and psychological man. There is nothing in the world, he holds, that does not find a parallel in man. In him are found the four elements and their characteristics; for he passes from heat to cold, from moisture to dryness. He participates in the nature of minerals, vegetables, and animals: he comes into being and passes out of being like the minerals; nourishes and reproduces himself like the plants; has feeling and life like the animals. Further, he presents analogies to the characteristics of things: his erect figure resembles that of the terebinth; his hair, grass and vegetation; his veins and arteries, rivers and canals; and his bones, the mountains. Indeed, he possesses the characteristics of the animals: he is brave like a lion, timid like a hare, patient like a lamb, and cunning like a fox.

From the physical, Joseph passes on to deal with the psychical man. Man, he says, is made up of three souls, vegetative, animal, and rational. Of these the rational soul is the highest in quality: it is of a spiritual substance; and its accidents are equally spiritual, as, for instance, conception, justice, benevolence, etc. Imbecility, injustice, malice, etc., are not accidents, but are negations of the accidents of conception, justice, and benevolence. Thus from the knowledge of his physical being man derives his conception of the material world; from that of his soul he acquires his conception of the spiritual world; and both of them lead to the cognizance of the Creator.

The third division deals with the doctrine of God, the divine attributes, and similar theological problems. Like Saadia and Baḥya, though more precisely and more systematically, Joseph proves the creation of the world (and consequently the existence of a Creator) from its finiteness. He criticizes the theory of the Motekallamin (as expounded in the "Maḥkimat Peti" of Joseph ha-Ro'eh), who assert that the world was produced by the created will of God. For him the will of God has existed from all eternity, and can not be separated from the essence of God. He claims that creation is timeless, and that before the production of the spheres time did not exist.

His Theological Views.

From the notion of the existence of God results the conception of the uniqueness of God; for the supposition of a plurality in His essence would nullify the notion of His existence. What the unit is to other numbers—forming and embracing them, yet still differing from them in essence—God is to the created beings. With the doctrine of the unity of God is connected the doctrine of the divine attributes. Here Joseph is in advance of his predecessors Saadia and Baḥya; and, like Maimonides, he concludes that no positive attributes, whether essential or unessential, can be posited of God, who is indefinable.

The fourth division deals with the duties of man, reward and punishment, and resurrection. Man must serve God with all his heart, and carry out all His precepts, though, owing to the weakness of his intellect, he may not grasp the reason for some of them. With Plato, Joseph says that man ought to know three things: (1) that there is a Creator who protects all and disposes of everything; (2) that nothing can be hidden from God; (3) that man can not win the favor of God by sacrifices, but must gain it by good deeds. Joseph asserts man's free will, without which there could be no reward or punishment (see Free Will); and he follows Saadia in the solution of the problem of God's prescience. The inequality in the distribution of worldly goods, the transitoriness of the world, the relativeness of the happiness procured by worldly goods, are for Joseph so many proofs that reward and punishment can take place only in the next world. He argues against the doctrine of bodily resurrection in the Messianic time. Though not himself a Motazilite, Joseph accepted a number of Motazilite theories and views (Schreiner, "Der Kalam," p. 27).

His Ethics.

The "'Olam Ḳaṭan" was little studied in the Middle Ages, and is very rarely quoted. Although paying a high tribute to Joseph's learning, Maimonides, in his letter addressed to Samuel ibn Tibbon ("Pe'er ha-Dor," p. 28b), acknowledges that he has never seen the work, in which, he believes, are expounded the teachings of "the Brethren of Sincerity." The "'Olam Ḳaṭan" is cited by David Ḳimḥi, Jedaiah Bedersi, Meïr ibn Aldabi, Isaac ibn Laṭif, and by the author of "Ma'amar Haskel." It was edited for the first time by A. Jellinek at Leipsic in 1854. A critical edition was published by S. Horovitz in the "Jahresbericht des Jüd.-Theol. Seminars," Breslau, 1903. Joseph was the author also of an Arabic work on logic, entitled "Al-'Uyun wal-Mudhakarat," quoted in the "'Olam Ḳaṭan."

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, ed. Amsterdam, p. 47b; Zacuto, *Sefer ha-Yuḥasin*, ed. Filipowski, p. 220; *Orient, Lit.* ix. 283; Jellinek, in *Kerem Ḥemed*, viii. 93; Beer, *Philosophie und Philosophische Schriftsteller der Juden*, p. 70; *idem*, in *Monatsschrift*, iii. 159 *et seq.*; Zunz, *Literaturgesch.* p. 216; Sachs, *Religiöse Poesie der Juden in Spanien*, p. 289; Leopold Weinberg, *Der Mikrokosmos*, Breslau, 1888; Kaufmann, *Attributenlehre*, pp. 255 *et seq.*; Eisler, in *Centralblatt*, vi. 153; Steinschneider, *Hebr. Uebers.* p. 997; idem, *Die Arabische Literatur der Juden*, § 102; Max Doctor, *Die Philosophie der Joseph* [*ibn*] *Zaddik*, Münster, 1895.

G. I. Br.

JOSEPH BEN JOHANAN: French rabbi of the fourteenth century. He was a native of Treves (טריויש, read by Carmoly "Troyes"), and seems to have been the first to adopt "Treves" as a family name. He is called also "the Great" ("ha-Gadol"), owing to his erudition. He emigrated to France in 1306, and in 1343 he was rabbi of Marseilles, where he was prominent in a decision concerning the marriage law (Isaac de Lattes, Responsa, ed. Vienna, p. 88). Isaac b. Sheshet (Responsa, Nos. 271–272) speaks of Joseph as "the ornament of the wise men, the crown of the ancients."

Joseph's wife, also, was very learned in the Talmud; and a decision by her has been preserved by Simeon b. Ẓemaḥ Duran (Responsa, iii., No. 78). In 1363, when as a widow she was living in Paris, where her son Mattithiah was rabbi, she was excused from wearing the Jewish badge ("Ordonnances des Bois de France," v. 498).

Bibliography: Brüll, *Jahrb.* i. 90–91; Carmoly, in *Arch. Isr.* xvii. 262; Gross, *Gallia Judaica*, pp. 242, 381.

G. M. Sel.

JOSEPH B. JOSHUA B. LEVI: Amora of the third century; educated by his father (Shab. 68a; Ber. 8b; Yeb. 9a). He was the son-in-law of Judah ha-Nasi; and therefore his father, Joshua b. Levi, did him the honor to rise at his approach, in order to show his (Joshua's) esteem for the house of the patriarch (Ḳid. 33b).

Once Joseph was at the point of death, and fancied he had a glimpse of the mysteries of the world beyond. When he awoke from his vision he declared he had seen the highest abased and the lowest exalted, implying the existence of a world in which men are judged according to standards far different from earthly ones. There he had also heard the greeting: "Blessed is the man who came here with his Talmud [that is, with the proof of his devotion to the study of the Torah] in his hands" (Pes. 50a).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 105.

S. J. Z. L.

JOSEPH BEN JOSHUA BEN MEÏR HA-KOHEN: Historian and physician of the sixteenth century; born at Avignon Dec. 20, 1496; died at Genoa in 1575 or shortly after. His family originally lived at Cuenca, then at Chuete, Spain; when the Jews were expelled from Spain it settled at Avignon. At the age of five Joseph left Avignon with his father and went to Genoa, where they remained until 1516; driven from that city, they went to Novi, but returned to Genoa in 1538, where Joseph practised medicine for twelve years. On June 3, 1550, he and all his coreligionists there were driven from Genoa as a consequence of the rivalry of the non-Jewish physicians. Joseph then settled at Voltaggio, at the request of the citizens of that small town, practising there down to 1567. When the Jews were driven out of the territory of Genoa, he went to Costeletto (Montferrat), where he was very well received; in 1571 he was again established at Genoa, where he died.

Joseph ha-Kohen had three sons (Joshua, Isaac, Judah) and two daughters. He was highly regarded, not only as historian and physician, but also for the interest he took in all Jewish matters. One of his chief concerns was the release of the many Jewish captives taken by the vessels of the Italian republics and by the Corsairs; as in 1532, when André Doria captured many Jews on taking Coron, Patras, and Zante; in 1535, when the emperor Charles V. took Tunis; in 1542, when the galleys of Cegala Visconti had imprisoned a number of Jews.

In Hebrew literature Joseph ha-Kohen achieved prominence by two great historical works. The first of these, "Dibre ha-Yamim le-Malke Ẓarfat we-'Oṭoman," is in the nature of a history of the world, in the form of annals, in which he represents the sequence of events as a conflict between Asia and Europe, between Islam and Christianity, the protagonist for Islam being the mighty Turkish empire, and for Christianity, France. With these two great groups he connects European history, beginning with the downfall of the Roman empire. The work was completed Nov., 1533, printed the next year at Venice, and reprinted at Amsterdam in 1733; parts were translated into German and French; the entire work was issued in English, but badly translated, by Bialloblotzky.

Joseph was a careful historian. He gathered his facts from all possible sources, made notes, kept registers, and conducted a wide correspondence. He added continually to the first redaction of his works, carefully dating each one. Of the "'Emeḳ" he made, or caused to be made, at least nine copies; of the "Book of India," at least five. His work is valuable also on account of its brilliant narrative, excellent characterization, and fine Biblical style. Having lived in Italy from his childhood and become acquainted with persons prominent politically, he is a valuable source for the history of his time; concerning many events, he had closely examined competent witnesses. He also mentions a number of important facts ignored by other historians. He is less happy in the treatment of ancient history, for which he often was obliged to consult untrustworthy sources.

His Jewish Annals.

In writing his annals Joseph ha-Kohen at first intended to devote a special work to the great Jewish persecutions, with which he had become acquainted through then unused sources, and accounts of which he inserted in the annals. This idea he carried out, drawing upon Samuel Usque's "Consolaçam as Tribulaçoens de Ysrael" (1557), in his "'Emeḳ ha-Bakah," in which he dwells upon the sorrows and sufferings the Jews endured in various countries in the course of centuries. The book, which is a martyrology from beginning to end, closes with the 24th of Tammuz, 5335 (1575). The author's moderation and self-control are admirable. He does not make use either of the chronicle of Abraham ibn Daud or of those written by any of the other Judæo-Spanish chroniclers. Variants to the printed text will be found in "R. E. J." x. 248, xvi. 5.

Other Works.

Joseph ha-Kohen began this work in 1558, at Voltaggio, and concluded it, in its initial form, toward the end of 1563, the book circulating in Italy in manuscript. It was finally carried by the author down to 1575. M. Letteris has edited it with notes (Vienna, 1852), and M. Wiener has issued a German translation (Leipsic, 1858).

Joseph ben Joshua wrote also a Hebrew version, with the title "Meḳiẓ Nirdamim," of Meïr Alguadez's Spanish medical work giving prescriptions for the healing of various diseases; to these prescriptions he added some of his own (comp. Wolf, "Bibl. Hebr." iv. 853 *et seq.*; Steinschneider, in Berliner's "Magazin," x. 166; *idem*, "Hebr. Uebers." p. 775; *idem*, in "J. Q. R." xv. 137).

Less known is his work upon the New World ("Dibre ha-Yamim"). It contains a reference to Columbus (whom, however, he confounds with Amerigo); the work is very meager in its information (Harrisse, in "Centralblatt für Bibliothekswesen," 1888, p. 136). After writing it he became acquainted with Francisco Lopez de Gomara's "Historia General de las Indias" and Joan Boemus' "Omnium Gentium Mores Leges et Ritus." From these, in 1557, he compiled his "Maẓẓib Gebulot 'Ammim" (see Deut. xxxii. 6), a history of the conquest of Mexico, to which he added a full account of the dis-

coveries of Columbus. A small work of a different kind was his "Peles ha-Shemot," written in 1561, containing an alphabetical list of Hebrew nouns, with Scripture illustrations of their occurrence given for the purpose of fixing their gender—a matter in which (as he says) "many writers in Hebrew erred." He also compiled, in 1567, a book of polite formulas to be used in addressing letters, and a large number of verses, which are found, written in his own hand, at the end of his works. A large number of letters, evidently meant to serve as models, are found in the MSS. Rabbinowicz, No. 129 (now in the library of the Alliance Israélite Universelle at Paris); two-thirds of these are by Joseph ha-Kohen; they give a good insight into his private life.

Bibliography: M. Letteris, introduction to the Hebr. edition of *'Emek ha-Bakah*; Wiener, introduction to the German edition of the same work; Grätz, *Gesch.* 3d ed., ix. 324 *et seq.*; especially Isidore Loeb, *Josef Haccohen et les Chroniqueurs Juifs*, in *R. E. J.* xvi. 28 *et seq.* (also published separately). See also R. Gottheil, *Columbus in Jewish Literature*, in *Publ. Am. Jew. Hist. Soc.* ii. 129 *et seq.*

E. N.—G.

JOSEPH BEN JUDAH IBN 'AḲNIN (in Arabic, **Abu al-Hajjaj Yusuf ibn Yaḥya ibn Sham'un al-Sabti** [*i.e.*, "of Ceuta"] **al-Maghrabi**): Disciple of Moses Maimonides; born about 1160; died 1226. For the first twenty-five years of his life he lived with his father, who was an artisan at Ceuta in Maghreb. His youth fell in the period of the religious persecution of the Jews by the fanatic 'Abd al-Mu'min; and he had probably, like Maimonides and other Jews, to abstain from publicly practising any Jewish rite. He may have been compelled to learn the Koran; but he certainly was instructed in the Bible and in Hebrew literature. This contradiction between the outward appearance and the inner conviction ceased as soon as circumstances permitted him to leave the country. He must then have been about twenty-five years old, as he was already engaged in the practise of medicine (Munk, "Notice sur Joseph b. Jehudah," in "Jour. Asiatique," 1842, p. 14). When not occupied with professional work he wrote Hebrew poems, which were known to Al-Ḥarizi, and in his "Taḥkemoni" (xviii.) the latter speaks highly of them. Maimonides, to whom Joseph sent his poems together with other compositions from Alexandria, was not so lavish with his praise. He appreciated only the great longing for higher studies which found expression in Joseph's poems.

Physician and Poet.

To satisfy this longing Joseph went from Alexandria to Fusṭaṭ (Cairo) and studied logic, mathematics, and astronomy under Maimonides' direction. Maimonides likewise expounded the writings of the Prophets, because Joseph seemed perplexed as to the possibility of reconciling the teachings of the Prophets with the results of metaphysical research. Maimonides advised patience and systematic study; but the disciple left Fusṭaṭ before Maimonides had completed his course of lectures on the Prophets (Maimonides, "Moreh Nebukim," Introduction). His stay with Maimonides was short (Munk, *l.c.* p. 34)—less than two years. He went further east and settled in Aleppo. Here he established himself as a medical practitioner, married, and made a successful commercial journey which enabled him to live henceforth independently and free from care. It was probably in the course of this journey that he witnessed at Bagdad the burning of the works of the philosopher 'Abd al-Salam (1192).

After the departure of Joseph from Fusṭaṭ the intercourse between master and disciple was continued in writing. Maimonides' "Moreh Nebukim" (Guide for the Perplexed) was written for Joseph and for those like him who found it difficult to harmonize the results of philosophical research with the teachings of the Prophets.

Correspondence with Maimonides.

Joseph, however, was not convinced; for he writes allegorically to his master as follows: "Thy daughter Kimah [*i.e.*, Maimonides' method of reconciling theology and philosophy: the most difficult point in his theory seems to have been the explanation of prophecy], whom I loved and married according to law and custom, in the presence of two witnesses, 'Abd Allah and Ibn Rushd, turned her face from me to follow other men. There must be something wrong in her education. Restore the wife to her husband, 'for he is a prophet.'" Maimonides replies in the same style, declaring the innocence of his daughter and the guilt of the husband; and he advises his disciple to have faith in God, and to be more modest and more careful in his utterances lest he bring evil upon himself.

Joseph remained, however, a true disciple of his master. He abandoned his other pursuits and wished to open a school. Maimonides dissuaded him from the undertaking, unless he should do it without seeking material profit from his teaching. When, thirty years later, Al-Ḥarizi visited Aleppo (1217) he found Joseph in the zenith of his glory. He praised him as the "Western light," and applied to him the words of Scripture, "and Joseph was ruler over the whole land; he supplied food for all" ("Taḥkemoni," xlvi., l.). He must indeed have had great authority when he defended his master and silenced the opposition expressed by some rabbis in Bagdad against the works of Maimonides. The latter, true to his character, exhorted Joseph to moderation, begging him, being young in years, not to oppose an old rabbi whose authority was recognized in the congregation (see "Birkat Abraham," Lyck, 1859; "Zikronot," ii.: a letter written by Maimonides in 1192).

Joseph was twice married: by the first wife he had two daughters; by the second, several sons.

His poems are all lost except one in praise of Maimonides (see Maimonides, "Ḳobeẓ," ed. A. Lichtenberg, ii. 29, Leipsic, 1859), and the beginning of another preserved by Al-Ḥarizi ("Taḥkemoni," xviii.; Munk, *l.c.* p. 49). He wrote also a treatise on three problems: (1) the nature of the Absolute; (2) the derivation of all things from the Absolute; and (3) "creatio ex nihilo." Not satisfied with his master's explanation, he submits to the consideration of Maimonides a new solution of his own. The treatise was written in Arabic, but it is known only in the Hebrew translation published by M. Levy, "Drei Abhandlungen," Berlin, 1879. Either this es-

His Works.

say must have been written before Maimonides wrote the "Guide," or the "unsatisfactory explanations" referred to are those given by Maimonides in that work.

Ibn 'Aḳnin wrote also an allegorical commentary on Canticles (Salfeld, "Hohelied," pp. 81–85, Berlin, 1879). Two of his writings on Talmudical subjects are referred to by himself and are probably identical with an introduction (edited by Grätz, Breslau, 1871), and a treatise on Talmudic weights and measures, extant in Hebrew translations. He wrote also an ethical work entitled "Tabb al-Nufus," fragments of which, in Arabic and Hebrew, have been published by Güdemann in his "Das Jüdische Unterrichtswesen," pp. 42 *et seq.* (Vienna, 1873). The identity of the author of "Tabb al-Nufus" with Ibn 'Aḳnin has been questioned.

Bibliography: In addition to Munk, as above, Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 31, pp. 45 *et seq.*; Neubauer, in *Monatsschrift*, 1870, pp. 348 *et seq.*; M. Friedländer, *Guide of the Perplexed of Maimonides*, part i., note 1.

K. M. F.

JOSEPH BEN KALONYMUS HA-NAḲDAN: German Masorite and liturgical poet; flourished in the first half of the thirteenth century. He was the author of a long acrostic poem on the accents, with a commentary. Joseph composed also liturgical poems, among which were: אדיר במרום and מלך עליון, found in the French manuscript Maḥzor of 1278; a dirge beginning with אמרר בבכי and a seliḥah beginning with אזעק חמס קורות, on the martyrs of Fulda.

Bibliography: Zunz, *Literaturgesch.* p. 335; idem, *Z. G.* p. iii.; Landshuth, *'Ammude ha-'Abodah*, p. 95; Steinschneider, *Jewish Literature*, p. 139.

G. I. Br.

JOSEPH KARA. See Kara, Joseph ben Simeon.

JOSEPH, KING OF THE CHAZARS. See Chazars.

JOSEPH (JOSE) B. ḲISMA: Tanna of the first and second centuries; contemporary and senior of Hananiah b. Teradion. He is never cited in connection with halakot, but some ethical and eschatological sayings of his are preserved in the Talmud. He prized association with scholars more than gold; and when a rich man once offered him great wealth as an inducement to follow him to a place where no sages lived, he declined it: "If all the precious metals of the world were offered me, I would not live but in the atmosphere of the Torah; as David has said, 'The Law of Thy mouth is better unto me than thousands of gold and silver'" (Ps. cxix. 72). Nevertheless, when, in disregard of the Roman prohibition against teaching the Law, Hananiah b. Teradion held public assemblies and taught, Jose endeavored to dissuade him from pursuing that dangerous course (see Hananiah b. Teradion). This came to the ears of the Romans, and when Jose died the foremost among them attended his funeral ('Ab. Zarah 18a). On one occasion at the bet ha-midrash of Tiberias, he witnessed a warm controversy between Jose b. Ḥalafta and Eleazar b. Shammua', in which the debaters became so excited that they rent a scroll between them; thereupon he severely reprimanded them, and predicted that the bet ha-midrash eventually would be converted into a pagan temple. It is said that his prediction was fulfilled (Yer. Shek. ii. 47a). Asked by his pupils "When will the Messiah come?" he exacted from them a promise not to call for signs to satisfy them of the accuracy of his prediction before he answered their question; and when they had promised, he replied: "When this gate shall have twice fallen and been restored, and fallen again, then, before it shall be restored the third time, the Messiah will come." Before his death he ordered that his coffin be placed deep in the ground; for, said he, "a time will come when to every palm in Babylonia a Persian horse will be tethered, and out of every coffin in Palestine Median horses will feed" (Sanh. 98a *et seq.*).

The word "Ḳismaḥ" is a locative noun, probably identical with "Ḳesam," by which Targ. Yer. (Num. xxxiv. 4) renders "Azmon." Neubauer ("G. T." p. 280) suggests its identity with "Ḳasmeya," name of a place in Upper Galilee.

Bibliography: Bacher, *Ag. Tan.* i. 401; Grätz, *Gesch.* 2d ed., iv. 174.

S. S. S. M.

JOSEPH HA-KOHEN. See Joseph ben Joshua ben Meïr ha-Kohen ha-Sefardi.

JOSEPH DE LAMEGO. See Capateiro, Joseph.

JOSEPH (B. JACOB) OF MANDEVILLE (MORELL): French exegete; pupil of Abraham ibn Ezra. He wrote a supercommentary on that scholar's commentary on Exodus (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1234, 9). It is probable that he is identical with the Joseph b. Jacob to whom Abraham ibn Ezra dedicated his "Yesod Mora."

Bibliography: Grätz, *Gesch.* vi. 415; Jacobs, *Jews of Angevin England*, pp. 29, 30, 263.

G. J.

JOSEPH BEN MEÏR: Liturgical poet of the thirteenth century; perhaps uncle of Meïr of Rothenburg. He was the author of a dirge beginning with the words ארמון נוטיש עזוב טוב, which is believed to have been written on the occasion of the burning of the Talmud at Paris. It is possible that Joseph is identical with Joseph ben Meïr of Saulieu, whom Meïr of Rothenburg cites as having been his master (comp. Gross, "Gallia Judaica," p. 575).

Bibliography: Zunz, *Literaturgesch.* p. 482; Fuenn, *Keneset Yisrael*, p. 482.

S. S. I. Br.

JOSEPH BEN MEÏR TE'OMIM. See Te'omim, Joseph ben Meïr.

JOSEPH BEN MORDECAI GERSHON HA-KOHEN: Polish Talmudist; born at Cracow 1510; died 1591. He began his studies in the Talmud at an early age, and became the head of a yeshibah founded for him by his father-in-law. The many pupils who attended this school soon made him famous for his scholarship; and his views on religious questions were widely sought. Solomon Luria was one of his correspondents.

Joseph was the author of "She'erit Yosef" (Cracow, 1590), containing responsa and discussions on various rabbinical subjects, as well as a commentary on the "Mordekai," treating Neziḳin, Berakot, and Mo'ed. In the preface the author states that he published this work at the request of his sons, Tanhuma and Aaron Moses, who were members of the

Jewish community of Cracow. He also corrected the manuscript from which was printed the "Aggudah" of Alexander Suslin ha-Kohen of Frankfort.

Bibliography: I. M. Zunz, *'Ir ha-Zedek*, p. 23, Lemberg, 1874; Rabinowitz, *Ha'arot we-Tikkunim*, p. 6, Lyck, 1875; Dembitzer, *Kelilat Yofi*, p. 4b, Cracow, 1888; B. Friedberg, *Gesch. der Hebräischen Typographie in Krakau*, p. 8, *ib.* 1900.

S. S. B. Fr.

JOSEPH BEN MORDECAI HA-KOHEN: Turkish rabbi and liturgist of the seventeenth and eighteenth centuries; born in Jerusalem. He was a pupil of Moses Galante (the younger), whose "Zebah ha-Shelamim" he brought to Amsterdam, where it was printed in 1708. Joseph wrote "Dibre Yosef" (Venice, 1751), a collection of homilies, and "Sha'are Yerushalayim" (*ib.* 1707), hymns and songs to be recited on the week-days in praise of Jerusalem, partly of his own composition and partly by other authors.

Bibliography: Fürst, *Bibl. Jud.* ii. 116; Steinschneider, *Cat. Bodl.* col. 1508.

K. M. Sel.

JOSEPH B. MORDECAI TROKI. See Troki, Joseph b. Mordecai.

JOSEPH, MORRIS: English rabbi; born in London May 28, 1848; educated at Jews' College in that city. He was appointed rabbi of the North London Synagogue in 1868, and in 1874 went to the Old Hebrew Congregation of Liverpool, where he officiated as preacher until 1882. He became delegate senior minister of the West London Synagogue in 1893, when Professor Marks retired from active service. Joseph has published a collection of sermons, "The Ideal in Judaism," London, 1893, and a valuable popular work on Jewish theology, entitled "Judaism as Creed and Life," *ib.* 1903. His position is conservative, midway between Reform and strict Orthodox.

Bibliography: *Jewish Year Book*, London, 1903.

J.

JOSEPH (JOSLEIN) BEN MOSES: Bavarian Talmudist; born at Höchstädt about 1420; died after 1488. A few details of Joseph's life are known through his "Leḳeṭ Yosher," of which only one copy is extant in manuscript (Munich MSS., Nos. 404, 405). Having studied for five years under Israel Isserlein, Joseph traveled to the Rhine provinces, but returned to his teacher, whose decisions, at the request of his fellow students, he committed to manuscript, subject to Isserlein's corrections. In 1463, three years after Isserlein's death, Joseph began to arrange the material for publication, continuing the task at Cremona (1474) and finishing it in 1488. It is arranged in the order of the four Ṭurim. The work, besides its halakic value, is historically interesting, containing as it does many passages bearing on the lives of Isserlein and his students and illustrating the manners and customs of rabbinical academies in that period. Judah incorporated in the "Leḳeṭ Yosher" the decisions of a pupil of Shalom of Austria, for which he was praised by Isserlein; he included also some of the collectanea of Judah Obernik.

Bibliography: Berliner, in *Monatsschrift*, xviii. 131, 132; Steinschneider, *Cat. Munich*, Nos. 404–405.

S. S. M. Sel.

JOSEPH (JOSEL) BEN MOSES FRANKFURT: Dayyan at Fürth in the first half of the eighteenth century; born at Frankfort-on-the-Main; author of "Torat Yosef," masorah on the Pentateuch, with a commentary (Wilmersdorf, 1725).

Bibliography: Fürst, *Bibl. Jud.* ii. 114; Steinschneider, *Cat. Bodl.* col. 1515.

D. S. Man.

JOSEPH B. MOSES PHINEHAS (surnamed **Ha-Ṣaddiḳ**): Polish rabbi; born 1726; died at Posen 1801. He was a man of wealth and influence, and of great piety. His father-in-law, R. Ezekiel Landau of Prague, frequently cites him in his "Noda' bi-Yehudah." Joseph was successively rabbi of Yaworow, Sokoli, and Posen. He was the author of "Zikron She'erit Yosef" (Kolomea, 1881), novellæ on the Babylonian Talmud.

Joseph was succeeded in the rabbinate of Posen by his brother **Samuel,** author of "Bet Shemuel Aḥaron," who had been rabbi of Tarnopol. Samuel died at Posen in 1806.

Bibliography: Perles, *Gesch. der Juden in Posen*, in *Monatsschrift*, v. 14, 87–88, 261–262; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 69; M. Straschun, *Likḳuṭe Shoshannim*, p. 78, No. 1536; Elazar Kohen, *Kin'at Soferim*, p. 82b, Lemberg, 1892.

S. S. P. Wi.

JOSEPH BEN MOSES OF TRANI. See Trani, Joseph b. Moses di.

JOSEPH BEN MOSES OF TROYES: French Talmudist of the first half of the twelfth century. Isaac ben Samuel the Elder quotes in his responsa Talmudic explanations which he received orally from Joseph of Troyes. The latter is probably identical with Joseph ben Moses, who was an elder contemporary of Rabbenu Tam. The latter addresses Joseph in a letter as "my honored teacher"; while Joseph designates R. Tam as one of his most intimate friends, and regrets that he has been obliged to leave the place (Troyes) where R. Tam is staying. It is doubtful whether this Joseph is identical with the tosafist Joseph ben Moses who is quoted in the earlier tosafot to Yoma 20b and in Judah Sir Leon's tosafot to Ber. 22b.

Bibliography: Gross, *Gallia Judaica*, p. 238; Zunz, *Z. G.* p. 38.

S. S. A. Pe.

JOSEPH HA-NAGID. See Nagdela (Nagrela), Abu Ḥusain Joseph ibn.

JOSEPH NASI OF NAXOS. See Nasi, Joseph (João Migues).

JOSEPH BEN NATHAN OFFICIAL (surnamed **ha-Meḳanne** = "the Zealot"): French controversialist; lived, probably at Sens, in the thirteenth century. He was a descendant of Todros Nasi of Narbonne. His father held a public office to which Joseph probably succeeded; whence the surname "Official." Coming thus in contact with high officials and ecclesiastical dignitaries, Joseph, like his father, was often invited to take part in religious controversies, in which he acquired great skill. Accounts of these controversies, together with those of his father and of some French rabbis, were collected by Joseph in a work entitled "Yosef ha-Meḳanne" or "Teshubot ha-Minim," which is still extant in manuscript (Paris, Bibliothèque Nationale, Hebr. MS. No. 712; Steinschneider, "Cat. Hamburg

Hebr. MSS." No. 187, 7). The Christian personages who figure in the discussions are: Pope Gregory (probably Gregory X.); the bishops of Sens, Mans, Meaux, Vannes, Anjou, Poitiers, Angoulême, and St. Malo; the bishop of the king (St. Louis); the confessor of the queen (probably Guillaume of Auvergne); the chancellor; friars of the Cordelier and Jacobite orders; and some Jewish converts. All the Christian dogmas which are derived from Scriptural texts, such as the immaculate conception, the divinity of Jesus, his mission on earth, his birth, death, and resurrection, are analyzed and discussed; and there occur refutations of some attacks on Judaism, such as the accusation of ritual murder, which the chancellor endeavored to base upon Num. xxiii. 24.

Controversies with Officials.

The characteristic feature of these controversies, which in the main have no claim to great originality as regards the arguments used, is the freedom of speech and boldness displayed by the Jewish participants, who do not content themselves with standing upon the defensive, but very often attack their opponents not with dialectics, but with clever repartee. Of this kind of controversy the following may serve as examples:

Nathan ben Meshullam was asked to give a reason for the duration of the present exile, while that of Babylon, which was inflicted upon the Jews as a punishment for the worst of crimes, idolatry, lasted only seventy years. He answered: "Because in the time of the First Temple the Jews used to make stone images of Astarte and statues which had no chance of duration, while in the time of the Second Temple they deified one of themselves, Jesus, to whom they applied the holy prophecies, and thus created a durable idol which attracted many worshipers. The gravity of the fault, therefore, occasioned equal severity in the punishment."

Examples.

Nathan was also asked why the usual expression "And God saw that it was good" is lacking in the account of the second day of the Creation, to which he replied: "Because among the things done on that day was the division of the waters, which God had foreseen would be used for idolatrous purposes [baptism]."

Elijah, Joseph ben Nathan's brother, was asked by the chancellor why the Mosaic law declared contact with, or being in the presence or neighborhood of, a dead body to be a cause of impurity. "Because," answered he, "God foresaw that a time would come when a nation would pretend that He had voluntarily submitted Himself to death; therefore He showed Himself so severe against the impurities of death."

Joseph's compilation furnishes much valuable information concerning the condition of the French Jews in the twelfth and thirteenth centuries. The numerous accusations brought against them by the Christian population, such as ritual murder and the crucifixion of Jesus, found an echo in the discussions. In an explanation of a text may very often be detected an expression of the anguish of the persecuted.

Although the "Yosef ha-Meḳanne" is nowhere expressly quoted, it may be assumed that it was used by the polemists. The "Niẓẓaḥon Yashan," published by Wagenseil, and the "Niẓẓaḥon" of Lipmann of Mülhausen have some analogical passages. A great number of the answers of Joseph are reproduced almost verbatim in many Bible commentaries of French origin. Specimens of such commentaries, in which many passages can thus be traced, were published by Berliner in his "Peleṭat Soferim" and by Neubauer in Geiger's "Zeitschrift" (1871).

Influence.

Joseph seems to have been the author also of a commentary on the Pentateuch, and of the Hebrew version of the controversy of Jehiel of Paris, at the end of which is a short poem containing his initials.

Bibliography: Dukes, in *Orient, Lit.* 1847, p. 84; Carmoly, in *Ben Chananja*, 1861, p. 204; *idem*, in *La France Israélite*, p. 158; Zunz, *Z. G.* pp. 84, 86; Grätz, *Gesch.* vi. 142, 367; Zadoc Kahn, in *R. E. J.* i. 222 *et seq.*, iii. 1. *et seq.*; Gross, *Gallia Judaica*, p. 252.

S. S. I. Br.

JOSEPH NAZIR BEN ḤAYYIM MOSES HA-LEVI: Palestinian rabbi; born at Hebron about 1650; died probably at Cairo 1719. He studied under Moses Galante and became rabbi at Hebron, from which community he was sent to Europe to solicit alms. Ẓebi Ashkenazi met him in this capacity at Belgrade in 1679, and states that the name "Nazir" was given him as a Nazarite ("Ḥakam Ẓebi," No. 168). Joseph ha-Levi wrote two volumes of responsa under the title "Maṭṭeh Yosef" (Constantinople, 1717–26), edited by his son-in-law, Jeshua זין (Shababo). Joseph also edited the responsa ("Ginnat Weradim," *ib.* 1717–19) of his friend Abraham ben Mordecai ha-Levi, whom he succeeded as rabbi of Cairo.

Bibliography: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*; Steinschneider, *Cat. Bodl.* col. 1450; Wolf, *Bibl. Hebr.* iii. 390.

D. L. Grü.

JOSEPH BEN NOAH HA-BAṢRI (Abu Ya'ḳub Yusuf ibn Nuḥ): Karaite scholar of the eighth and ninth centuries; brother of Nissim ben Noah. He translated the Pentateuch into Arabic, with a commentary, an abridgment ("talkhiṣ") of which was made by Abu al-Faraj Harun, and excerpts from which, on Numbers and Deuteronomy, are given by 'Ali ben Sulaiman in his Pentateuch commentary. Hadassi says that Joseph recognized only two canons for religious law: Scripture (כתב) and harmony in the totality (קבוץ) of the laws; and that he rejected logical deduction (הקיש; "Eshkol ha-Kofer," § 168).

Luzki confounded Joseph ben Noah with Joseph al-Ḳirḳisani, and attributed to the former the "Sefer ha-Ma'or," which really belonged to the latter ("Dod Mordekai," p. 11b).

Bibliography: Pinsker, *Likḳuṭe Kadmoniyyot*, i. 25, ii. 73; Fürst, *Gesch. des Karäert.* i. 119; Gottlober, *Bikḳoret le-Toledot ha-Keraim*, p. 177; Frankel, in Ersch and Gruber, *Encyc.* section ii., part xxxiii., p. 15; Harkavy, in Stade's *Zeitschrift*, 1881, p. 158; Poznanski, in *R. E. J.* xxxiii. 215; Steinschneider, *Hebr. Uebers.* p. 450; idem, *Die Arabische Literatur der Juden*, § 38.

K. I. Br.

JOSEPH (MAESTRO) DE NOVES: French physician of Avignon who lived in the middle of the fifteenth century, and was highly esteemed throughout the south of France (Joseph Colon, Responsa, No. 181). During the first part of the seven-

teenth century a rabbi of the same name, Joseph de Noves, lived at Nicopolis, Bulgaria; he wrote prefaces to Abraham di Boton's "Leḥem Mishneh" and Abraham ibn Asus' "Leḥem Abbirim."

Bibliography: Gross, *Gallia Judaica*, p. 391.

G. S. K.

JOSEPH B. PETROS: Palestinian amora of the first generation (3d cent.). He was the father of Joshua b. Levi's first wife (Yer. M. Ḳ. iii. 5). He stood in friendly relations with Bar Ḳappara and had a discussion with him in regard to the exposition of a certain Biblical verse (Gen. R. xciv.). He is mentioned also as having had an argument with Zabdai b. Levi on a point of Biblical exegesis.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 598; Heilprin, *Seder ha-Dorot*, ii. 220.

S. S. A. S. W.

JOSEPH B. PHINEHAS. See Frankfort-on-the-Main.

JOSEPH IBN PLAT (פלט, rarely פלאט; not "Pilat," as Grätz deduces from the form בילאת, occurring once in "Temim De'im," p. 40; and not identical with Ibn Bulat, or Bolat, of Estella): Rabbinical authority of the twelfth century; born presumably in southern Spain, whence he went to Provence and settled in Lunel, though Epstein is of opinion that he was born in the Byzantine empire. If this is so, he may be identical with the Joseph ibn פלאת whom Benjamin of Tudela met in Damascus ("Itinerary," ed. Asher, i. 48). He also spent some time in Rome, and may have traveled in France, Lorraine, Lombardy, and Spain. According to Joseph ibn Ẓaddiḳ, he was flourishing in the year 1205; according to Abraham b. Solomon of Torrutiel, he died in 1225; but according to others he died before 1198. Abraham b. David, Asher b. Meshullam, and Zerahiah ha-Levi Gerondi, all of Lunel, received oral instruction from him, and he corresponded with Zerahiah, and also with Abraham b. David of Posquières, Maimonides, and Abraham b. Isaac of Narbonne. He wrote a treatise on the prayers entitled "Tiḳḳun Soferim," of which a fragment is extant. His halakic treatises, commentaries on various Talmudic books, such as Nedarim and Ḥullin, are quoted in the "'Iṭṭur" (ii. 18c), the "Kol Bo" (No. 106), and "Shiṭṭah Meḳubbeẓet" to Nedarim (fol. 7d), and extracts are to be found in the Pardes; his name, however, is cited in the last-named only in one long citation on the Benedictions (ed. Constantinople, fol. 39b–41c).

Bibliography: Joseph ibn Ẓaddiḳ, *Chronicles*, ed. Neubauer, p. 94; Conforte, *Kore ha-Dorot*, p. 8b; Zunz, *Ritus*, p. 26; *idem*, in Geiger's *Wiss. Zeit. Jüd. Theol.* ii. 308, 312; Solomon ben Adret, *Responsa*, No. 18; *Kol Bo*, Nos. 5, 8, 106; Auerbach, *Sefer ha-Eshkol*, Introduction, pp. x. *et seq.*; Grätz, *Gesch.* vi. 287; Gross, *Gallia Judaica*, pp. 284 *et seq.*; A. Epstein, in *Monatsschrift*, xli. 475, xliv. 290.

M. K.—G.

JOSEPH PORAT BEN MOSES (French, **DON BENDIT**): Tosafist of the thirteenth century. The surname "Porat" is an allusion to Gen. xlix. 22. According to Gross, Joseph Porat is identical with Joseph of Caen, who is cited by Samuel of Falaise as a rabbinical authority; but he can not, as supposed by Dembitzer ("Ha-Ḥoḳer," ii. 48 *et seq.*), be identified with Joseph ben Moses of Troyes, the codisciple and opponent of Jacob Tam. Joseph Porat was the pupil, and perhaps the grandson, of Samuel ben Meïr (RaSHBaM), but certainly was not his son, as erroneously given by Zacuto ("Sefer ha-Yuḥasin," ed. London, p. 218). Joseph Porat wrote a commentary on the Talmud, fragments of which are found in the Tosafot to Shabbat (52a) and Yoma (37b, 46a). According to Dembitzer (*l.c.*), all the passages cited in the Tosafot in the name of Joseph without any further indication are to be attributed to Joseph Porat, who is probably also the author of a mathematical work found in the Oppenheim collection under the name of Joseph ben Moses Ẓarfati. Probably it is Joseph Porat who is designated as "Joseph, grandson of Samuel ben Meïr," in the manuscript commentary on the Pentateuch in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 271; see, however, Neubauer in Geiger's "Zeitschrift," ix. 216).

Bibliography: Gross, *Gallia Judaica*, p. 543.

S. S. I. Br.

JOSEPH BEN SAMUEL. See Bonfils, Joseph ben Samuel.

JOSEPH, SAMUEL A.: Australian pioneer and politician; born in London 1824; died in Sydney, New South Wales, Sept. 25, 1898. At the age of eighteen he emigrated to New Zealand, and there acquired so thorough a knowledge of the native language that he acted as interpreter to Sir George Grey when the latter undertook his expedition to pacify the Maoris. In 1855 Joseph removed to Sydney, where he became associated in business with Jacob Levi Montefiore. He was a member first of the lower and then of the upper house of the legislative assembly, besides filling the offices of president of the chamber of commerce and chairman of the City Bank.

Bibliography: *Jew. Chron.* Sept. 30, 1898.

J. G. L.

JOSEPH SAMUEL BEN ABRAHAM BEN JOSEPH BEN ABRAHAM BARUCH BEN NERIAH: French rabbi; born at Aix, Provence; flourished at Avignon toward the end of the thirteenth century. Like his father, Abraham ben Joseph of Aix, he was an adherent of Abba Mari of Lunel. During the religious controversy of 1303–1306, which greatly excited the whole of southern France, he sent assurances of his support to Solomon ben Adret of Barcelona, who calls him, in the correspondence between the two, "Joseph ben Samuel ben Abraham."

Bibliography: Isaac de Lattes, *Responsa*, pp. 41, 44, 45; Renan-Neubauer, *Les Rabbins Français*, pp. 517, 675.

G. S. K.

JOSEPH BEN SAMUEL HA-ḤAZZAN (also called **Joseph ha-Mashbir**): Karaite ḥakam of Halicz, Galicia; died in 1700; pupil of R. Nissim. He was the author of the following works, none of which has been published: "Porat Yosef," on Hebrew grammar and on the excellence of the Hebrew language; "Sheber Yosef," on religious philosophy; "Birke Yosef," the subject of which is not known; a commentary on the ten Karaite articles of faith; "Ner Ḥokmah" or "Perush Seder ha-Tefillah," a commentary on the prayer-book. The last-named work remained unfinished at the time of the death of the author. Joseph composed also numerous liturgical poems, which have been inserted in the Karaite prayer-book. A funeral oration was pro-

nounced over him by Mordecai, author of "Dod Mordekai," who had consulted him on the answer he was to give to Jacob Trigland about the origin of Karaism.

Bibliography: Fürst, *Gesch. des Karäert.* iii. 88; Neubauer, *Aus der Petersburger Bibliothek*, p. 75.

K. I. Br.

JOSEPH BEN SAMUEL IBN REY: Italian rabbi; died prematurely in Venice April 2, 1608. His epitaph (Wolf, "Bibl. Hebr." iv. 1213) leaves it to be supposed that his surname was an equivalent for "son of a king." Wolf, however (*ib.*), spells it רי (= "Dei"). He was the author of a work entitled "Sefer Massoret," a treatise on the Masorah, in which he endeavored to prove that there are no reasonless or unjustified repetitions in the Bible. Joseph is mentioned by Samuel Aboab in his responsa "Debar Shemuel" (No. 56).

Bibliography: Fuenn, *Keneset Yisrael*, p. 509; Mortara, *Indice*, p. 54; Steinschneider, *Cat. Bodl.* col. 1520.

D. M. Sel.

JOSEPH SHALLIṬ BEN ELIEZER RICHETTI (RIQUETI): Italian scholar; born at Safed, Palestine; lived in the second half of the seventeenth century at Verona, where he directed a Talmudical school. He was the author of "Ḥokmat ha-Mishkan" or "Iggeret Meleket ha-Mishkan" (Mantua, 1676), on the construction of the First Temple. He also published a map of Palestine which Zunz supposes to have been prepared as one of the illustrations of a Passover Haggadah. Besides his own works Joseph edited "Ḥibbur Ma'asiyyot" (Venice, 1646), a collection of moral tales, and Gershon ben Asher's "Yiḥus ha-Ẓaddiḳim," to which he added notes of his own (Mantua, 1676).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 213; Zunz, in Asher's edition of Benjamin of Tudela's *Masa'ot*, ii. 286; Steinschneider, *Cat. Bodl.* col. 1526; Mortara, *Indice*, p. 54.

G. I. Br.

JOSEPH BEN SHESHET LATIMI: Spanish liturgical poet; lived at Lerida in the thirteenth and fourteenth centuries. In 1308 he wrote a prayer entitled "Elef Alfin" (comp. Dan. vii. 10), consisting of one thousand words, each word beginning with the letter א, and each verse with the last word of the preceding. The "Elef Alfin" was included in the collection "Ḳobeẓ Wikkuḥim," published first at Constantinople, later at Breslau (1844).

Bibliography: Zunz, *Literaturgesch.* p. 499; Landshuth, *'Ammude ha-'Abodah*, p. 98.

G. I. Br.

JOSEPH BEN SOLOMON (JOSEPH DARSHAN OF POSEN): German preacher; born at Posen in 1601; died there in 1696. When a youth Joseph studied at Byelaya Tzerkov, Russia, where he seems to have settled, for in 1648 he was an eyewitness of the Chmielnicki massacres. Joseph succeeded in escaping to his native town, where he was appointed preacher in 1676, holding the office till his death. The following three works of his appeared at Frankfort-on-the-Oder in 1679: "Yesod Yosef," a denunciation of certain sins; "Sedeh Bokim," a homiletic commentary on Pereḳ Shirah; and "Tiḳḳun Ḥaẓot," a collection of psalms and prayers. Among his many unpublished works the following two may be mentioned: "Wa-Yekalkel Yosef," sermons arranged in the order of the parashiyyot, and "Wa-Yelaḳḳeṭ Yosef," collectanea of cabalistic and midrashic works, in the same order.

Bibliography: Fuenn, *Keneset Yisrael*, p. 464; Perles, in *Monatsschrift*, xiv. 121; Steinschneider, *Cat. Bodl.* col. 1522.

S. S. M. Sel.

JOSEPH BEN SOLOMON OF CARCASSONNE: French liturgical poet of the eleventh century. He wrote a Ḥanukkah "yoẓer" beginning "Odeka ki anafta," which is mentioned by Rashi in his commentary on Ezek. xxi. 18. Joseph took the material for this yoẓer from various haggadot, working it over in a payyeṭanic style. It is composed of verses of three lines each, arranged in alphabetical order.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 96; Zunz, *Literaturgesch.* p. 123; Gross, *Gallia Judaica*, p. 614.

S. S. A. Pe.

JOSEPH SOLOMON DELMEDIGO. See Delmedigo, Joseph Solomon.

JOSEPH TAITAZAK. See Taitazak, Joseph.

JOSEPH ṬOB ELEM. See Bonfils, Joseph b. Samuel.

JOSEPH BEN TOBIAH: Farmer of the Egyptian royal revenues from about 220 to 198 B.C.; nephew, on his mother's side, of the high priest Onias II.; founder of the Tobiade family, which held an important place in the politics of Judea until the execution of its last member, Menelaus (162 B.C.). When Onias withheld the tribute at the time of Ptolemy IV., Philopator, Athenion was sent to Judea to insist upon its payment. Onias, however, persisted in his attitude, and when matters came to a crisis Joseph hastened from his native village Phicola to Jerusalem, remonstrated with his uncle for thus endangering the welfare of the Jews, and succeeded in obtaining permission to go to Alexandria to settle the matter with Ptolemy himself. He then convoked the people in the court of the Temple, tranquilized them in regard to the issue of the conflict, and caused himself to be proclaimed leader. As such he received Ptolemy's ambassador with the greatest honors, made him costly presents, and persuaded him to return to Alexandria, whither he promised to follow soon afterward.

Visits Egypt as Envoy Extraordinary.

Having no means of his own, Joseph borrowed money from friends in Samaria so as to appear with dignity at the Egyptian court, and proceeded to Alexandria. Already predisposed in his favor through the recommendations of Athenion, Ptolemy was charmed with Joseph's humor and wit, and asked him to consider himself a guest during his stay in the Egyptian capital. The offense given by Onias was attributed to his great age, and Joseph was recognized as political leader of Judea. This victory was followed by another: he cleverly managed to obtain the office of chief tax-collector of Phenicia and Cœle-Syria. A force of two thousand soldiers was given to him by Ptolemy, and he did not scruple to use the greatest severity in levying taxes. Thus in Ascalon and Scythopolis he beheaded, and then confiscated to the crown the possessions of, twenty of the most distinguished citizens for refusing to pay their taxes.

Joseph occupied the position of tax-collector, or rather of governor, for twenty-two years, and accumulated immense riches, the influence of which was felt throughout Judea. But though Joseph's administration was materially beneficial to Judea, it was ethically pernicious; he and the members of his family introduced that corruption and dissoluteness which were characteristic of the Hellenic court of Alexandria. The poor Jewish agriculturists, becoming suddenly rich, began to copy degenerate Greek customs. To these evils were added the dissensions that arose between the seven sons of Joseph by his first marriage and Hyrcanus, his son by his second wife, which dissensions divided Judea into two hostile camps—Oniades and Tobiades.

Bibliography: Josephus, *Ant.* xii. 4; Ewald, *Gesch.* v. 271; Herzfeld, *Gesch. des Volkes Jisrael*, i. 186; Grätz, *Gesch.* ii. 243 *et seq.*; Schürer, *Gesch.* i. 183, note 4; 195, note 28; Adolf Büchler, *Die Tobiaden und die Oniaden*, Vienna, 1899; Wellhausen, *Israelitische und Jüdische Gesch.* p. 232, note 1.

G. I. Br.

JOSEPH BEN URI SHERAGA: Russian liturgist of the seventeenth century; born in Kobrin, government of Grodno. He was the author of "Ma'arakah Ḥadashah" (Frankfort-on-the-Main, 1699), containing three seliḥot in commemoration of the persecutions of the Jews of Kaidan and Zausmer in 1698. The first, beginning "Alluf baṭuaḥ," is unique in that not only are the verses arranged in alphabetical order, but each verse begins with the name of the corresponding letter. This seliḥah is provided with a commentary written by the author himself.

Bibliography: Fürst, *Bibl. Jud.* i. 181; Steinschneider, *Jewish Literature*, p. 256; Zunz, *Literaturgesch.* p. 442.

K. M. Sel.

JOSEPH BEN UZZIEL: Supposed author of a cabalistic work which is often quoted by Recanati, in his commentary on the Pentateuch, under the title of "Baraita de-R. Yosef b. 'Uzziel," which is entitled "Mishnat Yosef b. 'Uzziel" in Neubauer, "Cat. Bodl. Hebr. MSS." (No. 1947, 3a). Neubauer describes this work as a commentary on the "Sefer Yeẓirah," but it seems from Oppenheim ("Ḳohelet Dawid," p. 352, No. 965) that it is a supplement to it. Under the title "Shorashim" a copy is found in the Parma Library (De Rossi, No. 1138, 12). Joseph b. Uzziel is often cited in the commentary to the Alphabet of Ben Sira, where he is called Ben Sira's grandson and where his opinion sometimes differs from that held by his father. Steinschneider (in Benjacob, "Oẓar ha-Sefarim," p. 84) identifies this Joseph b. Uzziel with the author of the cabalistic work. Apparently Oppenheim was of the same opinion, for he appended to the name of Joseph b. Uzziel the words "a disciple of Jeremiah." Some marginal notes on a Maḥzor (Neubauer, *l.c.* No. 1038) are headed משם יוסף בן עזיאל.

G. M. Sel.

JOSEPH ZABARA (Joseph ben Meïr Zabara): Spanish physician, satirist, and poet of the beginning of the thirteenth century; born and died in Barcelona. He studied in Narbonne under Joseph Ḳimḥi, who twice quotes Zabara on Proverbs. The only work known to be his is the "Sefer Sha'ashu'im," published by Isaac Arish, Constantinople, 1577, and republished in 1865 in "Ha-Lebanon," and again by Senior Sachs ("Yen Lebanon," Paris, 1866). The Constantinople edition contains three other sections, probably of the same work. It is a book of stories and fables, after the model of the "Kalilah wa-Dimnah," which are supposed to be communicated to the author by a giant named "Enan Manatash" during a series of visits. Many of them relate to the wickedness and guile of women, including a parallel to the "Widow of Ephesus." Another is a variant of "the clever girl" (comp. Jacobs, "Indian Fairy Tales," p. 251), while an abstract of the story of Tobit forms the subject of another tale. The book concludes with the return of the author to Barcelona, "where dwells the great prince R. Sheshet Benveniste."

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 93; Abrahams, in *J. Q. R.* vi. 502–532 (with an almost complete English transl.); S. Sachs, introduction to *Yen Lebanon*.

G. J.

JOSEPH B. ZACHARIAH: Jewish general of the Maccabean period. He, together with Azariah, was left in charge of the forces when the Maccabean brothers Judah, Jonathan, and Simon were obliged to go to Gilead and Galilee for the protection of the Jews there (I Macc. v. 18; Josephus, "Ant." xii. 8, § 2). Although Judah had expressly commanded Joseph and Azariah to fight no battles, they, being ambitious to make a name for themselves, attacked the city of Jabneh. The Syrians under Gorgias repulsed them with a loss of 2,000 men, and pursued them into Judea (I Macc. v. 56–62; Josephus, *l.c.* § 6).

G. S. Kr.

JOSEPH BEN ẒADDIḲ: Rabbi in Arevalo, Spain, during the fifteenth century; author of a treatise entitled "Zeker Ẓaddiḳ," on ritual matters, in fifty chapters, still in manuscript. The last chapter contains a chronicle of Jewish worthies from the Creation down to the day of the writer; the last entry being dated 1487. A few of the events near or in his own time are treated somewhat fully. The rest is made up of names and dates which are often sadly distorted, both by the author and by the writer of the manuscript. Nearly all the data given in the historical chapter are found in the "Yuḥasin" of Abraham Zacuto. According to Neubauer (who has printed the chapter in his "M. J. C." i. 85–100), the two authors drew from a common source.

Bibliography: Neubauer, *M. J. C.* i., p. xiv.; idem, *Cat. Bodl. Hebr. MSS.* col. 825; Isidore Loeb, in *R. E. J.* xvii. 75 *et seq.* (where corrections of the text may be found); Michael, *Or ha-Ḥayyim*, No. 1054.

G.

JOSEPH ẒARFATI (so called because he belonged to the French synagogue): Convert to Christianity and missionary to the Jews at Rome; died before 1597. He accepted Christianity in 1552, taking the name of **Andrea (Filippo?) di Monti** (more correctly **del Monte**) in honor of Julius III. He was born in Fez, and hence is sometimes called "Joseph Moro." Beginning with 1576, he delivered sermons having for their object the conversion of the Jews, which the latter were compelled to attend. He also wrote, in Italian, works against the Jews,

as "Confusione dei Giudei," which he published in Hebrew under the title מבוכת היהודים. The Roman Jews thereupon protested to the Curia, and refused to listen to his sermons. Nor was he more successful with his "Lettera di Pace" (אגרת שלום), which he issued in 1581. As censor of Hebrew works in Spoleto and later in Rome he did much harm to the Jews. He was suspected of having embezzled money and of having accepted bribes.

Margulies believes him to be identical with the Joseph Moro mentioned by Joseph ha-Kohen ("'Emek ha-Bakah," pp. 111, 119) as having on the Day of Atonement, 1558, forced his way into the synagogue at Recanati with a crucifix in his hand, which he placed in the Ark. Joseph ha-Kohen says that Zarfati's Christian name was "Filippo," which name he may have taken in addition to "Andrea."

BIBLIOGRAPHY: Berliner, *Censur und Confiscation*, p. 4; idem, *Gesch. der Juden in Rom*, ii. 2, pp. 8 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 172; *Monatsschrift*, 1898, p. 462; *R. E. J.* ix. 86, xxx. 260; Popper, *Censorship of Hebrew Books*, pp. 40, 41, 62, 72; S. H. Margulies, in Berliner *Festschrift*, pp. 267 *et seq.*

I. E.—G.

JOSEPH (Josel) BEN ZEEB WOLF LEVI: Rabbi in Lesla during the first half of the eighteenth century. He was the author of a supercommentary on Rashi to the Pentateuch entitled "Tif'eret Yosef" (Prague, 1724); it deals with the first three books of the Pentateuch.

BIBLIOGRAPHY: Zunz, *Zeitschrift*, p. 343; Steinschneider, *Cat. Bodl.* No. 6008.

G.

JOSEPHS, MICHAEL (known also as **Myer Königsberg**): English Hebraist and communal worker; born in Königsberg Oct. 8, 1763; died in London Feb. 9, 1849. He left his native town in his thirteenth year for Berlin, where he attended the Talmudical colleges and met Moses Mendelssohn. In 1781 he went to London, where while engaging in commercial pursuits he retained his attachment to Hebrew literature. He contributed to Hebrew periodicals; and his poetical writings appeared in the "Hebrew Review," the "Voice of Jacob," and the "Jewish Chronicle." In conjunction with Chief Rabbi Herschell and Dr. Van Oven, he established in 1818 the Jews' Free School, which became thereafter the chief object of his devotion, he himself instructing and examining both pupils and teachers. He served also as life-governor of the Jews' Hospital.

As a Hebraist Josephs excelled all his contemporaries in England. He edited an English-Hebrew dictionary under the title "Midrash Millin."

BIBLIOGRAPHY: *Jew. Chron.* Feb. 16, 1849; May 1, 1903; Morais, *Eminent Israelites*, s.v.

J. G. L.

JOSEPHS, WALTER: English educationist and communal worker; born in London Nov. 22, 1804; died Jan. 24, 1893. He was closely connected with the management of the following institutions: Jews' Free School; Jews' Infant School (honorary secretary from its foundation in 1840); West Metropolitan Jews' School; Jews' Emigration Society; Jews' Hospital; and the Anglo-Jewish Association. In Jan., 1877, he was presented with a testimonial in recognition of his long services in the cause of Jewish education.

Josephs was a frequent contributor to the Jewish press on questions of ritual modification; and in 1874 he formed the Association for Effecting a Modification in the Liturgy of the German Jews. In 1837 he had been presented with the freedom of the city of London; and he was the first Jew to be admitted a member of the Drapers' Company.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Jan., 1893.

J. G. L.

JOSEPHSTADT. See PRAGUE.

JOSEPHUS, FLAVIUS: General and historian; born in 37 or 38; died after 100. He boasts of belonging to the Hasmonean race on his mother's side ("Vita," § 1). His great-grandfather was Simon "the Stammerer." As a boy Josephus was distinguished for his good memory and his ease in learning. He passed through the schools of the Pharisees, the Sadducees, and the Essenes in turn, and then spent three years in the desert with a certain Banus. When nineteen years old he attached himself finally to the party of the Pharisees (*ib.* § 2). In his twenty-sixth year he had occasion to journey to Rome in the interests of certain priests who had been sent thither in chains by the procurator Felix. Here he obtained the favor of the empress Poppæa.

Shortly after the return of Josephus to Jerusalem (66) the great Jewish war broke out, and the defense of Galilee was entrusted to him by the Sanhedrin in Jerusalem ("B. J." ii. 20, § 4; "Vita," § 7). Why this most important post was allotted to him is not known. In his autobiography he states that he was sent there in order to tranquilize the province and to keep it faithful to the Romans, for only part of it had revolted ("Vita," § 7; comp. § 14). This is plainly a distortion of the facts, since Galilee was always most inclined to war. He was accompanied by two men learned in the Law, Joazar and Judas, sent by the Sanhedrin to watch over his actions. He sent them back to Jerusalem (*ib.* §§ 7, 12, 14), and then proceeded to organize the administration of the province; instituting a sanhedrin of seventy members, and governing the cities through a council of seven men, an institution afterward extended throughout Palestine under the title "The Seven Best of the City." He maintained strict discipline among the troops, which numbered about 100,000 infantry and 5,000 cavalry; he surrounded himself with 500 guards; and he fortified and provisioned a considerable number of cities (*ib.* §§ 12–14; "B. J." ii. 20, §§ 5–8).

Appointed Governor of Galilee.

Though a strict adherent of the Law, he was accused of treachery by some of the zealous patriots and especially by JOHN OF GISCALA. But the deeds of which Josephus was accused may be interpreted to his honor. Young men from the village of Dabaritta had stolen treasure from the governor of King Agrippa. Josephus had taken it with the intention of restoring it to the king. The report was spread that he was a traitor, and the people were incited against him by John of Giscala and Jesus b. Zappha in Tarichæa. He was in danger of being killed, but he succeeded in making the Tarichæans believe that he intended to use the treasure for the fortifica-

tions of their city. People from Tiberias, however, surrounded his house with the intention of setting it on fire. Their leaders were enticed within and there whipped and mutilated; and the Tiberians thereupon took to flight ("B. J." ii. 21, §§ 3–5; somewhat differently, "Vita," §§ 26–30). Not long afterward John went to Tiberias with the intention of murdering Josephus; but the latter fled to Tarichæa, which city was so devoted to him that war would have ensued between it and Tiberias had he not restrained the inhabitants ("B. J." ii. 21, § 6; "Vita," §§ 16–18).

Antagonism of John of Giscala.

John's next scheme was to have Josephus accused before the Sanhedrin at Jerusalem. The most influential members, being convinced of Josephus' guilt, sent four of their number with a force of 2,500 men to depose him. He, however, pretended to be occupied with preparations for war; and the delegates could not see him. Several Galilæans went voluntarily to Jerusalem to demand the recall of the envoys. The latter then ordained a day for general fasting and prayer in Tiberias, but Josephus fell upon his opponents with his armed guards. A few days afterward messengers from Jerusalem brought letters in which the leaders of the people confirmed him in his position as governor of Galilee. He sent the Sanhedrin delegates back to Jerusalem in chains, and subdued by force the inhabitants of Tiberias, who were in revolt against him ("B. J." ii. 21, § 7; "Vita," §§ 38–64). They, however, still refused to recognize Josephus; but by a ruse he again overcame them ("B. J." *ib.* §§ 8–10; "Vita," §§ 32–34; comp. §§ 68, 69).

Sepphoris now asked for and received a Roman garrison in order to be safe from the rebels. Josephus, who was obliged to heed the insistence of his followers, tried to punish the city before the Romans arrived; but hearing that the last-named were on the way he beat a retreat. When the troop sent by Cestius Gallus had entered Sepphoris, it was no longer possible for Josephus to storm the city. A few days later the Romans made a sortie, and Josephus was defeated ("Vita," §§ 67–71). He was more successful against Sylla, a lieutenant of King Agrippa, whom he put to flight beyond the Jordan (*ib.* §§ 72, 73).

In the spring of 67 the Romans under Vespasian and Titus began the war. Josephus was encamped near the village of Garis, not far from Sepphoris; but he was forced to draw back upon Tiberias because his men had fled at the approach of the Romans (*ib.* § 71; "B. J." iii. 6, §§ 2–3). He demanded of Jerusalem whether or not he should treat with Vespasian, and asked for reenforcements. The Sanhedrin was unable to comply with his request; and Josephus entrenched his troops at Jotapata (May, 67), which place was besieged by Vespasian on the following day. Josephus had recourse to all possible stratagems; but in spite of these and of marvelous deeds of valor performed by the defenders, the Romans, after a siege of forty-seven days, forced their way into the city, which with the fortifications was razed to the ground (July, 67). Josephus escaped into a cistern connected with a cave in which he found forty soldiers. Their hiding-place was discovered; and Josephus, whose life had been assured to him by the Romans through the intervention of a friend named Nicanor, escaped only by playing a trick on his companions. He persuaded them to kill each other after drawing lots, but arranged to be the last, and then surrendered to the Romans with one companion ("B. J." iii. 8, §§ 1–8). Led before Vespasian, Josephus, asserting earnestly that he possessed the prophetic gift, prophesied that that general would become emperor (*ib.* § 9). According to the Talmud, Johanan b. Zakkai had made the same prophecy, and heathen priests had foretold the accession of Vespasian and Titus to the imperial throne (see Schürer, "Gesch." i. 613). Josephus' actions from this time on do not cover him with glory; and the suspicion of treachery rests heavily upon him.

Wins Favor of Vespasian.

Josephus, when Vespasian gave him his freedom ("B. J." iv. 10, § 7), according to custom adopted Vespasian's family name, "Flavius"; and when Vespasian became emperor, Josephus accompanied him to Alexandria ("Vita," § 75). While still a prisoner he married, at Vespasian's command, a Jewish captive from Cæsarea. She, however, did not remain with him long, but left him when he was in Alexandria. It seems, however, that he had already been married some time before, and that his first wife, as well as his mother and all his aristocratic relatives, remained in Jerusalem during the siege ("B. J." v. 9, § 4). Josephus returned to Palestine in the suite of Titus ("Vita," § 75; "Contra Ap." i. 9); and during the siege of the capital he was compelled, at the risk of his life, to call upon the rebellious Jews to surrender. On the one hand, the Jews desired to capture and punish him; on the other, the Romans, whenever they were beaten, held him for a traitor. Titus, however, paid no heed to the accusations of the soldiers ("Vita," § 75). After the capture of Jerusalem, he gave Josephus permission to take whatsoever he chose. The latter took a few sacred books and asked only for the freedom of certain persons. He rescued 190 women and children who had been shut up in the sanctuary. He also begged Titus to rescue three persons whom he found crucified; and one of them actually recovered by careful nursing (*ib.*). As a Roman garrison was to be placed upon Josephus' estate near Jerusalem, Titus gave him other land in the plain. He returned with Titus to Rome, and there received high honors from Vespasian, including Roman citizenship and a yearly pension. He received also a fine estate in Judea, so that he was able to devote himself to writing without pecuniary anxiety. Josephus was occasionally calumniated by his coreligionists. Thus a certain Jonathan, who had raised a rebellion in Cyrene, claimed that he had received arms and money from Josephus; but Vespasian was not misled by the falsehood (*ib.* § 76; "B. J." vii. 11, §§ 1–3). The emperor Domitian punished certain Jews who had slandered Josephus; and he freed the Judean estate of his favorite from taxes. Josephus was also in favor with the empress Domitia.

The woman married by Josephus in Alexandria bore him three sons, of whom only one, Hyrcanus, was living at the time that the "Vita" was written. He divorced her and married a Jewess from Crete,

who bore him two sons, Justus, in the seventh year of Vespasian, and Simonides, surnamed "Agrippa," two years later. Josephus' autobiography was written after the death of Agrippa II. ("Vita," § 65), which occurred in the third year of Trajan (*i.e.*, 100). The date of Josephus' death is uncertain. It is said that a statue of him was erected in Rome after his death (Eusebius, "Hist. Eccl." iii. 9; Jerome, "De Viris Illustribus," § 13).

Josephus' numerous and comprehensive writings are of value not only for the historical data which they contain, but also as an apology of Judaism. His works are:

(1) "Concerning the Jewish War" (Greek, Περὶ τοῦ Ἰουδαϊκοῦ Πολέμου), usually cited as "Bellum Judaicum," in seven books ("Ant." xx. 11; "Vita," § 74); in some manuscripts and in Stephan Byzant (*s. v.* Φασαηλίς), Ἱστορία Ἰουδαϊκοῦ Πολέμου Πρὸς Ῥωμαίους, which Niese holds to be correct. Von Gutschmid, however ("Kleine Schriften," iv. 343), accepts the title Περὶ Ἁλώσεως ("Concerning the Capture"), found in most manuscripts; but this title probably originated in Christian circles. The division into seven books belongs to Josephus himself ("Ant." xiii. 10, § 6; xviii. 1, § 2), and was known to Porphyry ("Peri Apoches," iv. 11, p. 76). In addition to a long introduction, they cover the period from Antiochus Epiphanes to the minor events that followed the war. Josephus wrote this history originally in Aramaic, in order that it might be read by the Jews in Parthia, Babylonia, Adiabene, Arabia, etc. ("B. J." Preface, § 2). At a later time he decided to publish the history of the war in Greek also, and for this he had to receive help from others in the matter of style ("Contra Ap." i. § 9). The supposition is possible that the original, which is entirely lost, was not as favorable to the Romans as was the Greek version.

Josephus gives as his reason for writing this history the contradictory reports circulated either to flatter the Romans or to disparage the Jews (*ib.* § 1). He himself pretends not to have flattered the Romans, though he is distinctly partial to them. He emphasizes his exactness (*e.g.*, "Vita," § 4); but his claim thereto is justified only when he states bare facts. He writes partly as an eye-witness and partly from reports obtained from eye-witnesses ("Contra Ap." i. § 9); and he had already begun to make notes during the siege of Jerusalem. Both Vespasian and Titus, to whom the work was submitted, praised his accuracy. The latter even wrote on the manuscript that it ought to be published ("Vita," § 65). King Agrippa II. testified in no less than sixty-two letters that he found the account accurate (*ib.*); and similar praise was given by relatives of the king ("Contra Ap." i. § 9). His rival, Justus of Tiberias, wrote his history twenty years later, while Josephus described the war immediately after the events ("Vita," § 65).

The Works of Josephus.

The work was presented to Vespasian, and must therefore have been completed before the year 79. The last events mentioned are of the year 73; but the account must have been written after the year 75; for Josephus refers to the Temple of Peace as being already finished ("B. J." vii. 5, § 7). It is necessary to assume a period of a few years between the end of the war and the final composition, other works on the war having already been published, as the introductions to the "Bellum Judaicum" and to the "Antiquitates Judaicæ" show. For the events preceding the war the same sources must be assumed as for the "Antiquities." The events of the war itself he knew exactly except the occurrences in the beleaguered city of Jerusalem, which facts he could get only from deserters. For the events within the Roman camp he doubtless made use of Vespasian's "Memorabilia." The statement of Sulpicius Severus ("Chron." ii. 30, § 6), that the Temple was burned at the express command of Titus, has not the credence possessed by Josephus' account ("B. J." vi. 4, §§ 5–7), which is to the effect that this happened contrary to the will of Titus. Schlatter's supposition, that Josephus is less creditable than Julianus Antonius, is unfounded.

(2) "The Antiquities of the Jews" (Greek, Ἰουδαικὴ Ἀρχαιολογία; Latin, "Antiquitates Judaicæ"). This is the most important of his works, and, indeed, one of the greatest of all antiquity. It comprises twenty books, and is so arranged that it might be placed side by side with the Roman history of Dionysius of Halicarnassus, which likewise consisted of twenty books. It was the purpose of Josephus to glorify the Jewish people, so often misunderstood, in the eyes of the Greco-Roman world. He wrote it in the thirteenth year of Domitian (93) and in the fifty-sixth year of his life. It commences with the creation of the world, and carries the history of the Jews down to the outbreak of the war in 66. In this stupendous work the individual books are preceded by an introduction which briefly indicates their contents; but it is doubtful whether these originated with Josephus. The work falls into the following divisions:

(a) Book i. ch. 7 to Book xi. ch. 6, parallel with the books of the Bible from the creation of the world to the rescue of the Jews under Artaxerxes in Persia. Here Josephus desires only to reproduce in Greek what may be read in the Hebrew Scriptures ("Ant." Preface, § 3; x. 10, § 6). He has, however, omitted or endeavored to excuse whatever might give offense. The story of the Golden Calf is wholly lacking; and excuses are found for the murmuring of the children of Israel. The Septuagint is used throughout, and even its style is imitated, though at times he deviates from this source (comp. "Ant." vi. 4, § 1, with I Sam. ix. 22). As a learned Pharisee, Josephus must have known enough Hebrew to make use of the original: this is shown by his explaining numerous Hebrew proper names, as the Hellenist Eupolemus had done before him; see, for example, "Ant." i. 1, § 2 (comp. Gen. iii. 20); i. 4, § 3 (comp. Gen. xi. 9, LXX.); iii. 7, § 3 (comp. Ex. xxviii. 40; xxxi. 2, LXX.); iii. 12, § 3 (comp. Gen. xxv. 10); viii. 5, § 3 (comp. I Kings ix. 13, LXX.).

The myths and legends scattered through this narrative deserve special attention. Eusebius ("Demonstratio Evangelica," vi. 39) had already noticed that the traditions (*δευτερώσεις*) of the Rabbis are to be found in Josephus' work; and it is from him that many haggadot came to the Church Fathers. Josephus remarks (see B. M. 86b) that every one of the three angels who appeared to Abraham had a

special mission. This is also found in Philo ("De Abrahamo," §§ 22, 28) and in Justin Martyr ("Dial. cum Tryph." § 56). The story of the Patriarchs and of Moses is especially rich in such legends. He extols the beauty of Moses and relates how even as a child the latter frightened Pharaoh; and he gives the name of Pharaoh's daughter, all of which is to be found in Talmud and Midrash. The haggadot are told in an attractive manner; and their appearance here shows their antiquity.

Although Josephus' treatment of Biblical data is very free, it is of importance for the history of Biblical exegesis. He gives the number of books in the Bible as twenty-two, whereas the Rabbis count twenty-four. He makes use of Hellenistic allegory; and his symbolization of the Tabernacle and of the priestly garments is similar to that of Philo ("Ant." iii. 7). He is very careful to emphasize the humanity and the high moral contents of the Law (*ib.* xvi. 2, § 4). He is usually in harmony with the rabbinical Halakah. The blasphemer against God, after having been stoned, is hanged (*ib.* iv. 8, § 6; comp. Sanh. 45b). The law concerning injury done to a woman with child (Ex. xxi. 22) makes a second fine obligatory, besides the one paid to the woman's husband, because the population has been diminished ("Ant." iv. 8, § 33)—a point of view not taken in the Halakah. Wishing to represent Jewish law as favorably as possible, he states that a judge who accepts a bribe is to be punished with death ("Contra Ap." ii. 27), which is not at all the case. The command in Ex. xxii. 28 is used by Josephus for the following excellent doctrine: "Let no one blaspheme those gods which other cities esteem such; nor may any one steal what belongs to strange temples nor take away the gifts that are dedicated to any god" ("Ant." iv. 8, § 10), which was not in the spirit of the Pharisees toward idolatry. He says that the whole city was interdicted to leprous persons ("B. J." v. 5, § 6), whereas it was only the Temple which they might not enter. Josephus goes farther than the Bible, in order to destroy the fable that Moses was afflicted with leprosy. He teaches that the first-born, not only of an ass, but of all unclean animals, is to be redeemed ("Ant." iv. 4, § 4), in order to remove all grounds for the idea that this animal occupied a peculiar position in Jewish law (see Ass-Worship), an elaboration of the law found also in Philo. In other respects Josephus presents an older stratum than does the rabbinical Halakah; *e.g.*, when he interprets Lev. xxii. 28 to mean that an animal may not be sacrificed on the same day with its mother (*ib.* xii. 9, § 4), having in view an older period when people ate only the meat of sacrifices. This is also held by Geiger, who sees in it traces of the Sadducean standpoint. In other cases Josephus gives the practise as it obtained in his day; namely, that the high priest, and not the king, read the Law on the Feast of Tabernacles in the seventh year ("Ant." iv. 8, § 12).

Importance for Biblical Exegesis.

That Josephus wrote wholly from a Jewish point of view may be seen from his misunderstanding of the use of terms by non-Jewish authorities. This was the cause, for instance, of his placing the capture of Jerusalem by Pompey upon the Day of Atonement ("Ant." xiv. 4, § 3), where really a Sabbath was intended; he does not seem to have known that the Gentile authorities were in the habit of calling the Sabbath a fast-day. Josephus shows himself perfectly familiar with Jewish practical life; and it is wrong to suppose that his knowledge is faulty, or that with the lapse of time he had forgotten much (Olitzki, "Flavius Josephus und die Halacha," pp. 25, 27). He had intended to write a separate work on the laws; and therefore he treats some briefly, while others he does not mention at all.

Josephus wished to confirm the Biblical data wherever they came in touch with the history of other peoples. In the first eleven books the following non-Biblical authors are cited: Berosus, Hieronymus the Egyptian, Mnaseas, Nicholas of Damascus (i. 3, § 6); Manetho, Berosus, Mochus, Hestiæus, Hieronymus, Hesiod, Hecatæus, Hellanicus, Acusilaus, Ephorus, Nicholas (*ib.* § 9); the "Sibyl" (apparently the pagan Sibyl, as the term *οἱ θεοί* shows; see Stade's "Zeitschrift," 1895, xv. 161), Hestiæus (i. 4, § 3); Berosus, Hecatæus, Nicholas (i. 7, § 2); Malchus, after a quotation from Alexander Polyhistor (i. 15); Homer (vii. 3, § 2); Nicholas (vii. 5, § 2); Menander, Dion (viii. 5, § 3); Herodotus (*ib.* 6, § 2; 10, §§ 2, 3); Menander (*ib.* 13, § 2; ix. 14, § 2); Herodotus, Berosus (x. 1, § 4); Berosus (*ib.* 2, § 2); Berosus, Megasthenes, Diocles, Philostratus (*ib.* 11, § 1). Josephus had not read all these authors; but he probably obtained his citations from the great works of Alexander Polyhistor, Nicholas of Damascus, and Strabo (the citations have been collected by Th. Reinach, "Textes d'Auteurs Grecs," Paris, 1895). It may here be noted that just as frequently as in the early parts of his "Antiquities," Josephus refers to ancient authors in his "Contra Apionem"; indeed he quotes the same passage from Herodotus (ii. 104) incorrectly in the former work ("Ant." viii. 10, § 3), while he gives it correctly in the latter ("Contra Ap." i. § 22).

Non-Biblical Authors Cited.

Von Gutschmid (*l.c.* iv. 562) believes that Josephus follows Herodotus in Egyptian matters only, and that he uses Manetho from a secondary source. This is denied by Sethe ("Sesostris," pp. 3, 5, 19), but is justly affirmed by A. Wiedemann (in "Theologische Litteratur-Zeitung," 1901, p. 186). In the "Contra Ap.," however, Josephus has undoubtedly made use of Manetho. His familiarity with ancient history is evidenced by his information concerning Shalmaneser IV. (Lehmann, "Beiträge zur Alten Gesch." 1902, ii. 125–140).

(b) Book xi. ch. 7 to Book xiii. ch. 7, covering the period from Ezra and Nehemiah to the death of Simon Maccabeus. Here Josephus is very poorly informed. In addition to the canonical Ezra and Nehemiah he had before him an apocryphal Ezra. He uses the Septuagint to Esther together with its addenda, and, for the history of Alexander the Great, some Hellenic account containing legendary material. This is followed by a longer extract from pseudo-Aristeas (xii. 2), and by the history of the Tobiads, which has been variously estimated. On account of the chronological difficulties, it has been held by many to be purely legendary; whereas

A. Büchler holds at least the kernel to be historical (see Tobiads). Josephus certainly had it from a written source. For the period 175–135 B.C. Josephus has a reliable authority in I Maccabees. He does not seem to have been acquainted with II Maccabees. He uses Polybius (see xii. 9, § 1) where Jewish history touches that of neighboring peoples; and where Polybius ceases (143 B.C.) he uses other historians. He must also have had access to the genealogy of the high priest; it is known that such genealogies were kept by the Jews.

(c) Book xiii. ch. 8 to Book xvii. ch. 12, from the death of Simon to the accession of Archelaus. For the beginning of this period Josephus must have used a Jewish source—probably the chronicle mentioned at the end of I Maccabees—containing much legendary material, because he praises Hyrcanus highly and credits him with the gift of prophecy ("Ant." xiv. 10, § 7). He relates similar legends concerning Aristobulus I.; and only for the period beginning with Alexander Jannæus did he make use of a good authority. Here a Talmudic narrative (Ḳid. 66a) makes it possible to control Josephus ("Ant." xiii. 10, §§ 5, 6; "R. E. J." xxxv. 28). For the years 137–135 B.C. Josephus had good authorities in Strabo, whom he often quotes, and Nicholas of Damascus, not only where he cites them by name, but also for the general narrative (B. Niese, in "Hermes," xi. 470, and H. Bloch, "Die Quellen des Flavius Josephus," p. 92, to the contrary). Both Strabo and Nicholas go back to Posidonius, whom Josephus once names explicitly ("Contra Ap." ii. § 7). He also cites Timagenes ("Ant." xiii. 11, § 3; 12, § 5), Asinius Pollio, and Hypsicrates (xiv. 8, § 3), the latter two in quotations from Strabo. Livy is mentioned once (xiv. 4, § 3). For the story of Herod, Nicholas is the chief source; perhaps also the "Memorabilia" of Herod (xv. 6, § 3).

(d) Book xvii. ch. 13 to Book xx. ch. 11 (ch. 12 is an epilogue of the whole work), divided into three groups: (1) a meager history of the successors of Herod; (2) a description of events in Rome under Caligula and Claudius, given in much detail, for which Josephus' authority seems to have been Cluvius Rufus ("Ant." xix. 1, § 13); also the history of Agrippa I. from verbal information; and (3) the chronicle of the high priests (*ib.* xx. 10).

Throughout divisions (*b*), (*c*), and (*d*) Greco-Roman decrees in favor of the Jews are interspersed, which Von Gutschmid (*l.c.* iv. 351) believes to be the most valuable records that writers have handed down from antiquity. Josephus claims to have seen them in the state archives at the Capitol at Rome ("Ant." xiv. 10, § 26). These, however, can have been only the records of the deliberations of the Senate. The decrees of the cities in Asia Minor must have come from the archives of the Jewish communities there. They are so loosely connected with the main work that Ritschl (in "Rheinisches Museum," xxviii. 599) and Mendelssohn ("Senatus Consulta Romanorum," etc., pp. 112, 156) believe that the later part of the "Antiquities" contains merely a collection of material. Niese, however (in "Hermes," xi. 466), holds that the work is uniform and that the decrees are those collected by Nicholas of Damascus. Willrich ("Judaica," p. 40) considers them to be the decrees collected by Agrippa I. in defense of the Jews (Philo, "Legatio ad Caium," § 28). The following corrections must be made in the dates: "Ant." xiii. 9, § 2, year 122 (not 133); xiv. 8, § 5, year 128 (not 139); xiv. 10, § 22, year 112 (not 133) (Unger, in "Sitzungsberichte der Münchener Akademie," 1895, p. 551).

Josephus uses throughout the Macedonian names of the months (Niese, in "Hermes," 1893, p. 197), commencing with Nisan 1 of the year 311–310 (Unger, *l.c.* 1896, p. 360). In dating the Maccabean princes, Josephus uses the Egyptian system, in which the governmental and calendric years were harmonized by making the two begin with every first of the month Toth. The Mishnah shows that this system of dating was in use among the Jews (R. H. i. 1). Josephus had taken the system either from Nicholas or from Strabo; with Agrippa I. he ceases to use it. Olympiads and consular dates are found only in accounts which go back to Nicholas and Strabo; the Seleucid era in that period is based upon I Maccabees. Not one of the dates of the Persian kings mentioned in the Old Testament has been converted into its corresponding Olympiad year (Unger, in "Sitzungsberichte," 1896, pp. 360–364).

(3) "Autobiography" (Βίος; "Vita"), chiefly a description of the author's activity as governor of Galilee, written because Justus of Tiberias had placed the blame for the revolt on Josephus. From the beginning the author represents himself as a partizan of the Romans, and therefore a traitor to the interests of his people. He thereby flatly contradicts many things said in the "Jewish War," which latter is more trustworthy. The "Vita" must have been written after the death of Agrippa II. (100 C.E.). From the conclusion of the "Antiquities" it appears that the "Vita" pretends to be merely an appendix; and Eusebius ("Hist. Eccl." iii. 10, § 8) cites a passage from it, designating it as occurring at the end of the "Antiquities," which was written in 93 C.E. It seems that Josephus had the plan of the "Vita" in mind when he wrote the concluding words of the "Antiquities," but did not publish it until after the death of Agrippa, when he inserted the remark that Justus had not dared to appear with his history while Agrippa was yet alive.

(4) "Against Apion," or "The Great Age of the Jewish People," directed against the calumnies which were circulated at that time against the Jews, and therefore a valuable apology even to-day. The author's chief aim is to prove the antiquity of the Jewish people; and the real title was therefore Περὶ τῆς τῶν Ἰουδαίων Ἀρχαιότητος ("Concerning the Antiquity of the Jews"); Πρὸς τοὺς Ἕλληνας or κατὰ Ἑλλήνων ("Against the Hellenes"). The present title, "Contra Apionem," is first found in Jerome ("De Viris Illust." ch. xiii.). The two books are found intact only in the Latin translation. The work must have been written later than 93 C.E., since the "Antiquities" is cited ("Contra Ap." i. 1, § 10). Like the "Antiquities," the "Contra Apionem" is dedicated to Epaphroditus, who was either a freedman and secretary of Nero or a grammarian in Rome.

A few other works are incorrectly attributed to Josephus; *e.g.*, the so-called "Fourth Book of Mac-

cabees," or a work entitled "Concerning the All," cited by Photius ("Bibliotheca," Codex 48).

At the conclusion of the "Antiquities" Josephus says that he proposes to write "Concerning our [the Jewish] doctrine, in four books: concerning God, His nature, and concerning the laws, why, according to them, certain things are permitted and others are forbidden." He refers at times to his intention to treat more fully of some of the laws ("Ant." i. 10, § 5; iii. 11, § 2), which is partially carried out in the "Contra Apionem." This would then stand in the same relation to the "Antiquities" as the "Vita" does to the "Jewish War." He refers also to a more extensive historical work in such terms as "As has already been stated in other works," or "we have stated." Most of these references are in the "Antiquities"; but some are found in the "Jewish War," which can not therefore be the work referred to. Destinon ("Die Quellen des Josephus," p. 21) supposes that Josephus simply copied this formula from his original, perhaps from Nicholas of Damascus (A. Büchler, in "J. Q. R." ix. 318). Unger, however, more properly concludes that Josephus refers to a large work, now lost, and dealing with the history of Syria from the time of Alexander the Great to its incorporation in the Roman empire.

When his people in Galilee wished to compel two Gentiles, who had come to them, to enter the Abrahamic covenant, Josephus would not permit it, saying, "Every one ought to worship God according to his own inclinations, and ought not to be constrained by force" ("Vita," § 23). The Jews were to have one holy city, one temple, and one altar ("Ant." iv. 8, § 5). That he interprets even Biblical subjects freely only to please his Greek readers is seen in his mention of the destruction of Sodom as though it were only a mere incident that people would casually relate ("B. J." iv. 8, § 4). Otherwise, he naturally holds that the Biblical books "are truly reliable" ("Contra Ap." i. 8). He asserts that the Prophets wrote all the old historical Jewish writings, and he ascribed the gift of prophecy to John Hyrcanus and claimed it for himself. He frequently refers to the Divine Providence watching over Israel: but he also knows of the "Fatum" of the Greeks and Romans; and he himself inclines to the teachings of the Stoa ("Vita," § 2). He shows familiarity with the teachings of Plato in regard to the soul and the Pythagorean doctrine of its preexistence ("B. J." vii. 8, § 7). A new and better life beyond the grave is assured to those who preserve the laws and are capable of dying for them ("Contra Ap." ii. 31). He often speaks of the Messianic idea as having caused the revolution; but he never expresses his own opinion in regard to the Messiah, doubtless out of consideration for the Romans. The godless zealots are to blame for the destruction of the Temple ("B. J." iv. 6, § 3); but the people will come again to its senses during its servitude ("Ant." xx. 8, § 5; "B. J." v. 1, § 3); and the reestablishment of the sanctuary may be hoped for ("B. J." *l.c.*; "Ant." iv. 8, § 46).

His Biblical Interpretation.

Josephus' orthodoxy and piety are thus beyond doubt; but his conduct during the great Jewish war shows him in a very doubtful light. Justus of Tiberias and John of Giscala accuse him of treachery, hypocrisy, and of the perversion of facts. The other witnesses of his deeds, the Rabbis, are silent concerning him. Josephus lost his importance for following generations, which practically ignored him, yet some references to him exist. Although it has not been proved that the Joseph ha-Kohen mentioned in Ḥallah iv. 11 and M. K. 23a is really Josephus, the story of the four wise men of Jerusalem who sought out a philosopher in Rome (Derek Ereẓ R. v.) may, however, refer to him (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 29). In place of Josephus there appeared in the tenth century a Hebrew pseudo-Josephus (see Joseph ben Gorion). The idea which the later Jewish chroniclers had of Josephus is wholly false (see "Seder ha-Dorot," i. 123, Warsaw, 1903). Isaac Abravanel complains of his distortion of the Biblical narratives in order to curry favor with the Romans. Azariah dei Rossi is the first Jew to value him at his real worth.

Importance for the Christian Church.

The works of Josephus were rescued by the Christian Church, for whom, like Philo, the author occupies the rank of a Church father. The "Antiquities" was of importance because it illuminates the history of the New Testament and on account of the few notes which it contains dealing with Christendom. Josephus mentions John the Baptist; James, the brother of Jesus; and Jesus himself ("Ant." xviii. 3, § 3). In its present form, this passage can not have originated with Josephus (see Jesus). Eusebius ("Hist. Eccl." iii. 9, § 2) considers Josephus to have been the most learned man of his day; and Jerome ("Ep. xxii. ad Eustachium") calls him "the Greek Livy." The Byzantine chroniclers based their writings largely upon Josephus; and his "Antiquities" was taken over into many works (see Hegesippus). It can not be denied that he possessed extraordinary literary talents; and his desire to glorify his people ought not to be accounted to his dishonor. It is true that he was disingenuous in his dealings with his people; but he wrote an exemplary apology for them. He was vain and self-seeking; but he also fought and worked much; and his condemnation by such historians as J. Salvador and Graetz is certainly too severe.

Editions and Translations of Josephus' Works: In the Occident Josephus has become known chiefly through a Latin translation of all his works, with the exception of the "Vita," and through a free Latin redaction of the "Jewish War." Jerome ("Ep. lxxi. ad Lucinium") says that he could not accomplish the difficult task of translation, but that it was generally recognized that a Latin translation was necessary. Cassiodorus ("De Institutione Divinarum Literarum," ch. xvii.) caused a translation of the "Antiquities" and "Contra Apionem" to be made in the sixth century; but one of the "Jewish War," generally ascribed to Rufinus, had existed from about the fourth century. A free Latin translation was made under the name of Hegesippus or Egeosippus. Hegesippus compresses the seven books of the "Jewish War" into five; he shows himself throughout to be a Christian; and has inserted extraneous matter (*e.g.*, con-

cerning Simon Magus, "B. J." iii. 2), especially of a geographical nature. The author, therefore, was probably a pilgrim to Palestine. The first edition of Hegesippus appeared in Paris in 1510, and the work has often been republished. The best edition is that of Weber and Cæsar, Marburg, 1864.

A correct Latin translation appeared first in Augsburg in 1470; the best edition is that of Basel, 1524. A critically correct text of the "Vetus Latinus" exists as yet only for the two books of "Contra Apionem" (ed. C. Boysen in "Corpus Scriptorum Ecclesiasticorum Latinorum," vol. xxxvii., Vienna, 1898). Concerning the character of the translation, Boysen observes (p. xlii.) that the translator has neither grasped the meaning of Josephus nor been able to accommodate himself to his style; nor has he understood how to translate the difficult Greek words.

A Syriac translation of book vi. of the "Jewish War" is contained in the Peshiṭta manuscript of the Ambrosianus in Milan, in which it is called "The Fifth Book of Maccabees." The beginning of it was published by Ceriani in 1871; the complete text—a photographic reproduction of the manuscript—was issued by him at Milan in 1876–83, and was republished with German translation by H. Kottek, Berlin, 1886 (see R. Gottheil in "Hebraica," iii. 3, 136, New Haven, 1887).

Syriac and Hebrew.

In consequence of the apologetic character of the "Contra Apionem," a Hebrew translation of it exists, printed together with Abraham Zacuto's "Yuḥasin" (Constantinople, 1566; London, 1857) and also separately under the title "Ḳadmut ha-Yehudim" (Lyck, 1858). The translation was not made by Zacuto, though he often made use of Josephus in his chronicle, but was appended to the "Yuḥasin" by its first publisher, Samuel Shullam. This Hebrew translation is very free, whole phrases of the text being omitted, and was probably made with the aid of the Latin translation.

In Modern Languages.

New Latin translations of most of the works are contained in the editions by Hudson, Havercamp, Oberthür, and Dindorf. A German translation made from the Latin (Strasburg, 1531) appeared even before the first Greek editions, and was later revised after the Greek (*ib.* 1561). Mention should also be made of the German translations of all the works, by Ott (Zurich, 1735–36), Cotta (Tübingen, 1736), and C. R. Demme (7th ed. Philadelphia, 1868–69); of the translation of the "Antiquities" by K. Martin (Cologne, 1852–53; 2d and 3d eds. by Kaulen) and by Clementz (Halle, 1900). German translations have been made by Jews as follows: books xi. and xii. of the "Antiquities" by Horschetzky (Prague, 1826); book xiii. by the same (Gross-Kanizsa, 1843); the "Vita" by M. J(ost); "Contra Apionem" by the same, both in the "Bibliothek der Griechischen und Römischen Schriftsteller über Judenthum und Juden," Leipsic, 1867; "Contra Apionem," abridged by Z. Frankel (in "Monatsschrift," 1851–52). In English may be mentioned the translation of the "Vita" and of the "Jewish War" by R. Traill (ed. J. Taylor, London, 1862), especially prized on account of its valuable supplements; and Whiston's translation of the entire works, revised by Shilleto (3 vols., London, 1890). In French: "Œuvres Complètes de Flavius Josephe," by Buchon, Paris, 1894. Of a new French translation there have appeared to date: "The Antiquities," by Julien Weill, and "Contra Apionem," by Léon Blum, both under the direction of Th. Reinach. A Hungarian translation of the "Jewish War" from the Latin was made by V. Istóczi, Budapest, 1900. In Italian, the complete works were translated by Frater Angiolini (Verona, 1779; 2d ed. Rome, 1792). There are also Spanish, Portuguese, Dutch, Danish, Bohemian, and Russian translations of Josephus.

Greek.

The editio princeps of the Greek text of the entire works appeared at Basel in 1544. It was followed by the Geneva editions of 1611 and 1634, and by Ittig's, with learned prolegomena, Leipsic, 1691. The edition by Bernard, Oxford, 1700, based upon manuscripts, remained incomplete. For a long time Hudson's edition (Oxford, 1720), corrected after the manuscripts, was held with that of Havercamp (Amsterdam, 1726) to be the best. The editions of Oberthür (Leipsic, 1782–85) and of Richter (*ib.* 1826–1827) followed Havercamp's; also that by Dindorf, which is still used (Paris, 1845–47). Bekker's edition (6 vols., Leipsic, 1855–56) was also much used in its day. The "Jewish War," corrected after the manuscripts by Cardwell, appeared at Oxford in 1837. The most painstaking and valuable work has been done by Benedict Niese, who has published the text of Josephus' works in a large edition (Berlin, 1887–94) and also in a small one (*ib.* 1888–95). The review by Naber (Leipsic, 1888–96) was based upon Niese's works. Niese's labors have done much but by no means all that is necessary for the purification of the text. He committed the mistake of correcting the text independently of any manuscript authority; so that Josephus' works still await philological treatment by a master.

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JOSHUA (JEHOSHUA): Name of several Biblical personages.

In Hebrew יהושע (Deut. iii. 21; Judges ii. 7) and commonly יהושע (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אלישע = "helped by YHWH," the shorter form being הושע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושע). The Septuagint has Ἰησοῦς; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with ישוע, the post-exilic form of the name.

1. Biblical Data: The son of Nun; servant and successor of Moses. An Ephraimite (Num. xiii. 8), the grandson of Elishama, he is described as the chief of his tribe (I Chron. vii. 26, 27). At first named "Hoshea" (Num. xiii. 8 [A. V. "Oshea"]; Deut. xxxii. 44), he was called by Moses "Jehoshua" (Num. xiii. 16). Joshua first leaps into notice in the account of the defeat of the Amalekites in the desert, where he leads the picked troops of the Israelites (Ex. xvii. 8–14). Afterward he appears successively at the side of Moses as his servant (*ib.* xxiv. 13; xxxii. 17, 18); as the guardian of the Tabernacle (*ib.* xxxiii. 11); and as the zealous defender of Moses' prestige on the occasion of Eldad's and Medad's prophesying in the camp (Num. xi. 27–29). He is one of the spies sent to explore Canaan (*ib.* xiii. 9, 17). Returning from this errand, it is he who with Caleb allays the apprehension of the excited people, bravely taking the risk of being stoned to death (*ib.* xiv. 6–10). For this fidelity he and Caleb, alone of all the Israelites twenty years old and upward at the time of this episode, are to enter the promised land (*ib.* xiv. 30–38, xxvi. 65, xxxii. 12).

Nevertheless, during the following thirty-eight years of the desert migration no further mention is made of him. But when Moses is apprised of his own impending death, Joshua is pointed out as the one man to carry to completion the great leader's unfinished task. Moses is bidden to lay his hand upon him—"a man in whom is the spirit"—and thus to give him charge as his successor; which command is carried out (*ib.* xxvii. 16 *et seq.*). Joshua is to preside over the division of the land (*ib.* xxxiv. 17), but must keep the compact entered into with Reuben, Gad, and the half of Manasseh (*ib.* xxxii. 28). God assures Joshua of success in the leadership (Deut. xxxi. 14, 23); and he as the designated successor is with Moses when the great prophet addresses his last counsel to the people (*ib.* xxxii. 44).

Appointed Moses' Successor.

At Moses' death Joshua was filled with "the spirit of wisdom" (*ib.* xxxiv. 9). Upon him devolved a twofold duty: to conquer the land, and to apportion it among the tribes (Josh. i. 1–5). YHWH Himself encouraged him to be strong and to cling to the Law, which was never to "depart out of his mouth." After enlisting the cooperation of the kindred east-Jordanic tribes (*ib.* i. 6–18), his first concern was to spy out Jericho (*ib.* ii. 1). On receiving the report of his emissaries (*ib.* ii. 23, 24) he gave the necessary instructions for the crossing by the Israelites of the Jordan (*ib.* iii. 1–13). With the Ark of the Covenant carried by the priests in the van, on the tenth day of the first month of the forty-first year after the Exodus the Israelites set out to conquer the land. The river, miraculously divided as long as the priests with the Ark remained in its bed, was crossed north of Adam; and in memory of this occurrence Joshua erected over the place where the priests had been stationed a monument of twelve stones (*ib.* iv. 9). He also ordered that one man from each tribe should take each another stone from that spot and deposit it on the western bank as a memorial (*ib.* iv. 1–8, xx. 24). Here, at GILGAL, Joshua pitched his camp and remained for some time; and in order that all might be able to participate in the Passover, he directed that every Hebrew that had been born in the desert should be circumcised (*ib.* v. 2–8).

Jericho was the first city captured. After exploring it by spies Joshua invested it, finally capturing it in a miraculous manner (*ib.* v. 13–vi.). The ban was pronounced over the ruins, and all the inhabitants were destroyed save RAHAB and her paternal family; they being spared because she had shown hospitality to the spies. Joshua became famous by this victory, but met a reverse at Ai in consequence of Achan's misdeed; however, after visiting condign punishment upon the offender he made himself master of the town, which was the key to the mountains rising west of the plain of Jericho. The Gibeonites made their peace with him, gaining advantageous terms by means of a clever ruse (ix. 3 *et seq.*). On Ebal and Gerizim he caused the blessings and the curses to be read (comp. Deut. xxvii.).

Conquest of Jericho.

While Joshua was thus engaged in the north, five of the southern rulers made an alliance to punish Gibeon; but they were completely routed at Makkedah by Joshua, who had hastened to the assistance of the Gibeonites. It was during this battle that a furious hail-storm set in, proving more deadly than the sword (Josh. x. 11), and on this occasion also, at Joshua's command, the sun stood still upon Gibeon and the moon in the valley of Ajalon (*ib.* x. 12–13a). The fugitive five kings were discovered hiding in a cave at Makkedah. By Joshua's orders the cave was closed with huge stones until the pursuit was over, when it was reopened and the kings, after having been thoroughly humiliated, were slain, their bodies being hanged on trees until the evening, when they were taken down and cast into the cave. Then followed the conquest of Libnah, Lachish, Eglon, Hebron, and Debir. In the south Joshua penetrated as far as Kadesh-barnea; in the west as far as Gaza (*ib.* x. 29 *et seq.*). Later on

he routed the allied kings of the north at Lake Merom—Hazor being the head of these kingdoms—killing the inhabitants and burning the city of Hazor (*ib.* xi.).

In this manner Joshua within a few years (*ib.* xiv. 7; comp. verse 10) had made himself master of the whole country with the exception of the Philistine and Phenician coasts. Still he continued to guard in Gilgal his fortified camp; thence he governed the land (*ib.* xiv. 6), and there he began to allot the districts to the various tribes. Judah, Ephraim, and the half of Manasseh were the first to be settled, Caleb being allowed to take Hebron (*ib.* xiv. 12, xv.–xvii.). After this, Joshua removed the Tabernacle and the Ark from Gilgal to Shiloh, and took up his residence there (*ib.* xviii.). Here he continued the work of apportioning the rest of the land by lot according to the families (*ib.* xviii.–xix.). Cities of refuge, in accordance with the Law, were appointed (*ib.* xx.). Joshua himself received the city of Timnath-serah in Ephraim for an inheritance (*ib.* xix. 49, 50; xxiv. 30). Having thus completed his task, he gave Reuben, Gad, and the half of Manasseh permission to return to their east-Jordanic territory (*ib.* xxii. 1–9).

Division of the Land.

When he was "old and stricken in age" Joshua convened the elders and chiefs of the Israelites and exhorted them to have no fellowship with the native population (*ib.* xxiii.). At a general assembly of the clans at Shechem he took leave of the people, admonishing them to be loyal to their God, who had been so mightily manifested in the midst of them (*ib.* xxiv.). As a witness of their promise to serve YHWH, Joshua set up a great stone under an oak by the sanctuary of YHWH (*ib.* xxiv. 26–28). Soon afterward he died, at the age of 110, and was buried in Timnath-serah (*ib.* xxiv. 29–30).

E. G. H.

—**In Rabbinical Literature:** Joshua is regarded as the type of the faithful, humble, deserving, wise man. Biblical verses illustrative of these qualities and of their reward are applied to him. "He that waiteth on his master shall be honored" (Prov. xxvii. 18) is construed as a reference to Joshua (Num. R. xii.), as is also the first part of the same verse, "Whoso keepeth the fig-tree shall eat the fruit thereof" (Yalḳ., Josh. 2; Num. R. xii. 21). That "honor shall uphold the humble in spirit" (Prov. xxix. 23) is proved by Joshua's victory over Amalek (Num. R. xiii.). Joshua was a wise man; hence in him was verified the saying, "With me [wisdom] kings shall rule" (Prov. viii. 15, Hebr.). Not the sons of Moses—as Moses himself had expected—but Joshua was appointed successor to the son of Amram (Num. R. xii.). Moses was shown how Joshua reproved Othniel (Yalḳ., Num. 776). Joshua's manliness recommended him for this high post. David referred to him in Ps. lxxxvii. 25, though without mentioning the name, lest dissensions should arise between his sons and those of his brothers (Yalḳ., quoting Sifre, *l.c.*).

Joshua was always at the front of the army, and did not, as other generals, remain in the rear (*ib.*) or in his tent. Moses in his lifetime appointed Joshua as his interpreter ("meturgeman"), in order to forestall the possibility of his being looked upon as an upstart after Moses' death (Yalḳ., *l.c.*). Yet Moses' face was like the sun, and that of Joshua like the moon (*ib.*). Joshua had deserved the honor by his faithful service. He used to rise early in the morning and set in order the chairs in the house of assembly. Therefore, according to some, Moses raised up Joshua from the ground and took him on his knees, and he and the whole of Israel would lift up their heads to hear Joshua's words; but Joshua in his modesty exclaimed: "Blessed be YHWH, who gave the Torah to Israel through Moses, our master" (Yalḳ., *l.c.*, quoting the Midrash Yelammedenu). The wisdom of Joshua is emphasized also in other connections (Ex. R. xi. and parallels). The prediction (Deut. xxxiii. 17) in the blessing of Moses is held to have come to pass in Joshua (Sifre, *ad loc.*). Moses possessed "hod" (splendor), but Joshua, only "hadar" (a lesser degree of fame; according to Friedmann, Sifre, 146b, note 11, this has reference to the fact that kingship was denied to Joshua); for if the former had been Joshua's portion he would have been absolutely irresistible. Joshua was given the strength of the ox but the beauty of the "re'em" (Sifre, *l.c.*; Yalḳ., Deut. 959). When Joshua upon his return with the spies found the people ungrateful, he was the only one that was shocked to the extent of both falling on his face, like Moses and Aaron, and rending his garments, like Caleb (Yalḳ., Num. 744).

His Faithful Service.

Moses added the letter ' to the name "Hoshea" (Num. xiii. 16) because he had prayed that God (יה) would keep Joshua from joining the conspiracy of the spies, and also because, as Caleb's reward was a portion of the land, Joshua's compensation was to be his own allotment and that of the other ten (= "yod") spies (Soṭah 34b; Tan. *ad loc.*; Num. R. xvi.). According to Yer. Sheb. vi. 1, the name "Hoshea" was changed as soon as Joshua entered the service of Moses, or at the latest after the victory over Amalek.

The Change in His Name.

Joshua was among those who, too modest to call themselves "'ebed," were so dignified by God Himself (Sifre, Wa'eṯḥanan, cited in Yalḳ., Josh. 1). The spies whom Joshua sent to Jericho were Phinehas and Caleb (Yalḳ., *l.c.*). When Joshua commanded the sun to stand still he used the phrase דום (= "be still"; Josh. x. 12); for the sun kept on singing a song of praise as long as it was moving. The sun would not obey Joshua until he had assured it that he would sing God's praises himself (Yalk., *l.c.* 22). Joshua led and governed the people during thirty-eight years (Seder 'Olam R.; Yalḳ., *l.c.* 35). Israel is represented by the Rabbis as not very eager to pay him honor at his obsequies (Yalḳ., *l.c.*).

Rahab is said to have become Joshua's wife. They had daughters but no son. From this union many prophets descended, and Hannah was Rahab's reincarnation. Rahab was ten years old when Israel left Egypt, and during the forty years intervening she was a great sinner; but when the spies visited her she became a proselyte. There is some doubt as to her having had only daughters by Joshua

Married to Rahab.

(see Zeb. 116b; Mek., Yitro [beginning]; Rashi to Josh. ii.; Yalḳ., Josh. 9; Meg. 14a; Gedaliah ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 14a).

According to Pirḳe R. El. xlii., when Joshua was fighting for the Gibeonites the Sabbath was about to set in. Seeing the disinclination of his people to continue the battle at the risk of desecrating the Sabbath, and perceiving that the magicians of the heathen were inciting the constellations to help the cause of Israel's enemies, he spread out his hand toward the light of the sun and of the moon and "remembered upon them" the Ineffable Name, when both sun and moon stood still for thirty-six hours (Yalḳ., Gen. Lek Leka). The song intoned by Joshua after his victory is given in full in the "Sefer ha-Yashar" (chapter on Joshua). Joshua had appealed to Israel before crossing the Jordan not, as the text has it in the literal sense, to prepare provisions for the journey—that was not necessary, since the manna had not yet ceased falling—but to repent (Pirḳe R. El. vi.).

Joshua's name is associated with many "taḳḳanot," *e.g.*, the benediction upon entering the holy land (Ber. 48b); the license to graze on the plowed field of others without liability to a charge of robbery (B. Ḳ. 60b); the permission to gather wood in a neighbor's field (*ib.* 61b); the permission to gather grass anywhere (*ib.*); and seven other measures enumerated in Maimonides ("Yad," Nizḳe Mamon, viii. 5), regulating certain privileges, permitting certain natural or necessary acts (in open fields or when walking through vineyards), and assuring to the unknown dead buried by the community the undisturbed possession of his grave (see Dead, Duty to the; Bloch, "Die Institutionen des Judentums," i. 54–68, Vienna, 1879).

E. G. H.

——**Critical View:** Joshua's historical reality has been doubted by advanced critics, who regard him either as a mythological solar figure (Winckler, "Gesch. des Volkes Israel," ii. 96–122; Schrader, "K. A. T." 3d ed., p. 225) or as the personification of tribal reminiscences crystallized around a semi-mythical hero of Timnath-serah (= "Timnat Ḥeres"). Eduard Meyer, denying the historicity of the material in the Book of Joshua, naturally disputes also the actuality of its eponymous hero (Stade's "Zeitschrift," i.). These extreme theories must be dismissed. But, on the other hand, it is certain that Joshua could not have performed all the deeds recorded of him. Comparison with the Book of Judges shows that the conquest of the land was not a concerted movement of the nation under one leader; and the data concerning the occupation of the various districts by the tribes present so many variants that the allotment in orderly and purposed sequence, which is ascribed to Joshua, has to be abandoned as unhistorical.

Yet this does not conflict with the view that Joshua was the leader of a section of the later nation, and that he as such had a prominent part in the conquest of the districts lying around Mount Ephraim. The conquest of the land as a whole was not attempted; this final achievement was the result of several successive movements of invasion that with varied success, and often with serious reverses, aimed at securing a foothold for the Israelites in the trans-Jordanic territories. Joshua was at the head of the Josephite (Leah) tribes (comp. Judges i. 22, according to Budde; Joshua dies at the age of 110, as does Joseph), for whom the possession of the hill-country of Ephraim—Gibeon in the south and Ebal in the north—was the objective point. This invasion on the part of the Josephites was probably preceded by others that had met with but little success (comp. the story of the spies, Num. xiv.). But the very fact that while earlier expeditions had failed this one succeeded impressed for centuries the imagination of the people to such an extent that the leader of this invasion (Joshua) became the hero of folk-lore; and in course of time the plan of the conquest of the whole land and its execution were ascribed to him. He thus grew to be in tradition the leader of the united people—especially in view of the supremacy enjoyed by the tribe of Joseph, in whose possession was the Ark at Shiloh—and therefore the successor of Moses, and as such the chief in authority when the land was divided among the tribes.

Leader of Josephites.

Recollections of valorous feats performed in the days of these fierce wars with the aboriginal kings were transferred to Joshua and his time; battles remembered in fable and in song were connected with his name; natural phenomena (the blocking of the waters of Jordan by rocks, the earthquake at Jericho, the hail-storm before Gibeon) which had inspired semi-mythological versions were utilized to enhance his fame, all the more since they helped to vindicate his dignity as a second Moses. Snatches of popular songs, no longer understood because their original mythology had become unintelligible, were applied to his feats, and in turn gave rise to new accounts of his marvelous accomplishments (*e.g.*, at Ajalon). This process is perfectly natural, and has its analogues in the stories concerning other heroes; in fact parallels between his biography and that of Jacob have been discovered (Steuernagel, "Joshua," p. 150). But all this makes the historical reality of Joshua as the chief of a successful army of invasion all the more strongly assured. The chapters dealing with the division of the land must be dismissed as theoretical speculation, dating from a period when the tribal organization had ceased to exist; that is, from the Exile and perhaps later. The epilogues (the story of Joshua's gathering the elders or the whole people at Shechem before his death, Josh. xxiii.–xxiv. 28) are clearly the work of a Deuteronomic writer; and the scenes are conceived in imitation of Jacob's blessing (Gen. xlix.) or of Moses taking leave of the people and admonishing them before his transition. The cruelty imputed to Joshua—the ban against Jericho, for instance—is a trait corroborative of the historical kernel of the military incidents of his biography.

According to the Biblical accounts, Joshua had nowhere to meet a non-Canaanite power. The Flinders Petrie inscription recording Me(r)neptah's battle with Israel, located in Palestine (before 1200 B.C.; see Exodus), is thus not to be referred to this period. Egypt's claim to suzerainty had become merely nominal after 1250 B.C. The empire of the

Hittites (*c.* 1200) had become disrupted into a number of small principalities. This would indicate that the incursion of Joseph-Israel must have taken place about 1230-1200 B.C. E. G. H.

2. Son of Jozadak or Josedech; high priest when the Jews returned under Zerubbabel from the Babylonian exile. His father had died in exile, and on the return from the Captivity Joshua was the first high priest to officiate (Hag. i. 1, 12, 14; ii. 2, 4; Zech. vi. 11; Ezra iii. 2, 8; v. 2; x. 18; Neh. xii. 26). Joshua was therefore born during the Exile. On the arrival of the caravan at Jerusalem, he naturally took part in erecting the altar of burnt offering and in laying the foundations of the Temple (Ezra iii. 2 *et seq.*). With Zerubbabel he opposed the machinations of the Samaritans (*ib.* iv. 3). Several of Haggai's utterances are addressed to Joshua (Hag. i. 1, ii. 2), and his name occurs in two of the symbolical prophecies of Zechariah (iii. 1–10, vi. 11–15). He is eulogized in Ecclus. (Sirach) xlix. 12, in the list of worthies, as one who "builded the house and exalted a people holy to the Lord, prepared for everlasting glory." In Ezra (ii., iii., iv., v., x.) and Nehemiah (vii. 7; xii. 1, 7, 10, 26) he is called "Jeshua."

E. G. H. B. P.

JOSHUA, BOOK OF.—Biblical Data: The first book of the second greater division in the Hebrew canon, the "Nebi'im," and therefore also the first of the first part of this division, the "Nebi'im Rishonim." It bears in Hebrew the superscription יהושע; in the Septuagint, using the post-exilic form of the name (ישוע; Neh. viii. 17), Ἰησοῦς (in some manuscripts with the addition of *υἱὸς Ναυῆ*); in the Peshiṭta, "Ketaba de-Yeshu' bar-Nun Talmideh de-Mushe" (Book of Joshua, son of Nun, the Disciple of Moses). It belongs to the historical books of the Old Testament, its theme being the invasion and conquest under Joshua of west-Jordanic Palestine and its apportionment among the tribes, with an account of the closing days and death of the great leader.

The book, which comprises twenty-four chapters, readily falls into two main parts and an appendix, which may be summarized thus: (1) the events following Moses' death; the invasion and capture of the land; (2) the division of the country; (3) the conduct of the Reubenites, etc.; two hortatory addresses by Joshua shortly before his death, followed by a brief gloss on his burial-place and the disposition made of the bones of Joseph. In detail the contents are as follows:

Part I., ch. i.-xii.

i.: After Moses' death, Joshua, by virtue of his previous appointment as Moses' successor, receives from YHWH the command to cross the Jordan. In execution of this order Joshua issues the requisite instructions to the stewards of the people for the crossing of the Jordan; and he reminds the Reubenites, Gadites, and the half of Manasseh of their pledge given to Moses to help their brethren.

ii.: Joshua sends out from Shittim two spies to explore the city of Jericho. They are saved from falling into the hands of the king by the shrewd tactics of Rahab. The spies return and report.

iii.–iv.: Camp is broken at Shittim. A halt is made at the Jordan. Joshua addresses the people; assuring them that YHWH, the living God, is in the midst of them, that He will drive out the Canaanites, and that the Ark will cross the Jordan, whereupon a miraculous change will be worked in the waters of the river. The predicted miracle takes place as soon as the priests with the Ark wade into the water. In commemoration of the event, Joshua orders two monuments to be erected: one in the river-bed; the other on the west bank, at Gilgal.

Crossing of Jordan.

The Reubenites, the Gadites, and the half of Manasseh number 40,000 warriors. The priests are bidden to come up out of the river's bed after the people have crossed over. This happens on the tenth day of the first month; and the camp is pitched at GILGAL.

v.: Joshua is bidden to make flint knives wherewith to circumcise the Israelites, for those born in the desert had not been circumcised. This is done; Pesaḥ is celebrated; and the manna ceases. Joshua in front of Jericho receives the visit of a "captain of the host of the Lord" in the guise of a man, who declares that the soil on which Joshua is standing is holy ground.

vi.: The siege and capture of Jericho; after thirteen circuits—one every day for six days, and seven circuits on the seventh day—with seven priests blowing seven rams' horns and the people shouting, the walls cave in. Jericho is put under the ban; but RAHAB is excepted. A curse is pronounced against any one who should rebuild the city. Joshua becomes famous throughout the whole land.

vii.: The miscarriage of the expedition against Ai, undertaken, upon the counsel of spies, with a very small force, strikes terror into the heart of the people and brings Joshua to the verge of despair. But YHWH announces that the people have sinned. As stated in the first verse, Achan has not respected the ban. The people must be reconsecrated. The sinner must be discovered by the casting of YHWH's lot. This is done. By a process of elimination the guilt is limited to the tribe of Judah, then to the clan of the Zarhites, then to the sept of Zabdi; the individual members of Zabdi are then brought forward, man by man, and finally Achan is detected as the culprit. He admits having taken a costly Babylonian garment, besides silver and gold; and his confession is verified by the finding of the treasure buried in his tent. Achan is taken into the valley of Achor, and there stoned to death.

viii.: Expedition against Ai, this time with the whole army. The city is taken by clever strategy, 30,000 men being placed overnight in an ambush. The attacking force feigning flight, the King of Ai is drawn far away from the city; Joshua points with his lance toward the city; whereupon the men in ambush rush into it, while Joshua and the army with him face about. Thus the pursuing enemy is taken between the two sections of Israel's array. Not one man escapes; the city is burned; 12,000 inhabitants are killed, and the spoils are taken. The King of Ai is hanged to a tree until nightfall, when his body is thrown into a pit, whereon a stone heap is raised. Joshua erects an altar on Mount Ebal as Moses had commanded, offering to YHWH holocausts and sacrificing peace-offerings.

On the stones of the altar he engraves a copy of the law of Moses; the people being ranged in two sections—one facing Ebal; the other, Gerizim—while the blessings and curses are read as ordained by Moses.

The Confederacy Against Joshua.

ix.: Confederacy of the native kings to fight Joshua. The Gibeonites by craft obtain a treaty from the Israelites, which even after the detection of the fraud practised upon the invaders is not abrogated. They are, however, degraded to be "hewers of wood and drawers of water" for the altar of YHWH.

x.: Adoni-zedek brings about an alliance between the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, and they ("the five kings of the Amorites") besiege Gibeon. In their distress the Gibeonites implore Joshua's help. Joshua, assured by YHWH of victory, comes up from Gilgal by a forced night march and attacks the allies suddenly. Thrown into confusion, the Amorites flee as far as the ascent of Beth-horon. To this battle is referred a song from the Book of Jashar, commanding the sun to be still at Gibeon and the moon in the valley of Ajalon. The five kings are captured, first being incarcerated in the cave where they had hidden for safety, then, after the pursuit had been discontinued, —scarcely one of the enemies escaping—being by order of Joshua humiliated and hanged. Then follows a detailed enumeration of the cities captured and put under ban. Joshua becomes master of the whole land—the hill-country, the southland, the lowland, and the slopes—leaving not one king alive, and banning all men from Kadesh-barnea unto Gaza, and all the district of Goshen unto Gibeon. After this expedition he returns to Gilgal.

xi.: Jabin, King of Hazor, and his allies rendezvous at Merom. Joshua is assured by YHWH of their total defeat, which in fact is brought about by a sudden attack on the part of Joshua. Pursuing them to a great distance (the cities are named), he hamstrings their horses and burns their chariots, capturing Hazor, killing all of its people, and burning the town. Other royal residences he takes by the sword, putting them under the ban. The spoils are taken, and the men are put to death. The cities on the hill are allowed to stand. Joshua drives the Anakim from the mountains, from Hebron, and from other places. Only in Gaza some remain. Finally the land has peace.

xii.: Recapitulation of Joshua's conquests, with statistical details of the number of the kings (30) captured and subdued.

Part II., ch. xiii.-xxi.

xiii.: After an enumeration of the places still unconquered (mainly the coast districts of the Philistines) Joshua is bidden to apportion the land, the unconquered as well as the conquered (verse 6b), among nine and one-half tribes of Israel, the other two and one-half tribes having under Moses been given their portion on the east of the Jordan (verses 14b-32).

xiv.: Résumé of the foregoing reference to Reuben, Gad, and the half of Manasseh, with a gloss concerning Levi's non-inheritance save as regards detached cities, while Joseph receives a double heritage (verses 1-5). Caleb's claim to Hebron is allowed.

xv.: The "lot" of Judah (verses 1-12). Caleb's share (13). Expulsion by him of the three Anakim (14). Story of Kirjath-sepher (16). Othniel takes it and wins, as promised, Caleb's daughter for wife (17). Her successful plea for the gift of wells (18). Catalogue of the heritage of Judah (20 *et seq.*). Gloss on the continued dwelling of the Jebusites in Jerusalem (63).

xvi.: Lot of the Josephites (1-3). The Ephraimites own cities in the territory of Manasseh (9). Gloss to the effect that the Canaanites dwelling in Gezer had not been driven out, but had been reduced to slavery (10).

xvii.: Lot of Manasseh, Machir as a warrior taking for his prize Gilead and Bashan (1). Delimitation of Manasseh (7). Manasseh's assignments in Issachar and Asher (11). Gloss stating that these cities had not been captured (12). Protest of the Josephites against receiving one share only (14). Joshua advises them to conquer the wooded hill-land (15). Plea on their part that the mountain is not extensive enough, while the plains are held by Canaanites equipped with iron chariots (16). Joshua's consolatory encouragement (17).

xviii.: Erection of the Tabernacle at Shiloh (1). Seven tribes without allotment. Joshua urges these to appoint commissions of three men out of each tribe to go and take the land and to report to him, when, after dividing it into seven portions, he will cast the lot (2-7). The commissions carry out the errand and lay their book of record before Joshua, who then casts the lot (8-10). Benjamin's share (11). The boundaries (12-20). List of the cities (21-28).

xix.: Simeon's share, in the territory of Judah. List of the cities (1-8). Reason why Simeon's lot was in Judean territory (9). Zebulun's share; its boundaries (10-14). Twelve cities not specified (15b). Issachar's share; its cities and boundaries (17-23). Asher's lot; its boundaries; summary gives twenty-two as the number of its cities (24-31). Naphtali's share; its boundaries and fortified cities (32-39). Dan's share; its cities enumerated (40-46). Why the Danites took Leshem = Dan (47). Joshua receives as his own share Timnath-serah (49-50). Eleazar and Joshua had assigned the lots before YHWH at the gate of the Tabernacle at Shiloh (51). Cities of refuge established (51b-xx.).

xxi.: The Levites' assignment (1-8). Concluding paragraph, emphasizing God's fulfilment of His promise to the fathers (43-45).

Appendix, ch. xxii.-xxiv.

xxii.: Dismissal to their homes of Reuben, Gad, and the half of Manasseh with Joshua's blessing and an admonition to take heed of YHWH's Law as commanded by Moses. Now that they have become rich in cattle, silver, gold, iron, and garments they are to divide the booty with their brethren (1-8). Return of the east-Jordanic tribes; they build an altar at the stone-heap on the bank of the Jordan; the Israelites desire to punish them for this act: but they first send Phinehas and ten princes to the Reubenites, etc., to censure them, recalling the Peor episode and advising them to remove to Palestine. The Reubenites explain that in building the altar their intention was to show their fidelity to YHWH,

that their descendants might not be taunted with being untrue to Him. The delegation rejoices at the explanation, and upon their report the Israelites abandon the projected punitive expedition (9-34).

xxiii.: Joshua, now old, calls an assembly of all Israel, at which he admonishes the people to remain loyal to the Torah of Moses.

xxiv.: An account of a gathering of Israel at Shechem, at which Joshua delivers an impressive address, reviewing the past, and makes the people vow to remain faithful. He erects a great stone as a witness to the promise (1-28). Joshua dies (29). Joseph's bones are buried in Shechem (32). Eleazar dies and is buried (33). E. G. H.

——**Critical View:** The Rabbis ascribe the authorship of the book, as of the last eight verses of Deuteronomy, to Joshua (B. B. 14b); the account of Joshua's death (Josh. xxiv. 29-32) was added, according to them, by Eleazar, the son of Aaron (B. B. 15a), and that of Eleazar's demise (Josh. xxiv. 33) by Phinehas (B. B. *l.c.*). But this view has been rejected by Isaac Abravanel (see preface to his commentary on the Earlier Prophets), who correctly observes that the use of the phrase עד היום הזה = "unto this day" (Josh. iv. 9, vii. 26, ix. 27, xiv. 14, xv. 62, xvi. 10) controverts this assumption, and that certain events mentioned in the Book of Joshua are recorded in the Book of Judges (xix. 45) as occurring "long after the death of Joshua" (Abravanel, "Comm. in Prophetas Priores," pp. 2b, col. 2; 3a, col. 1; Leipsic, 1686).

Christian commentators have for similar reasons contended that the book was by a later author, who had access to documents composed by Joshua or by contemporaries of his (Theodoret, "In Josue Quæst." xiv.). In the "Synopsis Sacræ Scripturæ" (xxviii., col. 309), attributed to St. Athanasius, the title of the book is explained not as the name of the author, but as indicating the hero of the events. Alphonsus Tostat ("Opera," Cologne, 1613; "In Josue I. Quæst." xiii.) rejects the authorship of Joshua, and advances the theory that the book is the work of King Solomon, while Maes ("Josue Imperatoris Historia," Antwerp, 1574) ascribes it to Ezra, who had access to ancient Hebrew archives. These and modern Catholic critics also (Cardinal Meignan, "De Moïse à David," Paris, 1896) thus make the book posterior to the time of Joshua, but, for the greater part, pre-exilic and always based on documents coeval with the events reported.

Views as to Authorship.

Among modern Jewish critics L. Wogue ("Histoire de la Bible," Paris, 1881) defends the traditional view, with reference to B. B. 14b and 15a. More recently the passage in Ecclus. (Sirach) xlvi. 1 has been invoked in proof of the authorship of Joshua; προοητεῖαι in Ecclesiasticus means "books," so that Joshua being designated (*ib.*) as διάδοχος Μωϋσῆ ἐν προοητείαις would imply that he was the "author" of the "book." The Hebrew text, however, has משרת משה בנבואה (see Israel Lévi, "L'Ecclésiastique," Paris, 1898), but this has also been construed, with reference to II Chron. ix. 29, where נבואה means "book," as supporting the traditional view.

Keil in his commentary has endeavored to defend this view by urging the force of עד עברנו = "until we had passed over" (Josh. v. 1) as demonstrating that the narrative must have been written by an eye-witness; but the ancient versions show this reading to be erroneous. Nor is xviii. 9 conclusive: at the utmost it proves that the catalogue of cities (xviii. 11-xix. 46) was abstracted from a document contemporary with Joshua. In the same way xxiv. 26 may be taken as evidence only that xxiv. 1-25 is by him, though upon closer inspection even this passage is seen to be merely the honest opinion of a later writer. The objections by Abravanel have not been answered.

Later Biblical books exhibit incidents which demonstrate that the situation assumed in Joshua could not have been that of the period of invasion. For instance, Jericho, represented in Joshua as completely overthrown and upon the rebuilding of which a solemn curse is invoked, is found to exist at a much later date, even as a city of the Prophets (see Elisha; comp. Josh. vi. 2-27, xvi. 1; Judges iii. 12-30; II Sam. x. 5; II Kings ii. 5, 15; v. 19-22; I Chron. xix. 5; for the curse see I Kings xvi. 34). Ai, reported burned, is known to Isaiah (as "Aiath"; Isa. x. 28). Gezer (Josh. xvi. 10), described as being reduced to vassalage, is not rendered tributary until the time of Solomon (I Kings ix. 16).

Comparison with Judges.

But a comparison with the Book of Judges suffices to discredit the theory that the Book of Joshua is an autobiography of its eponymous hero. The narrative in Judges reveals the fact that the invasion was not directed by a general-in-chief, nor undertaken at one time by the tribes united under a national commander, nor accomplished in the lifetime of one man, much less in two decades.

Nor is the book the work of one man. Contradictions abound, *e.g.*, in the chronology: in iii. 1 the crossing is set for the next day; iii. 2, three days intervene; iii. 5, the start is again delayed one day; comp. v. 10 with iv. 19 and v. 2-9. In xi. 21 the Anakim are expelled by Joshua, while in xv. 13 Caleb is reported as having performed this feat. Double and variant versions are given, as, for instance, the explanation of the name Gilgal (iv. 20; comp. v. 9 and xiv. 6 *et seq.* with xv. 13 *et seq.*).

The Book of Joshua must be regarded as a compilation; and analysis of its contents makes it certain that its sources are of the same character as those of the Pentateuch. This, to a certain degree, was the impression of the Rabbis. According to Mak. 11a, the chapter (xx.) concerning the cities of refuge was taken from the Pentateuch. The Book of Joshua was regarded by them as written in the light of the Deuteronomic legislation (Gen. R. vi. 14). At all events, Joshua and the Pentateuch are treated as of one character in the saying that the sins of Israel alone necessitated the adding of other books to these (Ned. 22b). Joshua is often compared with Moses (Ta'an. 20a; Soṭah 36a; B. B. 75a; Sanh. 20a; Mak. 9b).

While modern critics generally are agreed that the Book of Joshua is a compilation from sources that have been utilized in the Pentateuch (J, E, JE, D, and P), with additions by the editor (R = Redactor), they differ very widely as regards the details. According to Steuernagel ("Joshua," in Nowack's

"Hand-Kommentar"), Albers' attempt in his "Die Quellenberichte in Josua," i.–xii., 1891, to separate the components of J from E in part i. (i.–xii.) is unsatisfactory. In fact, Steuernagel assumes that J and E combined as JE never were accessible to the compiler of Joshua, the two being then still uncombined. A few fragments from J (after Budde, in Stade's "Zeitschrift," vii.), parallel with passages in Judges i., and others somewhat more numerous from E, are all that he finds in Joshua. He insists that for i.–xii. another work, D, was the main source. This D is not identical with the author of Deuteronomy, but is rather D^2 (= the author of Deut. i.–iii.), and is on the whole an independent elaboration of E. The few fragments of J and E in Joshua he concedes were added by R, and only after D^2 had been combined with P (mostly in part ii.).

Steuernagel's analysis has not been accepted by Holzinger ("Josua," in Marti's "K. H. C."), who rejects D^2 and works out a scheme on the basis of J, E, and JE, with a pronounced Deuteronomic coloring: Deuteronomist, Priestly Code, and Redactor. Contrary to the Pentateuchal R, who makes P the original document, in Joshua JED is the basis, supplemented by extracts from P. Still later additions are noticeable as well as changes in phraseology (*e.g.*, the use of אלהי ישראל in vii. 13, 19 *et seq.*; viii. 30; ix. 18, 20; x. 40, 42; xiii. 14, 33; xiv. 14; xxii. 16, 24; xxiii.; xxiv. 2, 23). For a detailed analysis on this basis see Holzinger, "Das Buch Josua," pp. xvii.–xxi.

Steuernagel in his translation prints the different sources in different types. W. H. Bennett in "The Book of Joshua" (in "S. B. O. T." 1895) indicates the various documents by the use of different colors.

Summing up, these various analyses have certainly demonstrated that, on the whole, in the narrative portion of the book (i.–xii.) the introduction (i.) is Deuteronomic, as is the conclusion of the whole book (xxi. 43–xxii. 6, xxiii.), and that

Redaction.

Deuteronomic coloring is to be found in both parts, naturally in a greater degree in the narrative chapters. The basis of the book was a Deuteronomic history of Joshua, founded on material from J and E perhaps not as yet combined as JE, thus excluding Rjc (= Redactor of JE). The main current of the narrative is not originally Deuteronomic, the Deuteronomic editor heightening its coloring, and dwelling on the moral and religious implications of the story. The narrative is not always consistent. In xiii.–xix. many fragments are for the most part parallels to Judges i., which make it appear that the conquest was a slow, laborious process, the tribes acting without concerted plan and nowhere under united central command. These belong to J.

But even in the narrative portion, strictly so-called, as distinct from the statistical, a twofold account is almost always discernible: one apparently older and more prosy; the other, with a clear tendency to magnify the importance of the events and the absolute annihilation of the inhabitants (though this may be set down as by Rd), and to emphasize the miraculous. The older recalls the method of J in the Pentateuch; the younger, that of E. P's share in the narrative section is very limited. Additions of a few verses may be ascribed to it. In xiii.–xxii. the contributions from P are much more extensive. The boundaries and the lists of the cities of refuge and of the Levitical towns belong to it. The combining of the Deuteronomic Joshua (Rd, J, E, perhaps JE [Rje]) with P was the work of R, who made verbal changes to suit his ends. But even after this additions were made, *e.g.*, xxii. 9–24 (comp. Num. xxxii.–xxxiii.; Judges xx.). Ch. xvi. and xvii. have come down in mutilated form. When they were abridged can not be determined. The duplication of Joshua's farewell also is by a later hand; or it is possible that one account of it (xxiv.) is from E, while the other is clearly Deuteronomistic, resembling Deut. iv. 29–30.

After eliminating the pragmatic elements and toning down the Deuteronomic coloring, the critical study of the Book of Joshua penetrates to a bed of traditions that in a more or less confused way reflect actual occurrences; but these did not take place in the sequence here assumed, nor in the manner detailed. The division of the land is, on the whole, the work of a theorist who utilizes actual conditions to a certain extent, but always to bring into prominence his priestly program. Local legends, snatches of folk-lore and folk-songs, the tendency to concentration in one man of the experiences of tribes and generations (always characteristic of legend), have had a decisive share in the shaping of the original material. Explanations of names (Achor, Gilgal), old local shrines, and reminiscences of former religious usages are also detectable as the raw data upon which popular fancy had been at work long before the various literary sources had leaped into existence. To deny in toto, with Eduard Meyer (in Stade's "Zeitschrift," i.), the historical character of the book is dogmatic. It may, however, be noticed that, in contrast with Judges, the Book of Joshua has no chronological scheme (comp. xi. 18, xiv. 10, xxiii. 1, xxiv. 31).

Historical Character of the Book.

In view of the identity of its sources, and also of the fact that throughout the Pentateuch the conquest of the land is presupposed and emphasized as the goal (Gen. xiii. 14–17, xv. 13–16, xxvi. 3, xxviii. 13–15; Ex. iii. 8, 17; xxxii. 13; xxxiii 1–3; Num. xiii. 17 *et seq.*, xiv., xxxii.; Deut. i. 38, iii. 21, xxxi. 3–6; P Gen. xvii. 6–8, xxviii. 3; Num. xxvii. 18–23, xxxiii. 50–54, xxxiv., xxxv.; Deut. xxxiv. 9), critics have held that Joshua at one time formed with the Pentateuch the so-called Hexateuch. If this was the case, it must have been at a time anterior to the separation of the Samaritans from the Jews, as the Samaritans have only the Pentateuch; but the books of Ezra and Nehemiah give no intimation of the existence of a hexateuch. In all probability the sources J, E, as well as D and P, carried the narrative to the conquest of the land; but in their present forms the Pentateuch and Joshua were never combined. Volck (in Herzog-Hauck, "Real-Encyc." ix. 390), assuming that P is older than JE and D, argues that before D was incorporated into the present Pentateuch, Joshua (i.–xxiv.) formed a part of a work composed of P, JE, and Deut. xxxi. 14–23, xxxii. 1–44, 48–52, xxxiii., xxxiv.

The Hexateuch.

1-9, and that it was when Deut. v.–xxviii. was incorporated that Joshua was made a separate book. This theory, while not convincing, helps to make plain that the sources must have contained the story of the conquest. That Hosea, Amos, and Micah knew this Hexateuch (minus Deuteronomy) is not proved by such passages as Micah vi. 5 *et seq.* (or Hosea ix. 10, xii. 4 *et seq.*, and Amos ii. 10, v. 25, vii. 4). The traditions at the base of the histories were known to these early prophets. More than this can not be inferred from their references to Shittim and Gilgal (*e.g.*, in Micah vi. 5 *et seq.*).

The Text.

The fact that in Joshua the Pentateuchal archaic forms (נער for נערה or הוא for היא) are not found is not evidence against the Hexateuchal hypothesis. This circumstance merely indicates that at the time (post-exilic) when the consonantal text was fixed Joshua was not one work with the Pentateuch. Jericho is pointed יְרִיחוֹ for Pent. יְרֵחוֹ. The text is in fairly good condition. The Septuagint is without some of the glosses (v. 4–7, vi. 3–5, xx. 4–6). The omissions in the Hebrew (in xv. 59, names of eleven cities; in xxi., a passage between verses 35 and 36) are supplied in the Greek. At the end of xxiv. the Septuagint presents additions of interest.

The Samaritan Book of Joshua.

The Samaritan Book of Joshua, an extracanonical book written in Arabic, pretends to be a translation from the Hebrew ("Chronicon Samaritanum Cui Titulus Est Liber Josuæ," ed. Juynboll, Leyden, 1848). It relates the consecration of Joshua (Deut. xxxi.), the Balaam episode, and the war under Joshua as general against the Midianites; then, with a new title ("Book of Joshua the Son of Nun"), the conquest of the land and its division, continuing the story from Joshua's demise to Eli's death. Interpolations (xxvi.–xxxvii.) deal with other personages, and in the concluding chapters Nebuchadnezzar, Alexander, and Hadrian are the heroes. This book is a medieval compilation of the time when the Samaritans were under Mohammedan rule, but contains also old haggadic material (see SHOBACH).

BIBLIOGRAPHY: The introductions of Driver, Cornill, König, Baudissin, Reuss, Bleek-Wellhausen, Schrader-De Wette, and Kuenen; the histories of Israel by Guthe, Stade, Piepenbring, Kittel, Winckler; the Bible dictionaries of Cheyne and Black, Hastings, Riehm (2d ed.), Schenckel, Hamburger, Winer (3d ed.); Herzog-Hauck, *Real-Encyc.* viii.; Vigouroux, iii.; L. König, *Alttest. Studien*, i.; idem, *Die Authentie des Buches Josua*, Meurs, 1836; Keil, *Kommentar über das Buch Josua*, Erlangen, 1847; J. Holleuberg, *Die Deuteronomischen Bestandtheile des Buches Josua*, in *Theologische Studien und Kritiken*, 1874; idem, *Die Alexandrinische Uebersetzung des Buches Josua*, Meurs, 1876; Wellhausen, *Die Komposition des Hexateuchs* (originally in *Jahrbuch der Theologie*, 1876-77); Budde, *Richter und Josua*, in Stade's *Zeitschrift*, 1877, pp. 93 *et seq.*; J. S. Black, *The Book of Joshua*, Cambridge, 1891; E. Albers, *Die Quellenberichte in Josua* (Josh. i.–xii.), Bonn, 1891; Dillmann, *Numeri, Deuteronomium, und Josua*, in the *Kurzgefasstes Exegetisches Handbuch*, Leipsic, 1886; Oettli, commentary to the book in *Deuteronomium, Josua, Richter* (Strack-Zöckler, *Komment. zum A. T.* 1893); Wellhausen, *Prolegomena*, 4th ed.; Holzinger, *Einleitung in den Hexateuch*, 1893; idem, *Das Buch Josua*, Tübingen and Leipsic, 1901; Steuernagel, *Das Buch Josua*, 1900; W. H. Bennett, *The Book of Joshua*, in *S. B. O. T.* Leipsic and Baltimore, 1895.

E. G. H.

JOSHUA, THE SAMARITAN BOOK OF: Samaritan chronicle, written in Arabic; so termed because the greater part of it is devoted to the history of Joshua. It was published from an Arabic manuscript written in Samaritan characters, with a Latin translation and a long preface by Juynboll (Leyden, 1848). Though based on the Hebrew canonical Book of Joshua, it differs greatly from the latter in both form and content. The author, who, as will be shown, was of a much later period, amplified the Biblical narratives by weaving into them legends of a later date and developing the narratives themselves, at the same time altering certain statements in accordance with Samaritan views on history. It is divided into fifty chapters, and contains, after the account of Joshua, a brief description of the period following Joshua, agreeing to that extent with the Book of Judges. Then follow histories of Nebuchadnezzar, Alexander the Great, and the revolt against Hadrian; it ends with an incomplete account of Baba Rabbah. The following is a synopsis of its contents:

Contents.

Ch. i.-viii.: Introduction: Ch. i.: The author claims to have translated the following narratives from the Hebrew. Ch. ii.: Moses appoints Joshua as his successor, investing him with royal power. Ch. iii.: Account of Balaam and the King of Moab (comp. Num. xxii. 2–41). Ch. iv.: Balaam advises the King of Moab to draw the Israelites into lust and thus cause their destruction (comp. Num. R. xx. 23). Ch. v.: Moses sends Joshua and Phinehas to the war with the Midianites (comp. Num. xxxi. 2 *et seq.*). Following the account of the fall of Jericho (Josh. vi.), the author relates that the walls of Midian's stronghold fell at the blast of the trumpets. Balaam, found in the Midianite temple speechless from terror, was killed by the soldiers in spite of Joshua's desire to take him alive before Moses. Ch. vi.–viii.: Moses' death; his testament; the mourning of the Israelites over him.

Variations from Biblical Accounts.

Ch. ix.-xliii.: Main Part of the Book: Ch. ix.–xii. (written in the same strain as the first chapter of the canonical Book of Joshua): Joshua's activity; his organization of the army and preparations for the war. Ch. xiii.: The sending of the spies to Jericho. Imitating the Biblical account of the Gibeonites (comp. Josh. ix. 4 *et seq.*), the writer says that the spies, who knew several languages, disguised themselves as travelers, telling those they met that, having heard of the exploits of Joshua, they had come from a distant land for the sake of further information about him. At Jericho, suspected of being spies, they hid themselves in the house of Rahab. The remainder of the chapter follows the canonical version. Ch. xiv.–xvii.: The Israelites cross the Jordan (as in Josh. iii.); Joshua's song, an imitation of the song of Moses in Ex. xv. 1–19; account of the fall of Jericho. Ch. xviii.: Achan is discovered to have taken possession of some of the accursed things. Here the account differs from that in Josh. vii.; there is no mention of the Israelites being defeated at Ai; but the gem in the high priest's breastplate that bore the name of Judah having become dim, it was known that one of that tribe had sinned. The wedge of gold stolen by Achan is said to have weighed 2,250 shekels. Ch. xix.: An account of the Gibeonites, similar to that in Josh. ix.,

except that only three Gibeonite cities are mentioned, Chephirah being omitted. Ch. xx.-xxiii.: The continuation of the war and the partition of the land. Joshua sends surveyors to divide the land into ten parts, assigning to the Levites forty-eight cities which are to be taken from the other tribes. Joshua dismisses the two and a half tribes whose allotment was east of the Jordan, appointing Nabih ("Nobah" in Num. xxxii. 42), son of Gilead, king over them; they number 110,580. Ch. xxiv.: The surveyors having returned, Joshua assigns to the tribes their respective lots. He then founds the city of Samaria and builds a temple on Mount Gerizim (comp. Josh. viii. 30). Ch. xxv.: Description of the prosperous state of the Israelites after the partition of the land, over which peace reigns for twenty years.

Additions.

Ch. xxvi.-xxxvii. give a long account of the war between Joshua and the league formed by Shaubak (Shobach), King of Persia. Shaubak, desiring to avenge the death of his father, Hammam, who has been killed in battle with the Israelites, enters into a league with all the neighboring kings, who decide to wage war with Joshua. Shaubak first sends an ambassador with a minatory letter to Joshua, who thereupon consults the senate as to the steps to be taken. The ambassador is amazed at the splendor with which Joshua is surrounded and at the dignity and order with which Joshua administers justice. He returns with Joshua's answer, that the Israelites are prepared for the war, and attempts to dissuade Shaubak from his design. Shaubak, however, encouraged by his mother and by the Magi, marches to the war with an immense army. Joshua, arrived with his army at 'Ajlun, one of the enemy's cities, is enclosed by seven iron walls, called into existence by magic. At Joshua's prayer a dove appears, and by it he sends a letter to Nabih, who marches with a great army against Shaubak. The latter is defeated. At the shouting of Nabih's soldiers the walls about Joshua disappear. Ch. xxxviii.-xliii.: After a reign of forty-five years Joshua dies, and is buried at Kafar Ghawirah (comp. Josh. xxiv. 30); account of his appointment of his successors and of the prosperous state of Israel during the ensuing period of 260 years—the "days of satisfaction" ("ayyam al-ridá" or "yeme ha-razon"). For the original legend concerning Shaubak, see Sotah viii. 1, 42b, with reference to II Sam. x. 16, 18.

Ch. xliv.-l.: Ch. xliv. contains an account of the division under Eli and of the period of sin ("al-dalal" or "fanuta"). Ch. xlv.-l. give accounts of Nebuchadnezzar, King of Mausil (Mosul), Alexander the Great, the revolt against Hadrian, the high priests 'Akbon and Nathanael, and Baba Rabbah (see SAMARITANS).

The Manuscript.

The manuscript from which Juynboll prepared his edition was the property of Scaliger, who, it is supposed, obtained it from the Egyptian Samaritans in 1584. Later it was studied by Johann Heinrich Hottinger, who described it in his "Exercitationes Anti-Morinianæ" (1644, pp. 109-116) and in his "Smegma Orientale" (1657). Two other manuscripts (in the British Museum and at Trinity College, Cambridge) have since come to Europe. An English translation of Juynboll's text has been made by O. T. Crane ("The Samaritan Chronicle or Book of Joshua," New York, 1890). Contrary to Reland, Juynboll (preface to his edition) concluded that the Samaritan Joshua was the work of one author, who did not live later than the thirteenth century, basing his conclusion on the fact that Abu al-Fath, who wrote in 1355, drew from it much material for his own chronicle. It is also quoted by Makrizi (d. 1441). Juynboll further concluded that the author compiled the work from four sources—one Hebrew-Samaritan (the basis of the first twenty-four chapters) and three Arabic. The Hebrew-Samaritan source is based upon the Septuagint translation of Joshua. A Hebrew résumé of the story of Shaubak (ch. xxvi.-xxxvii.) was inserted in Zacuto's "Sefer Yuḥasin" by Samuel Shullam, who declared that he found it in a Samaritan chronicle ("Sefer Zikronot shel Kutim"), where it is said to have been taken from a Jewish Midrash. It is evident that Shullam saw it in an Arabic work, probably the Samaritan Book of Joshua, for he reads "Yanish" instead of "Nabih," a change possible only if the original was in Arabic characters. Samuel Shullam's résumé was copied afterward by Ibn Yaḥya, in his "Shalshelet ha-Ḳabbalah," and by Reuben Hoshke, in his "Yalḳuṭ Re'ubeni" (section "Debarim").

Bibliography: Juynboll, *The Samaritan Book of Joshua*, Preface; R. Kirchheim, *Karme Shomeron*, pp. 33-41, Frankfort-on-the-Main, 1851; Nutt, *A Sketch of Samaritan History*, pp. 133-134, London, 1874.

G. M. Sel.

JOSHUA (BRUNO): Physician and scholar of Treves; lived in the eleventh and twelfth centuries. He treated Bruno, Archbishop of Treves (1102–24), who granted him the privilege to wear knightly garments. The archbishop had frequent religious discussions with his Jewish physician, which resulted in Joshua's acceptance of Christianity. At baptism he received the name "Bruno."

Bibliography: Aronius, *Regesten*, No. 202; Nübling, *Die Judengemeinden des Mittelalters*, p. 94.

G. M. Sel.

JOSHUA B. ABIN: Palestinian amora of the fourth century whose name is associated chiefly with haggadot. He transmitted a haggadah of Levi and a halakah of 'Anani b. Sason. There are also extant some of his own haggadic sayings, and some paraphrases by him of Biblical verses (Bacher, "Ag. Pal. Amor." iii. 731; Heilprin, "Seder ha-Dorot," ii. 190).

S. S. A. S. W.

JOSHUA (Jesus) BEN DAMNAI: High priest about 62–63 C.E. He was appointed by King Agrippa II. after Anan, son of Anan, had been deposed (Josephus, "Ant." xx. 9, § 1). Joshua also was soon deposed by the king, and in his place Jesus (Joshua) b. Gamaliel (Gamla) received the high-priestly dignity. A strife ensued between the deposed and the new high priest; they insulted each other in the public streets and even threw stones at each other (ib. § 4), but Jesus b. Gamaliel remained the victor.

Bibliography: Schürer, *Gesch. des Jüdischen Volkes*, 3d ed., 1898, ii. 220.

S. Kr.

JOSHUA (Jesus) BEN GAMLA: A high priest who officiated about 64 C.E. He married the

rich widow Martha of the high-priestly family Boethos (Yeb. vi. 4), and she by bribing Agrippa II. (not Jannai, as Talmudic sources say) secured for him the office of high priest (Yeb. 61a; Yoma 18a; comp. "Ant." xx. 9, § 4). Although Joshua himself was not a scholar, he was solicitous for the instruction of the young, and provided schools in every town for children over five years of age, earning thereby the praises of posterity (B. B. 21a). The two lots used on the Day of Atonement, hitherto of boxwood, he made of gold (Yoma iii. 9).

Joshua did not remain long in office, being forced, after a year, to give way to Matthias ben Theophil ("Ant." xx. 9, § 7). Together with the former high priest Anan and other men of rank, he opposed, but without success, the election of Phinehas b. Samuel (68) as high priest ("B. J." iv. 3, § 9). He attempted peaceably to prevent the fanatic and pugnacious Idumeans from entering Jerusalem, then torn by internal dissensions. After they had come into possession of the city, these fanatics took bloody vengeance on him, by executing him, as well as Anan, as traitors to their country (68) ("B. J." iv. 5, § 2).

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G. S. Kr.

JOSHUA B. HANANIAH: A leading tanna of the first half-century following the destruction of the Temple. He was of Levitical descent (Ma'as. Sh. v. 9), and served in the sanctuary as a member of the class of singers ('Ar. 11b). His mother intended him for a life of study, and, as an older contemporary, Dosa b. Harkinas, relates (Yer. Yeb. 3a), she carried the child in his cradle into the synagogue, so that his ears might become accustomed to the sounds of the words of the Torah. It was probably with reference to his pious mother that Johanan b. Zakkai thus expressed himself concerning Joshua ben Hananiah: "Hail to thee who gave him birth" (Ab. ii. 8). According to another tradition (Ab. R. N. xiv.) Johanan b. Zakkai praised him in the words from Eccl. iv. 12: "And a threefold cord is not quickly broken." Perhaps he meant that in Joshua the three branches of traditional learning, Midrash, Halakah, and Haggadah, were united in a firm whole; or possibly he used the passage in the sense in which it was employed later (Eccl. R. iv. 14; B. B. 59a), to show that Joshua belonged to a family of scholars even to the third generation.

Joshua ben Hananiah was one of the five who formed the inner circle of Johanan's pupils (Ab. ii. 8). In enumerating them tradition places him at the head together with Eliezer b. Hyrcanus. Tradition also frequently mentions these two together as upholders of opposite views. They were both present at the celebration of the circumcision of Elisha b. Abuyah (Aḥer), in Jerusalem, and diverted themselves by connecting passages in the Pentateuch with others in the Prophets and the Hagiographa (Yer. Ḥag. 77b). It was also Eliezer and Joshua who rescued Johanan ben Zakkai from the besieged city and brought him into the camp of Vespasian.

Pupil of Johanan b. Zakkai.

After the destruction of the Temple Joshua opposed the exaggerated asceticism with which many wished to show their grief, *e.g.*, in going without meat and wine because the altar on which they had sacrificed animals and poured libations of wine had been destroyed. He represented to them that to be consistent they ought to eat no figs or grapes, since no more first-fruits were offered, and that they ought even to refrain from bread and water, since the festival of drawing water (Joshua describes this festival in Yer. Suk. 55b) had been discontinued, and the showbread as well as the two loaves of the feast of first-fruits could no longer be sacrificed (Tosef., Soṭah, end; B. B. 60b). With such arguments Joshua supported the efforts of his teacher to make the grief at the loss of the Temple, which until then had been the center of religious life, less bitter. His opposition to asceticism, however, was due also to his mild and temperate nature, which caused him to say in regard to the severe regulations which had been adopted by the school of Shammai shortly before the destruction of the sanctuary: "On that day they overstepped the boundary." As he declared in a dispute on this subject with his colleague Eliezer, "they have poured water into a vessel full of oil, thus causing the costly oil to run to waste" (Yer. Shab. 3c; comp. Shab. 153b).

An Opponent of Asceticism.

Joshua saw the greatest danger to the community in the sickly offshoots of piety. The following he calls "enemies of general prosperity": the foolishly pious (pious at the wrong time); sly sinners; the woman who shows an overpious bearing; and the "plague of the Pharisees," the hypocrites who pretend to be saints (Soṭah iii. 4, 21b; Yer. Soṭah 21b). In his motto of life (Ab. ii. 11) he recommends temperance and the love of mankind as a security for individual happiness. An evil eye (grudging), evil inclination (passion), and hatred of mankind, he says, bring people out of the world. In the same spirit he answers the question put by Johanan ben Zakkai to his pupils as to the best standard of conduct. He declares that one should seek association with a good companion and avoid a bad one (Ab. ii. 11). Various anecdotes illustrate the opposition between Joshua, who represented the teachings of Hillel, and his colleague Eliezer, who represented the teachings of Shammai, much in the same way as the opposition between Hillel and Shammai is depicted elsewhere (Gen. R. lxx., beginning; Eccl. R. i. 8; Ḳid. 31a).

Joshua's permanent residence was in Beki'in, a place between Jabneh and Lydda (Sanh. 32b), where he followed the trade of a needler (Yer. Ber. 7d). This occupation did not in any degree diminish the respect paid to him as one of the influential members of the academy at Jabneh. After the death of Johanan b. Zakkai, he was the heartiest supporter of Gamaliel's efforts to bring about the predominance of the views of Hillel's followers over those of Shammai's, and thus to end the discord which had so long existed between the schools. But he was the very one whom Gamaliel humiliated on a certain occasion when the authority of the president was in question (R. H. 25a; Yer. R. H. 58b).

He Works at a Trade.

Joshua's pliant disposition did not shield him from humiliation by Gamaliel a second time; and the wrong done to this highly esteemed scholar was the cause of Gamaliel's removal from office. He soon obtained Joshua's forgiveness, and this opened the way for his reinstatement; but he was now obliged to share his office with Eleazar b. Azariah, who had originally been appointed his successor (Ber. 28a).

Joshua esteemed Eleazar very highly, and on one occasion called out in his emphatic manner: "Hail to thee, Father Abraham, for Eleazar b. Azariah came forth from thy loins!" (Tosef., Soṭah, vii.; Ḥag. 3a; Yer. Ḥag., beginning). When it became necessary to present the case of the Palestinian Jews at Rome, the two presidents, Gamaliel and Eleazar, went as their representatives, and Joshua b. Hananiah and Akiba accompanied them. This journey of the "elders" to Rome, and their stay in the Imperial City, furnished material for many narratives. In one of these the Romans call on Joshua b. Hananiah to give proofs from the Bible of the resurrection of the dead and of the foreknowledge of God (Sanh. 90b). In another, Joshua comes to the aid of Gamaliel when the latter is unable to answer the question of a "philosopher" (Gen. R. xx.). In one anecdote, concerning a sea voyage undertaken by Gamaliel and Joshua, the astronomical knowledge of the latter is put to use. He is said to have calculated that a comet would appear in the course of the voyage (Hor. 10a).

After Gamaliel's death (comp. M. Ḳ. 27a; Yer. M. Ḳ. 83a), the first place among the scholars fell to Joshua, since Eliezer b. Hyrcanus was under a ban. Joshua wished to do away with a regulation of Gamaliel's, but met with opposition on the part of the council ('Er. 41a). Joshua stood by the deathbed of his colleague Eliezer b. Hyrcanus and called to him: "O master, thou art of more value to Israel than God's gift of the rain; since the rain gives life in this world only, whereas thou givest life both in this world and in the world to come" (Mek., Yitro, Baḥodesh, 10; Sifre, Deut. 32; comp. Sanh. 101a). When, after Eliezer's death, the other law scholars, Eleazar b. Azariah, Ṭarfon, and Akiba, contested some of his opinions, Joshua said to them: "One should not oppose a lion after he is dead" (Giṭ. 83a; Yer. Giṭ. 50a). Eleazar, also, seems to have died some time before Joshua.

Under Hadrian.

In the beginning of Hadrian's rule Joshua appears as a leader of the Jewish people. When the permission to rebuild the Temple was again refused, he turned the excited people from thoughts of revolt against Rome by a speech in which he skilfully made use of a fable of Æsop's concerning the lion and the crane (Gen. R. lxiv., end). About the same time Joshua by his eloquence prevented the whole area of the Temple from being pronounced unclean because one human bone had been found in it (Tosef., 'Eduy. iii. 13; Zeb. 113a). Joshua lived to witness Hadrian's visit to Palestine; and he followed the emperor to Alexandria (130). The conversations between Joshua and Hadrian, as they have been preserved in the Babylonian Talmud and the Palestinian Midrash, have been greatly modified and exaggerated by tradition; but they nevertheless present in general a just picture of the intercourse between the witty Jewish scholar and the active, inquisitive emperor, the "curiositatum omnium explorator," as Tertullian calls him. In Palestinian sources Joshua answers various questions of the emperor: how God created the world (Gen. R. x.); concerning the angels (*ib.* lxxviii., beginning; Lam. R. iii. 21); as to the resurrection of the body (Gen. R. xxviii.; Eccl. R. xii. 5); and with reference to the Decalogue (Pesiḳ. R. 21). In the Babylonian Talmud three conversations are related, which resemble that on the Decalogue, in that Joshua silences the emperor's mockery of the Jewish conception of God by proving to him God's incomparable greatness and majesty (Ḥul. 59b, 60a). Joshua also rebukes the emperor's daughter when she mocks at the God of the Jews (*ib.* 60a); in another place she is made to repent for having mocked Joshua's appearance (Ta'an. on Ned. 50b). The emperor's question concerning the odor of Sabbath food is a mocking one (Shab. 119a). Once Joshua told the emperor that he would dream of the Parthians (Ber. 56a). At another time he excused his own non-appearance at a meeting by cleverly describing the infirmities of his old age (Shab. 152a). In one conversation, preserved by a later authority (Jellinek, "B. H." v. 132), Joshua defended the justice of God, which was doubted by the emperor. Once a dispute in pantomime took place in the emperor's palace between Joshua and a Judæo-Christian ("Min"), in which Joshua maintained that God's protective hand was still stretched over Israel (Ḥag. 5b). In another conversation Joshua defended the honor of Israel against a heretic, who had attacked it, by quoting from Micah vii. 4 ('Er. 101a).

Relations with the Emperor.

Some of the questions addressed to Joshua by the Athenian wise men, found in a long story in the Babylonian Talmud (Bek. 8b *et seq.*), contain polemical expressions concerning Christianity (Güdemann, "Religionsgeschichtliche Studien," pp. 89, 136 *et seq.*). The historical basis for this remarkable tradition is found in Hadrian's association with Joshua b. Hananiah, in Joshua's visit to Athens, and in his intercourse with Athenian scholars and philosophers. Its conclusion is an echo of the myth of the Danaides; and it is supposed to demonstrate the superiority of the "wise men of the Jews" over the "elders of Athens." Embodied in this tradition are the stories in which the wit of Athens is conquered by the cleverness of the men of Jerusalem (Lam. R. i. 1, *s.v.* "Rabbati"). In one of these the pupils of Johanan b. Zakkai make sport of an Athenian. That the tradition contains in parts polemics against Christianity is explained by the fact that Joshua b. Hananiah fought the heresy of the Judæo-Christians. The same spirit is manifested in the story concerning his nephew Hananiah (Eccl. R. i. 25).

Opposes Judæo-Christians.

It is related that when Joshua ben Hananiah was about to die, the scholars standing round his bed mourned, saying: "How shall we maintain ourselves against the unbelievers?" Joshua comforted them with words from Jer. xlix. 7: "If counsel has been taken away from the children [of God, *i.e.*,

Israel], the wisdom of these [the enemy] has also perished" (Ḥag. 5b).

After his death Joshua's importance was extolled in the words: "Since Rabbi Joshua died, good counsel has ceased in Israel" (Baraita, Soṭah, end). Not long after Joshua's death the thinkers were superseded by the men of action; and Bar Kokba, enthusiastically greeted by Joshua's most influential pupil, Akiba b. Joseph, raised the flag of rebellion against Rome. That this step had not been taken earlier was due to Joshua's influence.

In the haggadic tradition Joshua b. Hananiah's exegetical controversies with two of his most prominent contemporaries occupy an important place. These two are his colleague Eliezer ben Hyrcanus, who is frequently mentioned in the Halakah also as holding an opposite opinion, and Eleazar of Modi'im, who belonged to the school of Jabneh and was especially known as the author of haggadic expositions of the Bible. The controversies between Eliezer and Joshua refer to cosmology; to eschatology, comprising views on the Messianic period as well as on the future world and the resurrection; and to the interpretation of various Biblical passages. The controversies between Joshua b. Hananiah and Eleazar of Modi'im are found in the tannaitic midrash to Exodus; and they form at the same time a continuous double commentary on the sections concerning the stay of the Israelites at Marah (Ex. xv. 22–27), the miracle of the manna (*ib.* xvi.), the fight with Amalek (*ib.* xvii.), and the visit of Jethro (*ib.* xviii.). In these controversies Joshua, as a rule, stands for the literal meaning of the words and the historical interpretation of the contents, putting emphasis on the meaning demanded by the context. The Alexandrian Jews addressed twelve questions to Joshua (Niddah 69b). They fall into four groups: (1) three halakic, (2) three haggadic, (3) three foolishly ignorant questions (a sort of parody on the questions of halakic casuistry), and (4) three questions taken from practical life. Eleven questions also were addressed to him concerning the special position of woman in physical, spiritual, social, and religious matters (Gen. R. xvii., end). Some of these with his answers are: "Why is a man easy, a woman difficult, to persuade?" "Man was created out of earth, which easily dissolves in water; woman was created from bone, which is not affected by water."—"Why does a man have his head uncovered while a woman has hers covered?" "Whoever has committed a sin is ashamed before people; thus woman is ashamed on account of Eve's sin, and consequently covers her head."—"Why do women take precedence in funeral processions?" "Because they have brought death into the world."

His Exegesis.

Joshua ben Hananiah was regarded by posterity as a man always ready with an answer, and as the victorious representative of Jewish wit and wisdom. This is shown in the accounts of his conversations with heathens and in other narratives. He himself tells of three encounters in which he had to yield the palm to the wit of a woman and a child. He introduces the story in these words: "No one ever overcame me except a woman, a boy, and a maid" ('Er. 53b; comp. Lam. R. i. 1, section "Rabbati," end). Joshua explains the end of verse 18 of Ps. ix. to mean that there are even among the Gentiles pious people who will have a share in the life everlasting (Tosef., Sanh. xiii. 2; comp. Sanh. 105a). "The Psalms," he also said, "do not refer to the personal affairs of David, but to the affairs of all Israel" (Pes. 117b). If a man learns a halakic sentence in the morning and two sentences in the evening, and he is busy the whole day at his trade, it will be accounted to him as though he had fulfilled the whole Torah (Mek., Beshallaḥ, Wayassa', 2). Holidays are intended to be employed one-half for worldly enjoyment, one-half for study (Pes. 68b; Beẓah 15b). From Ruth ii. 19 it may be concluded that the poor person who receives does more for the giver than the giver does for the recipient (Lev. R. xxxiv.; Ruth R. *ad loc.*).

Sayings.

Bibliography: Frankel, *Darke*; Graetz; Weiss, *Dor*; Brüll, *Einleitung*; Derenbourg, *Histoire*; Bacher, *Agada der Tann.* 2d ed., 123–187, 196–210; A. Lewysohn, *Toledot R. Yehoshua' b. Ḥananiah*, in Keller's *Bikkurim*, i. 26–35.

S. S. W. B.

JOSHUA HÖSCHEL BEN JOSEPH: Polish rabbi; born in Wilna about 1578; died at Cracow Aug. 16, 1648. In his boyhood he journeyed to Przemysl, Galicia, to study the Talmud under Rabbi Samuel ben Phoebus of Cracow. He returned to his native country, and continued his Talmudic studies in the city of Lodmir (Vladmir, Volhynia) under Rabbi Joshua Falk. After his marriage to the daughter of Rabbi Samuel of Brest-Litovsk he became rabbi of the city of Grodno, whence he was called to the rabbinate of Tiktin (Tykotzin), and later to that of Przemysl. In 1639 he became rabbi of Lemberg, and in the following year he was appointed head of the yeshibah of Cracow. At Cracow Joshua devoted all his time to matters pertaining to the yeshibah, "din" (law), and religious decisions. As he was a man of wealth, he accepted no salary for all the laborious services he rendered to the Jewish community of Cracow.

Joshua was one of the most eminent Talmudical analysts of his age. Like many of his learned contemporaries, Joshua had also a taste for the Cabala; but he did not allow mystical teachings to influence his halakic decisions. On account of his extensive erudition in Talmudic literature, the number of his pupils at the yeshibah constantly increased. Many of them became noted rabbis.

Joshua's published works are: (1) "Maginne Shelomoḥ" (Amsterdam, 1715), novellæ on various tractates of the Talmud, in which the author attempts to refute the strictures made by the schools of the Tosafists on the commentaries of Rashi; (2) "She'elot u-Teshubot Pene Yehoshua'," Amsterdam, 1715; Lemberg, 1860. Other works of his are still in manuscript.

Bibliography: C. N. Dembitzer, *Kelilat Yofi*, i. 109, ii. 1, Cracow, 1888–93; I. M. Zunz, *'Ir ha-Zedek*, p. 79, Lemberg, 1874; B. Friedberg, *Luḥot Zikkaron*, p. 11, Drohobicz, 1897; idem, *Keter Kehunnah*, p. 5, *ib.* 1898; S. Buber, *Anshe Shem*, p. 82, Cracow, 1895; Steinschneider, *Cat. Bodl.* col. 1557; R. N. Rabinowitz, *Hesrot u-Tikkunim*, p. 12, Lyck, 1875; S. Hurwitz, *Reḥobot 'Ir*, p. 10, Wilna, 1890.

S. S. B. Fr.

JOSHUA HÖSCHEL BEN MEÏR: Rabbinical author; lived in the eighteenth century; died at Jerusalem; a contemporary of Elijah Wilna. He

wrote "Mazmiaḥ Yeshu'ah" (Nowydwor, 1782), in two parts: the first consists of a commentary on the "Mordekai" of R. Mordecai b. Hillel; and the second, entitled "Yeshu'ot Ya'aḳob," comprises objections to the critical notes written on the "Bet Ya'aḳob," besides novellæ on Baba Ḳamma. Joshua was also the author of "Yeshua' be-Rosh" (Shklov, 1788), a commentary on Rosh to Baba Ḳamma, Baba Meẓi'a, and Baba Batra.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 229; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 41, ii. 49; Benjacob, *Oẓar ha-Sefarim*, pp. 231, 363; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 561.

S. S. N. T. L.

JOSHUA HÖSCHEL BEN SAUL: Polish rabbi; died in Wilna at an advanced age Sept. 9, 1749. He was named after his grandfather, R. Höschel of Lublin, Brest-Litovsk, and Cracow (d. 1663), and is referred to in a document dated 1745 as being very old. He became rabbi of Wilna in 1712 and held that position until his death. He is mentioned with great reverence by contemporaneous writers; and there are approbations by him in "Geon Ẓebi" by Ẓebi Horwitz (Prague, 1736) and in the Jerusalem Talmud with the commentary "Ḳorban ha-'Edah" by his brother-in-law David of Dessau (Dessau, 1743; Shklov, 1812). A letter written from Padua (1729) to R. Höschel by the physician Jekuthiel of Wilna, who studied in Italy, describing the writer's enthusiasm for Moses Ḥayyim Luzzatto, is published in Jacob Emden's "Torat ha-Ḳena'ot" (Amsterdam, 1752). The letter on cabalistic questions, presumably written to the subject of this article by Benjamin Cohen Vitali of Reggio in 1691, was probably really addressed to the cabalist Joshua Höschel ben Joseph Ẓoref of Wilna, who died at Cracow in 1720.

BIBLIOGRAPHY: Fuenn, *Kiryah Ne'emanah*, pp. 109, 114, 269, Wilna, 1860; idem, *Keneset Yisrael*, p. 300, Warsaw, 1886; *Monatsschrift*, xli. 700-708; xlii. 328, note.

S. S. P. Wi.

JOSHUA JOSEPH BEN DAVID HA-LEVI: Rabbi of Venice and Hebrew poet; lived in the seventeenth century. He composed elegies ("ḳinot") on the deaths of Samuel Aboab and Moses Zacuto (Venice, 1694), and one, entitled "Kos Tanḥumin," on the death of Moses Levi Majo, rabbi of Venice (*ib.* 1707).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 171; Steinschneider, *Cat. Bodl.* col. 1555.

S. S. M. Sel.

JOSHUA B. ḲARḤA: Tanna of the second century; contemporary of the patriarch Simeon b. Gamaliel II. Some regard him as the son of Akiba who was named "Kereaḥ" = "bald" (Rashi on Bek. 58a; Rashbam on Pes. 112a). This is incorrect (comp. Tosef., Pes. 112a), for he never mentions Akiba, and would have done so had Akiba been his father. Only a few halakot of his have been preserved, his utterances having been mostly haggadic.

Joshua was bald; and once in a dispute with a heretic who taunted him on this score, he refuted his opponent with remarkable readiness of wit (Shab. 152a). His affection for his people is shown by the indignation with which he rebuked Eleazar b. Simeon, who had delivered the Jewish freebooters over to the Romans, upbraiding him with the words: "Thou vinegar son of wine [= "Degenerate scion of a noble father"], how long wilt thou give the people of our God unto death?" (B. M. 83b).

He lived to a great age; and when he blessed Judah ha-Nasi he added the wish that the latter might live half as long as himself (Meg. 28b).

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, p. 178, Leipsic, 1859; Brüll, *Einleitung in die Mischna*, p. 202, Frankfort-on-the-Main; Bacher, *Ag. Tan.* ii. 308-321; Heilprin, *Seder ha-Dorot*, pp. 189-190.

S. J. Z. L.

JOSHUA B. LEVI: Palestinian amora of the first half of the third century. He was the head of the school of Lydda in southern Palestine, and an elder contemporary of Johanan bar Nappaḥa and Simeon b. Laḳish, who presided over the school in Tiberias (Gen. R. xciv.). With the former, Joshua often engaged in haggadic discussions (B. B. 116a; Meg. 27a; Shebu. 18b). It is doubtful whether the words "ben Levi" mean the son of Levi, whom some identify with Levi ben Sisi, or a descendant of the tribe of Levi (Grätz, "Gesch." iv. 263; Frankel, "Mebo," p. 91b; Weiss, "Dor," iii. 60; Bacher, "Ag. Pal. Amor." i. 124).

Joshua b. Levi was a pupil of Bar Ḳappara, whom he often quotes; but he considers his greatest indebtedness as being due to R. Judah b. Pedaiah, from whom he learned a great number of halakot (Ex. R. vi.; Eccl. R. vii. 7; Gen. R. *l.c.*). Another of his teachers was R. Phinehas ben Jair, whose piety and sincerity must have exerted a powerful influence upon the character of Joshua. Joshua himself was of a very gentle disposition. He was known for his modesty and piety; and whenever he instituted public fasting and prayer, it was said that his appeals were answered (Yer. Ta'an. 66c).

His love of peace likewise prevented him from making any attacks against the "Christian heresy" ("minut") that was then gaining ground. He was tolerant even to the Jewish Christians, though they often annoyed him; and he forbore cursing one of them, pronouncing rather Ps. cxlv. 9, "God's mercies extend over all His creatures" (Ber. 7a; 'Ab. Zarah 4b). His love of justice and his fear lest the innocent should suffer on account of the guilty (Yoma 19b) led him to pronounce against the custom then prevailing of removing from office a reader who, by omitting certain benedictions, had aroused the suspicion of heresy (Yer. Ber. 9c).

Representative Position.

Joshua was a public-spirited man and devoted a considerable portion of his time to furthering the public welfare (Eccl. R. vii. 7). His wealth, and the additional circumstance of his being allied to the patriarchal family through the marriage of his son Joseph (Ḳid. 33b), must have added to his authority. He was recognized as a representative of Palestinian Jewry, for he is found in company with his friend R. Ḥanina interceding on behalf of his people before the proconsul in Cæsarea, who accorded Joshua and his colleague much honor and respect (Yer. Ber. 9a). On another occasion, when the city of Lydda was besieged because a political fugitive had found refuge there, Joshua saved the city and its inhabitants by surrendering the refugee (Yer. Ter. 46b; Gen. R. *l.c.*). He also made a journey to Rome, but on what mission is not known (Gen. R. xxxiii.).

Although R. Joshua b. Levi was connected through family ties with the patriarchal house, and always manifested his high esteem for its members (Ḳid. 33b), yet it is largely due to him that the friendship between the southern yeshibot and the patriarchal house diminished (that such friendship existed see 'Er. 65b; Yer. Pes. 32a). For Joshua was the first to ordain fully his own pupils in all cases where ordination was requisite (Ned. 42b), thus assuming a power that hitherto had lain in the hands of the nasi alone.

In the field of Halakah Joshua was of considerable importance, his decisions being generally declared valid even when disputed by his contemporaries R. Johanan and Simeon ben Lakish. He was lenient, especially in cases where cleanliness and the preservation of health were involved (Shab. 121b; Yer. Yoma 44d). Joshua devoted himself to the elucidation of the Mishnah; and his own halakot resemble in their form and brevity the mishnayot of the Tannaim.

In the Haggadah, however, he is even of greater importance. Of that study he entertained a high opinion, and he explained Ps. xxviii. 5, "the works of God," as referring to the Haggadah (Midr. Teh. xxviii. 5). Similarly in Prov. xxi. 21 he identifies "glory" ("kabod") with Haggadah (B. B. 9b). There is also a reference to a book ("pinḳes") by Joshua ben Levi which is presumed by some to have presented haggadic themes (Weiss, "Dor," p. 60); but this can not be well reconciled with the fact that Joshua disparaged greatly the writing down of haggadot (Yer. Shab. 15c; Midr. Teh. xxii. 4; Bacher, *l.c.* p. 129, against Weiss, *l.c.*, who assumes that the "pinḳes" was the work of another rabbi of the same name).

It is beyond doubt, however, that the Haggadah occupied a very important place in the teaching of Joshua b. Levi; this is evident from the many haggadot quoted in his name directly or given in his name by his disciples and contemporaries.

As an exegete Joshua b. Levi is of some importance, his interpretations often enabling him to deduce halakot. Some of his explanations have been accepted by later commentators (*e.g.*, Ibn Ezra and others on Ex. xv. 1; see Ex. R. xxiii.).

Joshua b. Levi was an earnest student, and his emphasis of study is seen when he speaks of God as saying to David (Ps. lxxxiv. 11) that "better" in His sight is "one day" of study in the Law "than a thousand" sacrifices (Mak. 10a; Midr. Teh. cxxii. 2). Though learning is of paramount importance (Meg. 27a), still he also insists on piety. He who attends morning and evening the synagogue service will have his days prolonged (Ber. 8a), and he who moves his lips in prayer will surely be heard (Lev. R. xvi., end; Yer. Ber. 9d). He instituted a number of rules regulating the reading of the Law in the synagogue on week-days (Ber. 8a) and other matters relating to the service, many of which are to this day in force in the synagogue (Soṭah 39b).

His Maxims.

Some of Joshua's philosophical and theological opinions are recorded. Speaking of the attributes of God, he represents Him (Yoma 69b; Yer. Ber. 11c; Yer. Meg. 74c) as "great, mighty, and awe-inspiring" (Deut. x. 17). He conceives the relation between Israel and God as most intimate, and he expresses it in the words, "Not even a wall of iron could separate Israel from his Father in heaven" (Pes. 85b; Soṭah 38b). In his doctrine of future reward and punishment, paradise receives those that have performed the will of God, while the nether world becomes the habitation of the wicked ('Er. 19a). In Ps. lxxxiv. 5 he finds Biblical authority for the resurrection of the dead (Sanh. 91b), and in Gen. R. xxvi. he expresses the liberal view that immortality is the portion not only of Israel, but of all other nations as well. In a legend (Sanh. 98a) Joshua is represented as inquiring of the Messiah the time of his advent, which Elijah answers will be the time when Israel shall harken unto God's voice (Ps. xcv. 7). In another connection he speaks of the futility of estimating the time of the coming of the Messiah (Midr. Teh. ix. 1; Lev. R. xix.).

In legend, Joshua b. Levi is a favorite hero. He is often made to be the companion of Elijah the prophet in the latter's wanderings on earth (Pesik. 36a); he likewise has dealings with the Angel of Death (Ber. 51a). While yet alive, he is permitted to visit paradise and the nether world; and he sends thence a description of what he sees to R. Gamaliel through the submissive Angel of Death (Derek Erez Zuṭa i., end). Many of these interesting legends relating to Joshua have been collected in separate small works entitled "Ma'asch de-Rabbi Yehoshua' ben Lewi" and "Masseket Gan 'Eden we-Gehinnom."

In Legend.

Bibliography: Bacher, *Ag. Pal. Amor.* i. 124–194; Frankel, *Mebo*, p. 91b; Grätz, *Gesch.* iv. 263; Hamburger, *R. B. T.* ii. 520; Weiss, *Dor*, iii. 59; Steinschneider, *Cat. Bodl.* col. 610–612.

S. S. H. Ab.

JOSHUA (FALK) LISSER BEN JUDAH LÖB: German Talmudist; born in Lissa, Posen. He was schoolmaster at Hamburg toward the end of the seventeenth century, and was the author of "'Emek Yehoshua'" (Frankfort-on-the-Oder, 1699), annotations to the Pentateuch and to novellæ of other rabbis arranged in the form of questions and answers. In the edition of Offenbach (1722), Joseph Yosbel of Fürth added to this work some notes taken from his "'Emek ha-Shaweh."

Bibliography: Fürst, *Bibl. Jud.* i. 273; Steinschneider, *Cat. Bodl.* col. 1558.

G. M. Sel.

JOSHUA BEN MORDECAI FALK HA-KOḤEN: American Talmudist; born at Brest-Kuyavsk, government of Warsaw, in 1799; died at Keokuk, Iowa, in 1864. While still a young man he settled in Kurnik, Prussia, and consequently he sometimes called himself "Joshua of Kurnik." In 1854 he emigrated to America, and was appointed rabbi first at Newburgh, and later at Poughkeepsie, after which he retired from the rabbinate. Joshua has justly been called "the father of American Hebrew literature." He was the author of "Abne Yehoshua'" (New York, 1860), a commentary on Pirḳe Abot. Joshua wrote also "Binyan Yehoshua'," novellæ on the Talmud, and "Ḥomat Yehoshua'," a collection of homilies.

Bibliography: Lebrecht, in *Hebr. Bibl.* iv. 28.

A. M. Sel.

JOSHUA (HA-KOHEN) BEN NEHEMIAH: Palestinian amora of the fourth century. He seems to have devoted himself almost entirely to the Haggadah, for no halakic opinion of his is known. In the Talmud he is mentioned in one passage only (Shek. ii. 4), but his name occurs frequently in midrashic literature. Many of his haggadic sayings have been preserved. Joshua frequently made use of parables. "A king was angry with his queen. The king nevertheless went to a goldsmith and purchased for her an ornament. He did thus after she had angered him; what would he have done had she not angered him! In like manner God wrought miracles for Israel, even though he (Israel) had angered Him by saying, 'Is the Lord among us, or not?' [Ex. xvii. 7, 12–16]. How much more would God have blessed him had he done according to His will!" (Pesiḳ. R. No. 12 [ed. Friedmann, p. 50b]). Some of Joshua's haggadic interpretations are based on the symbolism of numbers (see Tan., Yitro, 19). In addition to his own haggadot he transmitted those of others, especially Eleazar II., Samuel b. Isaac, Ḥanina b. Isaac, and Aḥa.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 303–309.

S. J. Z. L.

JOSHUA B. PERAḤYAH: President ("nasi") of the Sanhedrin in the latter half of the second century B.C. He and his colleague Nittai of Arbela were the second of the five pairs of scholars who received and transmitted the tradition (Ab. i. 6; Ḥag. 16a; see Zugot). At the time of the persecution of the Pharisees by John Hyrcanus, Joshua was deposed—a disgrace to which his words in Men. 109b apparently allude. To escape Hyrcanus, he fled to Alexandria; but he was recalled to Jerusalem when the persecutions ceased and the Pharisees again triumphed over the Sadducees (Soṭah 47a, Talmud ed., Amsterdam and Berlin, 1865). The same passage refers to a pupil of Joshua's who according to many may have been Jesus (comp. Krauss, "Das Leben Jesu," p. 182, Berlin, 1902). Only a single halakah of Joshua's has been preserved (Tosef., Maksh. iii. 4), besides the following ethical maxim which shows his gentle judgment of his fellow men and his eagerness to spread knowledge among the people: "Get thee a teacher; win thee a friend; and in judging incline toward the side of innocence" (Ab. i. 6).

Bibliography: Weiss, *Dor*, i. 125–128; Grätz, *Gesch. der Juden*, iii. 73, 87, 113, Leipsic, 1888.

S. J. Z. L.

JOSHUA PHABI. See Jesus ben Phabi.

JOSHUA OF SHIKNIN: Amora of the third century; known especially as a transmitter of Levi's Haggadah. He also quotes a haggadic sentence by Aḥa (Lev. R. xxxi. 5). Of his own work only a haggadic sentence, quoted by Yusta b. Shunam, is known: "The death of sinners excludes them from heaven and earth, whilst the death of the righteous establishes them in both" (Tan., Wayeẓe, 6 [ed. Buber, i. 148]).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 730.

S. S. S. Kr.

JOSIAH (יאשיהו, יאשיה = "Yhwh supports"): King of Judah from 639 to 608 B.C.; son and successor of Amon and grandson of Manasseh. His mother was Jedidah, the daughter of Adaiah of Boscath (II Kings xxii. 1 *et seq.*). His father, Amon, fell a victim to a conspiracy and was murdered by his own servants. According to II Kings xxi. 24, the "people of the land"—that is to say, the citizens of Jerusalem and Judah as distinct, probably, from the court party to which the conspirators belonged—slew the murderers of King Amon and made his son Josiah king. Josiah, then eight years old, reigned thirty-one years.

Of the first eighteen years of his reign the Book of Kings tells nothing. In 626 B.C. Jeremiah began his notable work. The influence of this great prophet, and possibly of Nahum and Zephaniah, made itself felt, and Josiah inaugurated in his eighteenth year that great reformation which marks an epoch in the religious history of Israel. He first undertook the repair of the Temple, with the cooperation of his high priest Hilkiah. During the progress of this work "the book of the law" was found in the house of the Lord. The king was greatly alarmed lest the calamities threatened in the book for non-observance of its commands should come upon him and his people. He sent to consult the prophetess Huldah, who assured him that the evil foretold would indeed come, but not in his day; "because," she said, "thine heart was tender and thou didst humble thyself before the Lord." An assembly of the elders of Judah and Jerusalem and of all the people was called, and the ancient covenant with Yhwh was renewed.

Reform of Worship.

The king then set himself to the task of cleansing the land from idolatry. First, the Temple in Jerusalem was purged by the removal of the instruments and emblems of the worship of Baal and "the host of heaven," introduced by Manasseh. Then the corrupt local sanctuaries, or High Places, were destroyed, from Beer-sheba in the south to Beth-el and the cities of Samaria in the north. The priests of the high places he brought to Jerusalem, providing for their sustenance out of the priestly revenues (II Kings xxiii. 8–9). The slaughter of some of these priests and the desecration of their altars with their bones gives a glimpse of the darker side of this crusade of reform (*ib.* 19–20). Finally, a great Passover celebration occurred in Jerusalem, such as had not been known since the days of the Judges.

The evidence is very strong that "the book of the law" referred to was Deuteronomy, and the measures taken by Josiah are quite in harmony with this view. In one respect, however, it seems to have been impossible or impracticable to carry out the Deuteronomic law. The priests of the high places were not put on an equality with those of the Temple, probably because of the opposition of the Temple hierarchy (comp. II Kings xxiii. 9 and Deut. xviii. 6–8; see also Ezek. xliv. 10–16). The most important of the results which followed this reformation were the centralization of religious worship at the Temple in Jerusalem and the acceptance of a sacred book of spiritual and ethical teaching as canonical and authoritative.

Of the remainder of Josiah's reign very little is known. It would appear that he exercised some authority over at least a portion of the former kingdom of Israel, which had been an Assyrian

province (II Kings xxiii. 15–20). When in 608 B.C. Nineveh was attacked by the Medes and Babylonians, the young and ambitious ruler of Egypt, Necho II., marched northward toward the Euphrates to take possession of Syria. Whether through chivalrous loyalty to his Assyrian suzerain or through fear of Egyptian domination, Josiah gave battle to Necho at Megiddo, in the valley of Esdraelon, but was defeated and slain. Zech. xii. 11 is probably a reference to the great mourning in Jerusalem which followed this disaster (comp. II Chron. xxxv. 24, 25; see HADAD). The story of Josiah's reign in II Chronicles xxxiv.–xxxv. is substantially in accord with that in II Kings xxii.–xxiii. It makes, however, Josiah's work of reform begin in his twelfth instead of in his eighteenth year, and attributes his defeat and death to wilful disregard of the divine warning received through Necho himself, who claimed to have the command of God to go with haste upon this expedition, and who assured Josiah that he had no quarrel with him.

Foreign Relations.

The character of Josiah is highly praised by the editor of Kings and by Jeremiah (II Kings xxii. 2, xxiii. 25; Jer. xxii. 15–17). The one extols his zeal for the purifying of religion, and the other his impartial administration of justice.

BIBLIOGRAPHY: Histories of Israel by Stade, Guthe, Kittel, Smith, Piepenbring, Ewald, McCurdy; Kuenen, *De Godsdienst van Israel*; commentaries to *Deuteronomy*, *Jeremiah*, *Kings*.

E. G. H. J. F. M.

JOSIAH: Tanna of the second century; the most distinguished pupil of R. Ishmael. He is not mentioned in the Mishnah, perhaps because he lived in the south (Sanh. 88b), and his teachings were consequently unknown to the compiler of the Mishnah, Judah ha-Nasi, who lived at Tiberias and Beth-she'arim in northern Palestine. This is the explanation proposed by Frankel and Brüll; but the fact may have been that the Mishnah of Meïr, which served as the basis of Rabbi's Mishnah, did not accept the development of the teachings of Ishmael as formulated by Josiah and R. Jonathan, and they were consequently omitted by Rabbi from his Mishnah (Hoffmann, in Berliner's "Magazin," 1884, pp. 20 *et seq.*). Josiah is frequently mentioned in the Mekilta together with Jonathan. All their differences concerned only interpretations of Biblical passages, never halakot. During Hadrian's persecution Josiah seems to have fled from Palestine; for he was at Nisibis, where he delivered precepts in the college of Judah b. Bathyra (Sifre, Num. 123; *ib.* Deut. 218).

BIBLIOGRAPHY: Weiss, *Dor*, ii. 114; Frankel, *Hodegetica in Mischnam*, pp. 146–149, Leipsic, 1859; Bacher, *Ag. Tan.* ii. 351–364.

S. J. Z. L.

JOSIAH HAZZAN. See EXILARCH.

JOSIPPON. See JOSEPH BEN GORION.

JOSSA, GRIGORI ANDREIYEVICH: Russian mining engineer; born about 1800; died in St. Petersburg 1874. Jossa graduated from the St. Petersburg school of mines in 1823, and, after a short term of service at the Ural iron-works, was sent by the Russian government to complete his studies at the mining-school in Freiberg, Germany. On his return to St. Petersburg he was appointed professor of metallurgy and mining engineering in his alma mater, which position he held for twenty-five years.

The most noted of Jossa's writings are: "O Dobyvanii Syery," St. Petersburg, 1856, and "Kamenny Ugol, Ogneupornaya Glina i Syerny Kolchedan Novgorodskoi Gub," *ib.* 1855. Jossa was a convert to Christianity.

BIBLIOGRAPHY: *Gorny Zhurnal*, 1873, No. 1; *Entziklopedicheski Slovar*, xiii. 764.

H. R. L. LE.

JOST, ISAAC MARCUS: German historian; born at Bernburg Feb. 22, 1793; died at Frankfort-on-the-Main Nov. 22, 1860. Jost was one of a poor family of eleven, most of whom died in infancy; and when his father became blind, the duty of guiding him fell upon Isaac. At the age of ten he lost his father and was taken to Wolfenbüttel; there he attended the Samsonschule, which at that time was conducted in the style of an old-fashioned heder. This condition improved, however, when S. M. Ehrenberg (1807) took charge of the school; under him Jost began to study the German language. An intimate friendship connected him with Zunz, who was also a pupil in that school, and together they prepared themselves for the entrance examination of the gymnasium. Jost entered the gymnasium at Brunswick, supporting himself during the years 1809–13 as a tutor in the family of one of the trustees of the Samsonschule; then, supported by Israel Jacobson, he entered the University of Göttingen, removing a year later to that of Berlin. He graduated in 1816, and took up the profession of teaching, refusing an offer of Jacobson, who wished him to become a preacher; for Jost believed that the task of modern Judaism lay not in any reform of the services, but rather in an improvement of education. His first charge was the Bock school, where, in accordance with the system then advocated by Jewish and Christian humanitarians, Jewish and Christian pupils were educated together. The reactionary government of Prussia, however, in 1819, prohibited the reception of Christian children; this severely injured the school, as a great many Jewish parents had sent their children to it solely because they desired them to come into contact with Christians. Nevertheless, Jost remained at his post until 1835, when he was called to Frankfort-on-the-Main as teacher in the "Philanthropin," which position he held up to his death.

Isaac Marcus Jost.

Having himself suffered from the lack of system that characterized the yeshibah, Jost took the greatest interest in pedagogics, and his earliest literary work was devoted to the writing of text-books, among

which may be mentioned a grammar of the English language ("Lehrbuch der Englischen Sprache"), which went through three editions (Berlin, 1826, 1832, and 1843), and a dictionary to Shakespeare's plays (Berlin, 1830). He wrote also "Theoretisch-Praktisches Handbuch zum Unterricht im Deutschen Stil" (Berlin, 1835; the title of the 2d ed. being "Lehrbuch des Hochdeutschen Ausdruckes in Wort und Schrift," 1852). To the same class belongs his Biblical history, "Neue Jugendbibel, Enthaltend die Religiösen und Geschichtlichen Urkunden der Hebräer, mit Sorgfältiger Auswahl für die Jugend Uebersetzt und Erläutert: Erster Theil, die Fünf Bücher Mosis" (Berlin, 1823). In spite of his duties as a teacher and of his varied interests Jost never neglected Jewish literature, especially Jewish history. His first work in this line was the "Gesch. der Israeliten Seit der Zeit der Makkabäer bis auf Unsere Tage" (9 vols., Berlin, 1820–28), which was followed by a small compendium under the title "Gesch. des Israelitischen Volkes . . . für Wissenschaftlich-Gebildete Leser" (2 vols., Berlin, 1832). The work, which ended with the Napoleonic era, was continued in his "Neuere Gesch. der Israeliten" (Berlin, 1846–47), bringing it down to the date of its publication. Toward the end of his life he wrote another historical work, "Gesch. des Judenthums und Seiner Sekten" (3 vols., Leipsic, 1857–59), which deals with the whole of Jewish history down to 1858. Of other literary works of Jewish interest his edition of the Mishnah with vocalized text, German translation in Hebrew characters, and Hebrew commentary, deserves special mention (6 vols., Berlin, 1832–36).

Literary Activity.

Jost appeared repeatedly as an apologist of Judaism against political reactionaries and detractors of rabbinical literature; his "Was Hat Herr Chiarini in Angelegenheit der Europäischen Juden Geleistet?" (Berlin, 1830) was directed against Abbé Chiarini's "Théorie du Judaïsme"; and his "Offenes Sendschreiben an den Geheimen Oberregierungsrath Streckfuss" (Berlin, 1833), against Streckfuss' "Verhältnis der Juden zu den Christlichen Staaten." When in the beginning of the reign of Frederick William IV. of Prussia the rumor was spread that the king contemplated an alteration of the legal position of the Jews in a reactionary sense, Jost wrote "Legislative Fragen Betreffend die Juden im Preussischen Staate" (Berlin, 1842) and "Nachträge zu den Legislativen Fragen" (*ib.* 1842). He edited (1839–41) the "Israelitische Annalen," a weekly chiefly devoted to the collection of historical material, and (1841–42) the Hebrew periodical "Zion" (in collaboration with his friend and colleague Michael Creizenach). He was also a frequent contributor to the Jewish press, to almanacs, and to year-books.

When Jost published his first historical work Jewish historiography was still in its infancy. Of older works, that of Basnage was the best in existence; the sources had not yet been collected; and for the religious history the unsystematic and uncritical works of the chroniclers were the only guide and source. It was inevitable that, with the appearance of Zunz's monographs and the numerous similar works, published either independently or in magazines, the work of Jost should soon become antiquated. He recognized this himself at the end of his life by taking up the work again. Another shortcoming is his rationalistic attitude toward the narratives in Talmudic sources, which leads him to see in many of the Talmudic authors shrewd impostors who played on the credulity of their contemporaries by feigning miracles (see his presentation of Eliezer ben Hyrcanus in his "Allgemeine Gesch." ii. 108). His earlier works lack to a great extent the strictly historical interest, and evidence too much of Jewish sentiment (*ib.* ii. 387). His rationalism is found also in the bitterness with which he speaks of Judæo-German ("Jahrbuch," ii. 43). His best work is in the presentation of modern Jewish history, in which he is singularly exact and conscientious, and to which he gives an exhaustive literature of sources; here he exhibits not only a fine discernment of what is historically important, but a spirit of fairness which is the more creditable because he wrote in the midst of the struggle for Reform.

As Historian.

Jost endeavors to do justice to Samson R. Hirsch's mysticism as well as to Aaron Chorin's rationalism; he recognizes the importance of M. A. Günzburg and of Isaac Bär Lewinsohn, while Grätz, who wrote on this period a quarter of a century later, ignores Günzburg and Lewinsohn and speaks of Chorin with the bitterness of a partizan. It is undoubtedly due to that impartiality that Jost's work suffered by comparison with the warm Jewish spirit which permeates Grätz's work (see Grätz, "Gesch." xi. 456).

While not a man of public life, Jost devoted himself to the cause of orphans, and to his initiative was due the establishment in Frankfort-on-the-Main of a girls' orphan asylum (1853). He was instrumental also in founding a society (Permissionistenverein, 1843) for the aid of those who, according to the law then in existence, had no claim on the Frankfort charitable institutions, not being freemen of the city; he founded the Creizenach Stiftung, for the aid of aged teachers and their families (1842), and he often assisted young students and poor authors with both advice and influence. While advanced in his views, he was indifferent to Reform, and for years never attended a religious service (Zirndorf, "Isaak Markus Jost und Seine Freunde," p. 130). He married in 1816 a Miss Wolf, niece of Isaac Euchel. She died in 1842. He devoted himself with paternal affection to the pupils of the orphan asylum, whom he liked to call his children.

His Personality.

Bibliography: Jost's autobiography; *Vor Einem Halben Jahrhundert*, in Pascheles' *Sippurim*, vol. iii., Prague, 1854, 1883; A. M. Goldschmidt, in *Jahrb. Gesch. der Jud.* vol. ii., Leipsic, 1861; Klein's *Volkskalender und Jahrbuch für Israeliten*, 1860–61; Brüll, in *Allg. Deutsche Biographie*; Zirndorf, *Isaak Markus Jost und Seine Freunde*, Cincinnati, 1886. A bibliography is given by Fürst, *Bibl. Jud.*, and Zirndorf, *ib.* pp. 225–228.

S. D.

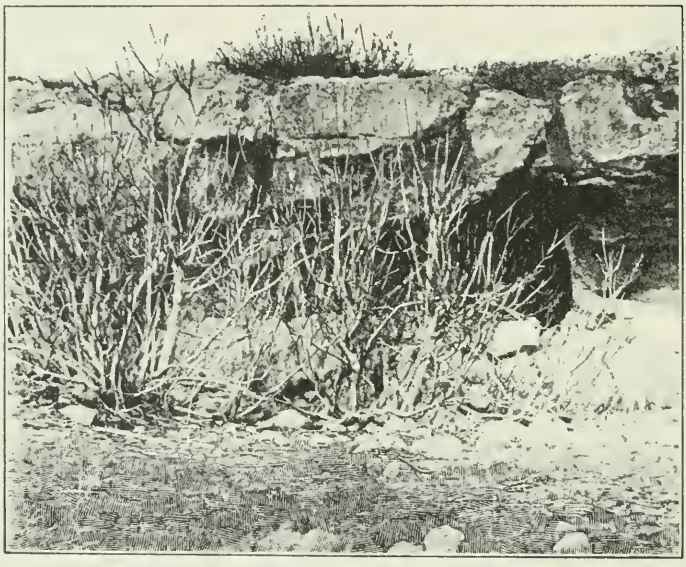
JOST LIEBMANN: Court Jew and court jeweler of Elector Frederick III. of Brandenburg (King Frederick I. of Prussia), and one of the elders of the Jewish congregation of Berlin; died 1701. As court Jew Jost succeeded Israel Aaron, whose widow he married. His wealth and standing at the

court enabled him to exercise a great influence in the early period of the Jewish congregation. He acquired the privilege of having his own synagogue, to which he appointed as rabbi his nephew and son-in-law, Aaron ben Benjamin Wolf. By his quarrels with Marcus Magnus, court Jew of the crown prince, the congregation was split into two factions, and after his death the quarrel was continued by his widow and his sons Israel and Liebmann Jost (see Jew. Encyc. iii. 71, iv. 317). Among his numerous descendants are the brothers Giacomo Meyerbeer, Michael Beer, and Wilhelm Beer.

Bibliography: Geiger, *Gesch. der Juden in Berlin*, i. 7, 21–23, Berlin, 1871; Grätz, *Gesch.* x. 309, 350, Leipsic, 1868; Kaufmann, *Samson Wertheimer*, p. 86, note 1, Vienna, 1888; idem, *Vertreibung der Juden aus Wien*, p. 217, *ib.* 1889; Emil Lehmann, *Berend Lehmann*, pp. 32–33, Dresden, 1885; Landshuth, *Toledot Anshe ha-Shem*, pp. 6–8, Berlin, 1884.

D. S. Man.

JOTAPATA (Ἰωτάπατα, Ἰωταπάτη): City in Galilee to the north of Sepphoris, strongly fortified by Josephus (Josephus, "Vita," § 37). In the Mishnah ('Ar. ix. 6, 32a) this city is called יורפת, styled "the Ancient," and is supposed to have been fortified by Joshua. The גיבתא של צפורי mentioned in Gen. R. xcviii. 16 is identified by Reland ("Palästina," ii. 816) with Jotapata. There was a Menahem surnamed יורפאה (Zeb. 110b), which probably means "a native of Jotapata." Neubauer ("G. T." p. 203) thinks that the plain called יטבת (Tosef., Niddah, iii. 11) is the plain of Jotapata.



Cave on the Top of Tell Jafat, Site of Ancient Jotapata.
(From a photograph by Dr. W. Popper.)

The city is famous in Jewish history for the long siege which it sustained in the war with the Romans. As the fortress was very strong, being built on a rock surrounded by steep hills, and accessible on the northern side only, Josephus fled thither with his army (Josephus, "B. J." iii. 7, § 3). Vespasian arrived there after many difficulties and pitched his camp on the northern side of the city (*ib.* § 4). The Jews fought desperately; especially Eleazar b. Sameas of Saab, Netir, and Philip of Ruma. Vespasian himself was wounded. The siege continued for forty-seven days (*ib.* 7, § 33; 8, § 9), and might have lasted still longer had not a deserter betrayed the Jews. The Romans spared nobody; and many of the Jews killed themselves. Forty thousand of them lost their lives during the siege; and about 1,000 women and children were sold as slaves. The citadel was razed and the fortifications burned on the first of Tammuz, 67 (*ib.* 7, §§ 33–36).

The site of Jotapata has been identified with the modern Tell Jafat, north of Sepphoris (E. G. Schultz, in "Z. D. M. G." iii. 49 *et seq.*).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 496 *et seq.*; Neubauer, *G. T.* pp. 193, 203–204; Parent, *Siège de Jotapata*, 1866; Schürer, *Gesch.* 3d ed., i. 611–613.

G. M. Sel.

JOTHAM: 1. Youngest son of Gideon or Jerubbaal. On the death of Gideon (Judges viii. 33) the children of Israel fell back into the slough of idolatry, from the results of which he had so signally delivered them by the battle against Midian (*ib.* vii., viii.). Abimelech, the son of one of Gideon's concubines at Shechem, conspired with the Shechemites, for a given sum of money, to have his seventy brothers slain at Ophrah, Gideon's home (*ib.* ix. 5). All were killed except Jotham, who hid himself.

While the assembly of Shechemites was crowning Abimelech at a given place in Shechem, Jotham suddenly appeared on a point of rock on Mount Gerizim and addressed to the men of Shechem a parable (*ib.* ix. 7–21), the construction and application of which are not entirely plain. The trees of the forest could not persuade either the olive-tree, the fig-tree, or the vine to rule over them. The worthless bramble proposed itself as king, threatening destruction if the trees rejected it. In other words, "this bramble, Abimelech, has proposed his own promotion. If you crown him and trust in him, then rejoice and let him rejoice in you; but if not, let fire come out from Abimelech and devour the men of Shechem, and from the house of Millo and devour Abimelech." Jotham then fled; but within three years his parable or curse was completely fulfilled (*ib.* ix.).

Bibliography: Moore, *Judges*, ad loc.

2. Son of Uzziah or Azariah; tenth king of Judah (751 to 735 B.C.). His father sacrilegiously offered incense in the Temple (II Chron. xxvi. 16–21) and was smitten with leprosy. He was thus compelled to dwell apart from the people, and for nearly fourteen years Jotham was regent, or, in reality, king over Judah. He inherited a strong government, well officered and administered. He himself is said to have built the upper gate of the house of Yhwh and to have avoided the rashness

which allowed his father to enter the Temple (II Chron. xxvii. 2). "He built cities in the mountains of Judah, and in the forests he built castles and towers." He also defeated the Ammonites, who paid him an immense annual tribute. His might is attributed by the Chronicler (*ib.* xxvii. 6) to his having "ordered his ways before YHWH, his God."

But the increasing corruption of the Northern Kingdom began to permeate Judah, as is seen in the words of Isaiah and Micah. Hosea's references to Judah indicate also a lack of purity of life and worship under Jotham's reign.

3. One of the sons of Jahdai, descended from Caleb (I Chron. ii. 47).

E. G. H. I. M. P.

JOURNAL SCIENTIFIQUE DE LA THÉOLOGIE JUIVE. See PERIODICALS.

JOURNALS, JEWISH. See PERIODICALS.

JOY (Hebrew, "simḥah," "sason," "ḥedwah," "gil," and "rinnah"): The feeling of gladness and rejoicing.—**Biblical Data:** Cant. R. i. 4 enumerates ten different terms for joy, and Wünsche ("Die Freude in den Schriften des Alten Bundes," 1896) states that no language possesses as many words for joy as does the Hebrew; which fact indicates the cheerful disposition of the Jewish people and the optimism predominant in Judaism (see OPTIMISM). Often the Hebrew poet or prophet transfers the joy of his soul to the surrounding creation; and so heaven and earth, mountains and valleys, fields and trees, are pictured as breaking forth into joy (Ps. xcvi. 11–12, xcvii. 1, xcviii. 4; Isa. xxxv. 1–2, xliv. 23, xlix. 13).

The Bible couples joy with the earnestness of life, in striking contrast to paganism, which at times encourages wanton indulgence in sensual pleasures by rendering wild orgies of passion features of the worship of its lustful deities, and at other times turns to the opposite extreme of absolute world-contempt and avoidance of every healthful enjoyment ("Rejoice not, O Israel, in the joy of the heathen nations"; Hosea ix. 1, Hebr.; see PAGANISM). The Bible cautions against pleasures which leave behind them heaviness, sorrow, and want (Prov. xiv. 13, xv. 21, xxi. 15; Eccl. ii. 2, vii. 4); but it regards lawful and healthful enjoyments as commendable inasmuch as they are blessings from God (Deut. xii. 7, xxiv. 11; Prov. x. 18; Eccl. ix. 7, xi. 9). To some extent, rejoicing with or before God, the Dispenser of all good, becomes an obligation (Deut. xii. 12, 18; xvi. 11, 15; xxvi. 11; xxvii. 7). Pure joy is the joy of thanksgiving to God, or the joy in God and in His help (Lev. xxiii. 40; Isa. xix. 19, xxv. 9; Joel ii. 23; Ps. vii. 12, ix. 3, civ. 34; I Sam. ii. 1). God Himself is a God of joy, who rejoices in His works (Ps. civ. 31). So do His statutes rejoice the heart (*ib.* xix. 9 [A. V. 8]). "In uprightness of heart there is gladness, wherefore the righteous will rejoice" (*ib.* xcvii. 11–12, Hebr.). "It is joy to the just to do judgment" (Prov. xxi. 15). "The keynote of the old Hebrew cult was joy, because it was a communion of man with his God" (Smend, "Religionsgesch." p. 125, Freiburg, 1893). Fulness of joy is promised for the soul when in the presence of God (Ps. xvi. 11). Moreover, the Law consecrated joy, for it was destined to impart joy to those deprived of joy by poverty and privation. The festivals of thanksgiving were ordained to be occasions of beneficence to the homeless and fatherless (Deut. xvi. 9–11). The worship of God should be offered in joy (Ps. c. 2); and the house of prayer should be joyful (Isa. lvi. 7). An enemy's fall should not cause joy (Prov. xxiv. 17).

——**In Rabbinical Literature:** The same spirit of joyfulness, moderated by the consciousness of duty, pervades rabbinical literature. "Simḥah shel miẓwah" (= "joy emanating from sacred duty well performed") is regarded as the only state of the soul in which the Shekinah rests on man (Shab. 30b), and in which communion with God by means of prayer should be sought (Ber. 31a). This joy the Rabbis find commended in Eccl. viii. 15, and the profane form repudiated in Eccl. ii. 2 (Shab. *l.c.*). To cheer the depressed is a meritorious act which may obtain for the lowliest man a share in the world to come (Ta'an. 22a).

Against the ascetic view of the Essenes, Rab declared that man at the Judgment Day will have to give account for every lawful enjoyment offered to him by Providence and refused by him (Yer. Ḳid. iv. to end). Both he and Samuel quoted sayings even of a somewhat hedonistic character in order to discourage the spirit of ascetic world-contempt ('Er. 54a). In a similar sense must be taken the saying of R. Eleazar, "He who lives without a wife lives without joy" (Yeb. 63a), and that of Eliezer ha-Ḳappar, "He who denies himself wine is a sinner" (Ta'an. 11a). But the Rabbis made joy, above all, the characteristic feature of the Sabbath and of the holy seasons of the year. The words "call the Sabbath a delight" (Isa. lviii. 13) were so interpreted as to render the Sabbath the gem of days and the joy of the Jewish home (Shab. 118a, b; see SABBATH); and similarly every festival was invested with the character of joy (Pes. 109a; Meg. 16b). Even the Days of Penitence should have not an austere character like the Lenten days of the Christians but preeminently one of cheerfulness (Yer. R. H. i. 57b).

But more powerful than all rabbinical precepts as an incentive to joy was life itself. In spite of the gloom cast upon the Jew ever since the destruction of the Temple (Ber. 31a; 'Ab. Zarah 3b), in spite of all the persecutions and oppressions endured by him, there is a wondrous outburst of joy noticeable in the Jewish liturgy, in every morning and evening prayer (see GE'ULLAH), in the prayers for Sabbath and holy days, and in the songs and benedictions recited at the table. Cheerfulness is the key-note of the Jew's character in his domestic life and in his religious devotion, because it is founded upon optimism, upon faith in God, and upon hope in the final triumph of justice and truth.

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K.

JUAN DE ABADIA. See ABADIA, JUAN DE LA.

JUAN RODRIGO DE CASTEL-BRANCO (surnamed **Amatus Lusitanus**): Portuguese physician; born at Castel-Branco, Portugal, in 1511;

died at Salonica in 1568. He was a descendant of a Marano family called Ḥabib (= Amatus), and was brought up in the Jewish faith. After having graduated with honors as M.D. from the University of Salamanca, he left his native country in fear of the Inquisition. He went to Antwerp for a time and then traveled through Holland and France, finally settling in Italy. His reputation as one of the most skilful physicians of his time preceded him there, and during his short sojourn at Venice, where he came in contact with the physician and philosopher Jacob Mantino, he attended the niece of Pope Julius III. and other distinguished personages.

In 1546 Juan was in Ferrara, delivering lectures on anatomy and medicinal plants. At one of his lectures he dissected twelve cadavers—a great innovation at that time—in the presence of many scholars, among whom was the anatomist Jean Baptiste Cananus, who through his experience on this occasion discovered the function of the valves in the circulation of the blood. During his sojourn in Ferrara, which lasted for six years, Amatus Lusitanus received an invitation from the King of Poland to remove to that country, which he declined, preferring to settle in Ancona, where religious tolerance existed.

Meanwhile his reputation grew higher and higher. Jacoba del Monte, sister of Pope Julius III., was one of his patients; and he prescribed also for Julius himself, to whose sick-bed he was later summoned.

With the accession of Paul IV., Amatus underwent all the sufferings which the Maranos of Ancona had to endure from this pope. He took refuge in Pesaro, leaving behind him all his possessions, including several manuscript works, the loss of which he greatly deplored. One of these manuscripts, however, the fifth part of his "Centuriæ," was later restored to him and published. During his sojourn at Pesaro he received an invitation from the municipality of Ragusa to settle there. This he accepted, but after staying for some months he left the city for Salonica, where he openly professed the Jewish faith.

Amatus enriched medical literature with several valuable works which for a long time enjoyed the highest reputation. Among these the most important was his "Centuriæ," in which he published accounts of his cases and their treatment. This work, in seven volumes, entitled "Curationum Medicinalium Centuriæ Septem," passed through a number of editions (Florence, 1551; Venice, 1552, 1557, 1560, 1653; Basel, 1556; Leyden, 1560, 1570; Paris, 1620; Bordeaux, 1620; Barcelona, 1628). His other works were: "Enegemata in Duos Priores Dioscoridis de Arte Medica Libros," Antwerp, 1536; "Commentatio de Introitu Medici ad Ægrotantem," Venice, 1557; "De Crisi et Diebus Decretoriis," *ib.* 1557; "In Dioscoridis Anazarbei de Medica Materia Libros Quinque," *ib.* 1557; Leyden, 1558; "Enarrationes Eruditissimæ," Venice, 1553; "La Historia de Eutropio" (Eutropius translated into Spanish); commentary on the first book of Avicenna's Canon, which, as he relates in the preface to the seventh "Centuria," he lost among his possessions at Ancona.

Bibliography: Wolf, *Bibl. Hebr.* i. 200; Carmoly, in *Revue Orientale*, ii. 200; Ernest David, in *Archives Israélites*, 1880; *Allg. Zeit. des Jud.* 1880, pp. 668, 684, 749; Steinschneider, *Hebr. Uebers.* p. 686; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 256.

D. I. Br.

JUAN DE SEVILLA: Representative of the Maranos in 1482, and a wealthy tax-farmer; lived in Jerez de la Frontera. In 1481, when ordered to answer to the charge of Judaism before the inquisitors Miguel de Morillo and Fra Juan de S. Martin, he fled, together with Pedro Gonçales Pichon, his brothers Alonso and Stephen Pichon (probably relatives of D. Juçaf Pichon), Martin Sanches Montesino, Rodrigo Dios Ayuda (Help-of-God Eliezer), and Pedro de Prieto—all tax-farmers and his coreligionists. Juan settled in Evora. Proceedings were instituted against him and the above-named Maranos, who owed large sums to the city of Jerez and to various chapters; and their houses, vineyards, and other properties were confiscated by the fiscal authorities. Through his efforts Pope Sixtus IV. issued on Aug. 2, 1483, the bull "Ad Futuram Rei Memoriam," in which he admitted Maranos outside Spain to reconciliation.

Juan de Sevilla induced the Bishop of Evora, Garcia de Meneses, to acknowledge the bull as genuine on Jan. 7, 1484; this kept the Inquisition in Seville in check for ten years. Juan never returned to Spain. With the Maranos who fled with him he was burned in effigy.

Bibliography: Llorente, *Histoire Critique de l'Inquisition d'Espagne*, i. 169 *et seq.*, iv. 357 *et seq.* (where the bull is given); *Boletin Acad. Hist.* xv. 321 *et seq.*, 477 *et seq.*; Fidel Fita, *La España Hebrea*, i. 123 *et seq.*; Grätz, *Gesch.* vii. 316.

G. M. K.

JUAN DE VALLADOLID (called also **Juan Poeta**): Spanish poet and Marano of lowly station; born about 1420 in Valladolid. He lived at the courts of Naples, Mantua, and Milan as improvisator and astrologer. On his return to Spain he was captured by Moorish pirates and taken to Fez, but was soon released. After having married a Jewess named Jamila, and, as some maintain, also a Christian, he married a Moorish woman in Fez. He spent some years at the court of the kings of Navarre and later settled in Cordova, where he received a large honorarium from the city council and exchanged satirical poems with Anton de Montoro. Montoro, after tendering some advice to his "good and great friend," concluded with the words: "We both belong to one and the same race—we are both Jews; the insults offered to you wound me also, and the injury which you suffer I suffer too." Contemporary poets invariably refer to Juan as "Judío" (the Jew). With the great, even with Queen Isabella, he was in high favor. His poems are scattered through various collections of songs, both printed and in manuscript. Several are found in "Concionero de Anton de Montoro" (Nos. 157, 161, etc.).

Bibliography: Emil Cotarelo y Mori, *Concionero de Anton de Montoro*, pp. 13, 341 *et seq.*

G. M. K.

JUBAL (יובל): Son of Lamech; "the father of all such as handle the harp and pipe" (Gen. iv. 19–21, R. V.); that is, he was the "father" or the first of the class of musicians, the founder of music, the inventor of the "kinnor" or lyre and of

the "'ugab" or reed-pipe. It is noteworthy that though the three names "Jabal," "Jubal," and "Tubal" may be derived from the same root (יבל = "to lead" or "bring forth," "to be fruitful"), the name "Jubal" suggests likewise יובל ("the ram's horn"), and hence "music."

E. G. H. J. F. M.

JUBILEE. See Sabbatical Year.

JUBILEES, BOOK OF (Τὰ Ἰωβηλαῖα; known also as **Little Genesis** [Ἡ Κλεινὴ Γένεσις = "Bereshit Zuṭa"]; **Apocalypse of Moses**; **Life of Adam**): Midrashic commentary on the Book of Genesis and on part of the Book of Exodus, in the form of an apocalypse, containing the views, legends, and religious practises of the most rigid Pharisaic (or Hasidæan) school of the time of John Hyrcanus, in whose reign it was written, between 135 and 105 B.C. Originally composed in Hebrew, the book was translated into Greek (in which form it was known to the Church Fathers down to the sixth century), and from Greek into Latin and Ethiopic. The Latin version, published first by Ceriani (in "Monumenta Sacra et Profana," Fasc. I., 1861), later by Rönsch ("Das Buch der Jubiläen Unter Beifügung der Lateinischen Fragmente," 1874), is incomplete. The Ethiopic version was published by Dillmann in 1859; it was translated into German by him in Ewald's "Jahrbücher der Biblischen Wissenschaft," 1850–51, and then by Littmann in Kautzsch's "Apocryphen und Pseudepigraphen," ii. 1900; the Ethiopic text was published in revised form by Charles in 1895, and was translated by him into English in the "Jewish Quarterly Review," 1893–95; in 1902 it appeared separately in an edition rendered valuable by extensive notes. Epstein is inclined to believe ("R. E. J." xxi. 80 *et seq.*, xxii. 1 *et seq.*) that though the work was scarcely known in Talmudic times, many haggadot peculiar to the Book of Jubilees found their echo in Midrash Tadshe and Pirḳe R. Eli'ezer. Possibly Jellinek is nearer the truth in claiming an Essene origin for the book ("B. H." iii. 9 *et seq.*), whereas Beer ("Das Buch der Jubiläen und Sein Verhältniss zu den Midraschim," 1856; "Noch ein Wort über das Buch der Jubiläen," 1857), with arguments that are extensive and erudite but not convincing, ascribes it to a Samaritan author. Singer ("Das Buch der Jubiläen oder die Leptogenesis," 1898), following a few suggestions of Rönsch, endeavors to prove that the book was written by a Judæo-Christian, a contemporary of Paul, for the purpose of discrediting the latter's doctrine of the abrogation of the Law. Charles, however, in the notes to his translation, has established beyond doubt the origin and character of the work, and, therefore, his views are, in the main, here followed.

The author of the Book of Jubilees rewrote the history of the Protoplasts, of the Patriarchs, and of the Exodus with the view of inculcating certain principles that found no acceptance afterward in the rabbinical schools; foremost among these are the rules concerning the regulation of the calendar and the festivals. In place of the intercalated calendar, which he condemns in the strongest terms, he proposes a solar calendar consisting of a civil year of 12 months, 8 of 30 days and 4 of 31 days, and an ecclesiastical year of 13 months of 28 days each, so as to make all festivals, except the Day of Atonement, fall on Sunday, and make the Feast of Weeks fall on the 15th of Siwan (Book of Jubilees, i. 1, 26; vi. 22 *et seq.*, 38; xlix. 14; see Epstein in "R. E. J." xxii. 10 *et seq.*; Charles, "The Book of Jubilees," pp. 55 *et seq.*).

Chronological System of Jubilees.

His leading idea seems to be that the divine plan of the Messianic kingdom rests upon the exact calculation of the week, the common year, and the "Jubilee" year (*i.e.*, the last year of a cycle of 7×7, or 49 years), each being based upon the sacred number seven, and the entire history of Israel and the world being divided into "jubilee" periods (see vi. 35; comp. Lev. xxvi. 34–43 and Targ. Yer. *ad loc.*; Ar. 10b; Seder 'Olam R. xi.; Assumptio Mosis, i. 2; "Samaritan Chronicle," in "Journal Asiatique," 1869, pp. 421 *et seq.*). As in the Book of Enoch (xlvii. 3, lxxxi. 1, ciii. 2) and the Testaments of the Twelve Patriarchs (Levi, 5; Asher, ii. 5), every event, every statute of the Law, and every custom is, for the author, written down on the tablets of heaven (Jubilees, iii. 10, 31; vi. 17; xxiii. 32; xxviii. 6; xxx. 9; *et al.*); thus social custom and human destiny are alike determined by God's decree. Josephus, "Ant." xiii. 5, § 9, calls this Εἱμαρμένη.

Character and Object.

The Book of Jubilees, presenting itself as "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" (i. 1, 26, 29; l. 13), claims to be a revelation of God to Moses, given through the Angel of the Presence (i. 27–29 [probably Michael]) in addition to the written Law received by Moses on Mount Sinai (Ex. xxiv. 12); and, while the written Law was to be imparted to all, this was to be the "Cabala," the secret tradition entrusted only to the saints of each generation, to Enoch, Methuselah, Noah, and Shem (ch. vii. 38, x. 14, xxi. 10), then to Abraham, Isaac, Jacob, and Levi, and finally to the priests and scribes of the latter times (ch. xii. 27, xxi. 10, xxv. 7, xxxix. 6, xlv. 16).

Obviously, the chief object of the work is to exalt the Law (and Hasidæan practise) as divinely ordained and fixed from eternity, to extol the institutions of the Sabbath and circumcision as heavenly signs distinguishing Israel from the rest of the nations, and, finally, to draw the sharpest possible lines of demarcation between Israel and the Gentiles —in striking contrast to the practise of the Hellenist party. As does the Book of Chronicles regarding the kings of Judah, the Book of Jubilees omits every Biblical narrative which suggests any blemish in the Patriarchs (see Charles, *l.c.* Introduction, p. xlviii.), and transfers to Satan and his hosts those acts of God which seem unworthy of Him—such as the tempting of Abraham, the attempt on Moses' life, the hardening of the heart of Pharaoh, and the slaying of the first-born (ch. xvii. 16; xlviii. 2, 17; xlix. 2). The Patriarchs are represented as saintly exemplars of religion and of filial affection. Abraham knew God from his youth, and did not leave his father, Terah, without his consent and blessing (ch. xi. 16 *et seq.*; xii. 1, 28–31); he married Keturah only after Hagar's death (ch. xix. 11). Jacob, like-

wise, waited for Isaac's blessing and is represented as being the spiritual heir to Abraham and prompted in all his doings by filial piety and regard (ch. xxii. 10, xxv. 4, xxvii. 9, xxix. 15, xxxv. 9–12); nor does he directly deceive his blind father ("I am thy son," xxxvi. 13 [the word "Esau" being omitted]).

Israel, the people, stands in closest relation to God, the Father, the Israelites being His beloved children (ch. i. 24 *et seq.*, xix. 29). While all other nations are subject to angels or spirits appointed by Him as the Ruler of the world, Israel is subject only to God (comp. LXX. and Targ. Yer. to Deut. xxxii. 8). As a sign of its union with God, both the Sabbath and circumcision have been given to it, privileges which it shares with the angels (ch. ii. 18–21, xv. 26–27: "The two highest angelic orders have been created thus from the day of their creation"; comp. the passage concerning Adam and the rest of the world's saints [fifteen in number] having been born circumcised, derived from Gen. i. 27 —"God created man in his own image" [Ab. R. N. ed. Schechter, p. 153]). Upon Jacob, as the end, the whole Creation is centered (ch. ii. 23, xix. 24–25), and the world's renewal is effected through the Messianic kingdom in Jerusalem (ch. i. 29, iv. 26). Accordingly, the twenty-two works of the six days of Creation are enumerated (ch. ii. 2–22): On the first day—heaven, earth, water, the spirits, the abyss, darkness, and light; on the second—the firmament; on the third—the land, the seas, vegetation, and paradise; on the fourth—sun, moon, and stars; on the fifth—the sea-monsters (Behemoth and Leviathan, "the first things of flesh created by His hands"), the fish, and the birds; on the sixth—the wild and the tame animals, the creeping things, and man: these twenty-two works correspond to the twenty-two generations from Adam to Jacob, as well as to the twenty-two letters of the alphabet and the twenty-two books of Holy Scripture (ch. ii. 23; comp. Midr. Tadshe vi.; Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," 1887, p. xx.; and Charles, *l.c.* pp. 11, 18).

The Twenty-two Works of Creation.

Especially significant is it that, writing in a time when the Abrahamic rite was spurned by Jews who desired to be one in the arena with the Greeks (ch. xv. 33–34; I Macc. i. 13–15; "Ant." xii. 5, § 1; Assumptio Mosis, viii. 3; Abot iii. 11), the Hasidæan author represents circumcision as ordained in heaven from the beginning of Creation (ch. xv. 25–27), as well as the law regarding the covering of the loins ("gillui 'erwah") as given to Adam and prescribed on the heavenly tables (ch. iii. 31: "not as the Gentiles uncover themselves"). The Sabbath that comes at the close of the twenty-two generations (ch. ii. 23) was also ordained in heaven, and was, therefore, given to no other nation but Israel, to celebrate as it is celebrated by the angels in heaven (ch. ii. 30–31; comp. Sanh. 58b).

Separation from the Gentiles ("perishut" = ἀμιξία, II Macc. xiv. 38) is rendered the fundamental principle of Jewish law and custom. Israel is forbidden to eat, or associate, or intermarry with them, because "they sacrifice to the dead, worship evil spirits, and eat over the graves; because all their ways are unclean, and they will be destroyed from the earth, nor will they be saved on the Day of Judgment" (ch. xxii. 16–22, xxx. 7–10). Especially singled out as cursed and doomed forever in the heavenly tables are those nations with which the Jews came into contact in the time of the Maccabees: the Philistines (ch. xxiv. 28–32; comp. I Macc. v. 68; x. 60, 84, 89; xi. 60–62; xvi. 10); the Idumeans or the sons of Esau (ch. xxvi. 34, xxxviii. 14; comp. "Ant." xiii. 9, § 1; 15, § 4); the Amorites (ch. xxix. 11, xxxiv. 2–9; comp. the notes on Charles, *l.c.* pp. 200 *et seq.*). The motive of the writer, however, is not, as Charles says (*l.c.* Introduction, p. lv.), "hatred and contempt of the Gentiles," but is expressed in the words of the Rabbis ('Ab. Zarah 2b): "God saw that the Gentiles would not observe the Noachian laws, wherefore He outlawed them."

According to Jubilees, vii. 20–29 (comp. Laws, Noachian), Noah enjoined his sons to observe justice, to cover the shame of their flesh, to bless their Creator, to honor father and mother, to love their neighbors, and to refrain from fornication, uncleanness, and all iniquity, for because of these last three things the Flood came upon the earth. Possibly the seven Noachian laws enumerated in Sanh. 56a and Tosef., 'Ab. Zarah, viii. 4, were partly misunderstood by the Greek translator. These laws prohibit the following: (1) injustice; (2) blasphemy against God ("birkat ha-shem," a rabbinical euphemism—"blessing of God" instead of "blasphemy"); (3) incest ("gillui 'erwah"); (4) idolatry; (5) murder (comp. Gen. R. xxxi. 6: "ḥamas" [violence] in Gen. vi. 11 includes murder, idolatry, and incest; comp. Tanna debe Eliyahu Zuṭa x.); (6) eating flesh cut from living animals (probably included in the Biblical prohibition in Gen. ix. 4 against eating flesh from which the blood has not been drained; comp. Jubilees, vii. 29); (7) stealing. (For the statement that the men of the Flood were guilty of fornication see Gen. R. xxxi.; and in regard to their going about uncovered see Yalḳ., Job, xxiv. 7.) According to the author, Canaan, the son of Ham, seized by violence the land of Palestine, which belonged, by lot and by mutual agreement sealed by oath, to the sons of Shem; therefore Canaan was cursed by his father, Ham, and by his brothers Cush and Mizraim (ch. x. 29–34), and the Israelites in conquering the land of Canaan simply reclaimed their inheritance. The Garden of Eden, as the dwelling-place of the Lord, fell to Shem (ch. viii. 18–19, with reference to Gen. ix. 26–27), and the rest of the earth was divided by Noah among his three sons for generations to come (ch. viii.–ix.).

The Noachian Laws.

The author aims to trace all religious and social institutions and customs to the most ancient times, in order to give them the highest possible sanction; it may often be inferred that certain practises he mentions were observed in his own time. Thus the law distinguishing between the male and the female in regard to the days of uncleanness for a woman after the birth of a child (Lev. xii. 2–5) is attributed to the fact that Adam was created in the first week and brought into Eden on the fortieth day, whereas Eve was created in the second week and brought into Eden on the eightieth day (ch. iii. 8–14; comp. Midr. Tadshe xv.; Jellinek, "B. H." iii. 178).

When Adam went forth from Eden with his nakedness covered, he offered incense to God as a thank-offering at the rising of the sun (obviously a custom practised by the parents when their child thus left the state of infancy).

Until Adam left paradise, all creatures, both animals and man, spoke Hebrew, the language of heaven (ch. iii. 28; comp. Targ. Yer. to Gen. xi. 1, and Shab. 12b). After the overthrow of the Tower of Babel, Hebrew was forgotten on earth until Abraham was taught it again by the angels (ch. xii. 25–26). After the murder by Cain, it was announced and written down on the heavenly tables that both he that committed murder, and he that witnessed it and did not declare it before the tribunal of justice for punishment, should be cursed; wherefore even the angels must declare every sin committed by man (ch. iv. 5-6). Enoch, who was the first man initiated by the angels into the art of writing, and who accordingly wrote down all the secrets of astronomy, of chronology, and of the world's epochs to the end of time, testified against the angels that fell by lusting after the daughters of men; and ever since he was taken to heaven he has been recording the good deeds and the sins of men, and will continue to record them until the Judgment Day (ch. iv. 21–24; comp. Lev. R. xxxiv. 9). Thus all the iniquities of men from the time of the Flood, and all that is done in heaven, earth, or Sheol, are written on the tablets of heaven for final judgment on the Last Day. But in regard to Israel, and Israel only, it was ordained that they should obtain pardon by repenting of their sins once each year—on the Day of Atonement (ch. v. 13–18).

Hebrew the Language of Heaven.

The secret of astrology, divulged by the Heavenly Watchers to men and carved by the latter on rocks, was deciphered by Kainan the son of Arphaxad, whom his father had taught the art of writing (ch. viii. 2–4 ["Nahor" in ch. xi. 8]; comp. "Ant." i. 2, § 3). The distribution of land by lots, that is, by "writings taken out of the bosom," is ascribed to Noah (ch. viii. 11; comp. Prov. xvi. 33); so also is the book on healing herbs and various kinds of medicine for the treatment of sickness, diseases being caused by evil spirits, the host of Satan (ch. x. 7–14; comp. Jellinek, "B. H." iii., pp. xxx. and 155 *et seq.*). To marry the daughter of the father's brother or sister, or some other kinswoman, while not enjoined by a law, at least seems to be recommended, to judge from the fact that all the pious men mentioned in the Book of Jubilees are represented as following the practise (ch. iv. 15 *et seq.*, xi. 7, *et al.*; comp. Tobit iv. 12; Judith viii. 1; Gen. R. xviii.; "J. Q. R." v. 406). The command not to give the younger daughter in marriage before the elder is declared to be written on the heavenly tables (ch. xxviii. 6; comp. Gen. xxix. 26), as is also the command not to give one's daughter to a Gentile (ch. xxx. 9) or to commit incest (ch. xxxiii. 10).

The festive seasons of the year, with the rites connected therewith, are represented as having been instituted either by Noah or by the Patriarchs, though they were written from the beginning in the heavenly tables (ch. vi. 17, 31, 35). There are, first of all, the new moons, not of every month, since the lunar year is denounced by the author, but of the four "tekufot," or seasons of the solar year, namely, the vernal equinox—the 1st of Nisan; the summer solstice—the 1st of Tammuz; the autumn equinox—the 1st of Tishri; the winter solstice—the 1st of Shebaṭ (ch. vi. 23–25; comp. v. 29–30, xiii. 8, xxiv. 22; comp. Enoch, lxxxv. 2, and the four New-Year's days of the year in R. H. i. 1: the 1st of Nisan, of Elul [perhaps originally Tammuz?], of Tishri, and of Shebaṭ). "On the 1st of Tishri, Abraham observed the stars, to forecast the rains of the coming seasons" (ch. xii. 16; comp. Lev. R. xx. 4 with regard to the Day of Atonement). On the 1st of Siwan, after the Flood had subsided, Noah made atonement for the earth by offering a kid (comp. Num. xxviii. 15, xxxv. 33), and other kinds of beasts, with the libation of wine and oil and with frankincense (ch. vi. 1–3). Then God made a double covenant with him—first, that blood should no longer be eaten nor the blood of man shed, while the blood of animals should be offered twice daily on the altar for the pardon of men's sins (ch. vi. 4–16; comp. Gen. ix. 4–6; Num. xxviii. 3–8); secondly, that the seasons and festivals of the year should be fixed according to the course of the sun (ch. vi. 23–38; comp. Gen. viii. 22).

The Festive Seasons of the Year.

But it is especially upon the right observance of the Feast of Weeks that the Book of Jubilees lays stress, following the Sadducean practise in insisting that it be celebrated each year on the first day of the week in literal conformity with the words "the morrow after Sabbath" (ch. vi. 17–22; see Lev. xxiii. 15–16). It was to take place on the 15th of Siwan. It was celebrated in heaven from the days of Creation until God ordained it to Noah. On that day God made the covenant with Abraham between pieces of sacrificial beasts, as mentioned in Gen. xv., while Abraham offered the first-fruits of his tillage with other sacrifices (ch. xiv. 10–20, xv. 1–9; see Charles, *l.c.* p. 106, notes). Celebrated, also, by Abraham, as the Feast of the Covenant of Circumcision (ch. xv. 3), and by Isaac (who was born on the 15th of Siwan; ch. xvi. 13) and Jacob (ch. xxii. 1, xxix. 6, xliv. 3), the Feast of Weeks was renewed by Moses for all generations as the Feast of the Covenant of Sinai (ch. vi. 19).

Feast of Weeks.

The Feast of Tabernacles was first celebrated by Abraham, in booths; it was maintained during seven days, and each day he brought seven rams, seven he-goats, seven kids, and seven sheep, with, seven kinds of fragrant substances, rejoicing in the company of his own household and allowing no stranger nor any uncircumcised to partake of his feast; and he made each day seven circuits around the altar, carrying branches of palm-trees and the fruit of golden trees in his hand (thus the Israelites afterward, as evidently in the time of the author of Jubilees, celebrated the feast, wearing wreaths upon their heads; ch. xvi. 1–31; comp. Lev. xxiii. 39–42; but see Suk. iv. 5, and Crown). Jacob, too, celebrated the Feast of Tabernacles in great pomp and with many sacrifices (ch. xxxii. 4); and after the 22d of Tishri had become for him a day of glad tidings, he added the eighth day, Ḥag ha-'Aẓeret (xxxii. 16–29).

The Book of Jubilees states also that the Day of Atonement originated in the time of the Patriarchs. It was on the 10th of Tishri that the sons of Jacob sold their brother Joseph and deceived their father by sending him Joseph's coat stained with the blood of a kid; and both Bilhah and Dinah died of grief on hearing of the death of Joseph, so that Jacob mourned three deaths. Thenceforth it was ordained that the children of Israel should afflict themselves on this day each year and bring a young goat as an atoning sacrifice for their sins (ch. xxxiv. 12–19).

Tabernacles and Atonement.

Regarding the Passover night, called "lel shimmurim" = "the night of watching" or "of protection" (Ex. xii. 42 [A. V., incorrectly, "a night to be much observed"]), it is stated (ch. xlviii. 15, xlix. 5; comp. Mek. to Ex. xii. 42) that on that night, when all the powers of Satan (Mastema) had been let loose to slay the Egyptians, the angels of heaven bound him (Mastema) and kept him imprisoned until the Israelites reached the Red Sea, in order that he might not accuse them before God for having taken the golden and silver vessels of the Egyptians as payment for their servitude. That night "all Israel was engaged in eating the Pesaḥ and in drinking wine while praising and blessing the Lord, the God of their fathers," therein anticipating the Seder evening of later times, which must have been celebrated in this manner in the time of the author. The meaning of "between the evenings" (Ex. xii. 6) is stated to be "from the third part of the day to the third part of the night" (ch. xlix. 9–12; but comp. Pes. v. 1, and Josephus, "B. J." vi. 9, § 3).

Most striking and valuable, as throwing light on ancient practise, are the observations concerning the Sabbath (ch. xlix. 8–13; comp. ii. 29–30). Doing any of the following things on the Sabbath entails the penalty of death: traveling, by land or sea; buying or selling; drawing water; carrying burdens out of the house; killing or striking; snaring beasts, birds, or fish; fasting or making war; having marital intercourse. All these rigid ordinances of Jubilees (comp. Sanh. 46a) have been observed by the Falashas (see the work on the Sabbath translated by Halévy, "Taazaze Sanbat," in "Bibliothèque de l'Ecole des Hautes Etudes," p. 137, Paris, 1902), the Samaritans (De Sacy, "Notices et Extraits," xii. 175), and the Karaites (see Singer, *l.c.* pp. 198–199; Charles, *l.c.* p. 259). The origin of the saying of grace after meals is ascribed to Abraham (ch. xvi. 26) and to Jacob (ch. xlv. 5).

While the angelology and demonology, as well as other features, of the book point to the same date as that of the Book of Enoch and of the Testaments of the Twelve Patriarchs, there are certain facts presented by the book which warrant the assertion, made by Charles (*l.c.* Introduction, pp. lviii.–lxvi.), that it was written under John Hyrcanus. It refers to the subjection of the Idumeans (Esau) to the Jewish people as still existing (ch. xxxviii. 14), and to Hellenistic Jews endeavoring to pass as heathen in the athletic games (ch. iii. 30–31, xv. 33–34). The hatred toward the Gentiles and the bitter opposition to intermarriage with them, the legend of the war with the Amorites, Idumeans, and Philistines (ch. xxx. 7–17, xxxiv. 1–9, xxxvii.–xxxviii.), and the warlike spirit pervading the book (ch. xxiii. 12–31), indicate the impression of the great events of the Maccabean wars. On the other hand, the haggadic amplifications and, at times, alterations of the Biblical history, as in the narrative of the war with the Shechemites (ch. xxx.) and the attachment of the death-penalty to infringements of Sabbatical laws, conform to the halakah of the austere Ḥasidim, and are explicable only upon the assumption that they emanated not from the late rabbinical schools, but from the leaders of the ancient Pharisees or Scribes.

The Date of the Book.

Especially noteworthy in this connection is the reservation of the lofty position of high priest and ruler to the tribe of Levi, in reward for its destruction of Shechem (ch. xxx. 14–17, xxxii. 1–3). The Levites are represented as the keepers of the sacred books, and of the secret lore entrusted to them by the saints from of yore (ch. xlv. 16; comp. x. 4). This indicates that the priests and Levites still included among themselves, as in the days of the author of the Book of Chronicles, the men of learning, the masters of the schools, and that these positions were not filled by men from among the people, as was the case in the time of Shammai and Hillel. Nor is the fact to be overlooked that the calendric system proposed by the author of the Book of Jubilees (comp. Enoch, lxxii.–lxxxii.) suggests a time when the calendar and the entire religious life of the Jews was as yet in an unsettled condition, and not fixed by rabbinical authorities.

Bibliography: Charles, *The Book of Jubilees*, London, 1902 (where the entire literature is given); Littmann, *Das Buch der Jubilden*, in Kautzsch, *Apokryphen*; Schürer, *Gesch.* 3d ed., iii. 274.

T. K.

JUDACARIA. See Ghetto.

JUDÆANS, THE: A society organized in New York Jan. 28, 1897, upon lines similar to those of the Maccabæans in London, England. It was formed "for the purpose of promoting and furthering the intellectual and spiritual interests of Jews." According to its constitution, "at least three-fourths of its members shall be engaged in literature, the arts, or science, or be members of a recognized profession." Its first officers were: Henry M. Leipziger, president; Richard J. H. Gottheil, first vice-president; Isaac S. Isaacs, second vice-president; Philip Cowen, secretary; and Albert Ulmann, treasurer. The society holds social and literary meetings from time to time; and it has published, under the title "The Judæans, 1897–1899" (New York, 1899), a detailed report covering its proceedings during the first two years of its existence.

A. G.

JUDÆO-CHRISTIANS. See Ebionites.

JUDÆO-GERMAN: The language spoken by the German Jews in Russia, former Poland, Austria, Rumania, and lately in America and South Africa. It is spoken also by many Jews in Germany, where, however, it is fast dying out. Before the end of the fifteenth century the Hebrew transliteration of

German is sporadically met with in the responsa of the Rabbis, in glosses and exegetic treatises, and occasionally in works of profane literature. In these the language in no way differs from the current idiom of Middle High German; and there is no evidence of the existence of a dialectic form of German among the Jews of central and eastern Europe previous to the invention of printing. The large number of Judæo-German books issued in the first century of the printing-press, and the wide-spread dissemination of such works in Germany, led in the seventeenth century to the writing of a series of grammatical sketches by the missionaries and by the scholars Buxtorf, Wagenseil, and Pfeffer. According to them, the Jews spoke a German dialect which differed from the literary norm in that it made use of antiquated words and of a large number of Germanized Hebrew ones. Its chief distinction, however, lay in its use of the Hebrew characters. The German spoken by the Jews of Moravia, Poland, and Bohemia these scholars stigmatize as corrupt, which goes to prove that the origin of Judæo-German must be assigned to a period much earlier than that of which they treat.

It is hard to ascertain what led to this peculiar development of the German language. The most plausible explanation is the one given by Güdemann, that it was due to the spread of German to Slavic countries, where the Jews were isolated from the purifying influence of the mother tongue; and that later, in the sixteenth century, the modified language was carried to Germany by Polish teachers and rabbis, who monopolized almost completely the learned professions during the next three hundred years. There were Jews in Slavic countries before the eleventh century; but it seems that they spoke Slavic. After the devastation of Galicia by the Tatars, however, Daniel of Galitch (1215-66) invited strangers, among them German Jews, to settle in his wasted province. After that, Polish kings frequently invited them to form town settlements among the agricultural Poles. Their solidarity and privileged self-government were favorable to the preservation of the language which they had brought from their German homes; but their isolation and their predilection for Talmudic and exegetic studies introduced a large number of Hebrew and Aramaic words into the vocabulary of the learned and thence into that of daily life, while their Slavic surroundings furnished them with many others denoting familiar objects. In their present state, the various Judæo-German dialects contain about 70 per cent of German, 20 per cent of Hebrew, and 10 per cent of Slavic words. The construction is chiefly German, though here and there Polish and Russian influences are patent.

Originally the Jews spoke of their language as "Teutsch," *i.e.*, German, from which it did not differ in any way. This is evidenced in the verb "verteutschen" (= "to translate," *i.e.*, to render into German) and in the common expression "steutsch" (= "What do you mean?"), contracted from "is teutsch," for some such phrase as "Wie ist das auf Deutsch?" (= "What does that mean in German?"). In the sixteenth century, when the written form of the

Name.

Judæo-German differed considerably from the literary German, mainly in the presence of Hebrew words, the common designation was "Iwre-Teutsch," or "Jüdisch-Teutsch." The early Bible translations and ethical works are written in that "Iwre-Teutsch"; and down to the present time all ethical works and prayer-books have imitated the style found in the older productions. Such a procedure was made necessary by the fact that the "Ze'ena u-Re'ena" and similar works had become household books, appearing in an almost unchanged form and in countless editions for more than three centuries. This stage of the language is known under the name of "Tchines-Teutsch," *i.e.*, "Prayer German," or "Korben-Minche-Teutsch," and "Sidder-Teutsch," *i.e.*, "Prayer-book German," and is frequently used by modern writers in semiliturgic works, as by Abramowitsch in his hymns and Saturday prayers. Conformably to its ancient origin, it is comparatively free from Hebrew words.

For the spoken idiom there was no special term, though such words as "mame-loshen," *i.e.*, "mother tongue," and "prost-Jüdisch," *i.e.*, "simple Jewish," were used by writers of the earlier part of the nineteenth century; indeed, they are occasionally heard even now. The Mendelssohnian reform cast a slur on the "simple Jewish," and scornfully called it a "jargon." This contemptuous appellation has been adopted by Judæo-German writers in Russia, and is now the most current name for the language as used for literary purposes. The other common name, "Jüdisch," *i.e.*, "Jewish," has been carried by Jewish emigrants to English-speaking countries, where it has given rise to the form "Yiddish."

Judæo-German is not a uniform language; the term is a generic name for a number of dialects that differ considerably among themselves. Rumanian, Hungarian, and Lithuanian Jews speak varieties sufficiently intelligible to one another, just as Bavarians, Silesians, and Alsatians understand one another; but their dialects are distinct, and owe their origin to the different localities in Germany from which the Jews emigrated. From linguistic evidence, it may be assumed that a small territory, with Frankfort-on-the-Main for its center, represents all the variations current in the eastern part. This assumption is sustained by the survival of town names, such as Mainz, Speyer, Worms, as the family names of Russian and Polish Jews. Originally, no doubt, the various colonies spoke their separate dialects; but frequent migrations brought them into competition, and either a fusion took place or the more prominent caused the others to disappear. The dialects of Judæo-German may be conveniently grouped in three divisions: (1) the southern, spoken in the south of Russia, in parts of Galicia, and in Rumania, and corresponding more closely to a variety of Bavarian; (2) the Polish, the dialect of Poland and parts of Lithuania and Galicia; and (3) the Lithuanian, the dialect spoken in the greater part of Lithuania and bearing strong resemblances to the dialects of Henneberg and of parts of Saxony. The most characteristic difference is in the vocalism, the Lithuanian having almost entirely lost its long vowels, the

Southern, Polish, and Lithuanian.

Polish abounding in diphthongs, while the southern variety has proceeded farthest in the vowel-mutation.

There are many indications of the antiquity of Judæo-German. Many Middle High German forms have been preserved here that have disappeared from the modern German. The long "i" has given "ay" in the Lithuanian and "a" in the Polish, whereas Middle High German "ei" has become "ey" in the Lithuanian and "ay" in the southern dialects. The "u" in "kummen" has not mutated to "o" in the Lithuanian, but has gone over to "i" in the Polish and the southern varieties. Slavic words have frequently undergone the same mutations as German words; and similar mutations have taken place in the Hebrew element of Judæo-German. It is due to this adaptation of the Hebrew to the changed German language that the Polish pronunciation of Hebrew differs so much from the Sephardic.

Grammar.

The grammar has remained strictly Germanic, though much simplified in forms. The genitive has almost entirely disappeared from the declension; the plural formation has been enriched by the Hebrew "im," the German dialectic "ech," and the Hebrew "es," which last, however, is found also in German dialects. Judæo-German is exceedingly rich in diminutives; and this part of its structure is the only one that has been well investigated (by A. Landau). The verb has lost the imperfect tense; and all the prepositions govern the dative case. The order of words is much simpler than in modern German, being very much like that in English. The structure of the sentence is greatly influenced by the Slavic idioms; and Hebrew has left a few traces in the periodic arrangement of the parts.

Judæo-German as used for literary purposes is even more varied than the spoken dialects. The writers attempt to use the native dialect; but, being unhampered by an established grammar, and being accustomed to look upon Judæo-German as a corruption of literary German, they make more or less near approaches to the latter. The pure vernacular was first written in the beginning of the nineteenth century by Phinehas Mendel Lefin, a Galician; and varieties of the southern dialect have since been used by most of the writers of Judæo-German, from Ettinger to Abramowitsch. At first the Lithuanian dialect was but rarely used in literature, Dick being the most prominent writer in the Lithuanian half a century ago. At present, however, the northern idiom seems to be in the ascendent. This is particularly the case with the periodical literature in America, where hardly any other form is met with. The Polish vernacular has a few adherents, and has been used with especial vigor by Perez.

The scant literary development of Judæo-German previous to the middle of the nineteenth century has left the vocabulary poor; and various means have been used to supply its needs. Some have freely introduced the common terms of the other European languages, while others persist in coining new words from Hebrew stems. Others, again, have adopted the current words of the country; so that one may find Russian, Polish, Bohemian, Slovenian, Hungarian, and Rumanian elements in the Judæo-German of the various writers. In America the literary dialect is made to approach German more closely; but there is also a large infusion of English words.

The following series of extracts, representing four centuries and most of the countries in which Judæo-German is spoken, gives but an imperfect idea of all the shades of the vernacular; an investigation of the history of the language from its incipiency to the present time has not yet been made. The examples are given in the transcriptions in which they are found in recent works.

Specimens of Judæo-German.

Got kunig oberster Got er wont im himel, er ist stark im himel, sterk seines gewalt sie wert derhecht. Ewig un' aumer er wert kunigen. Wen as dein namen Got aso ist dein lob, du bist hert zu derzornen un' du bist senft zu wiligen un' nit du begerst an zu töten der da ist schuldig zu töten um sein sund wenn neuert das er wider kert von seinen tods, du wartest zu ihm ob er wider kert un' tut תְּשׁוּבָה zu hant du onpfangst ihn, wen du Got du bist ir beschefer un' drum du weist un' kenst wol ir gedeknis, wen sie sein vleisch un' blut. (Of the fifteenth century; in Grünbaum, "Chrestomathie.")

Zu dem Ubersiger zu Knecht Gots zu דָּוִד das er hot geret zu Got, Red des Gesang das dosig, am Tag da hat beschirmt in Got von tener al sein veinden un' von hant שָׁאוּל. Un' er sprach, ich wil liben dich Got mein Sterk, Got mein Velsen un' mein Geheg un' mein Ontrinner, mein Got mein Sterk, ich beschuz mich an im, mein Schilt un' Horn meiner Hulf, mein Sterk, (1544; *ib.*)

Wol dem man der nit in der רִשְׁעִים rat get, un' in weg der sünder nit er stet, in gesess der speter nit er sizt, neiert auf recht der תּוֹרָה gibt er sein sin ue' wiz. Die recht der תּוֹרָה halt er in groser acht, da inen lernt er tag un' nacht, der selbig wert sein as ein baum der vun wasser nit stet weit, welcher sein ops gibt in seiner zeit. (1586; *ib.*)

Es is ein zeit zum schweigen, es is auch ein zeit zum reden. ale ding hot seine zeit, schweigen iz wol gut, reden vil besser wen es not thut; es is nit ale mol wol getan wen man schweigt, den wen dich einer an deiner eren un' כָּבוֹד antast, heisst dich ein גַּנָּב רוֹצֵחַ oder der gleichen, un' du woltest derzu schweigen, so thustu nit wol dran. (1615; *ib.*)

Un' אַבְרָהָם is ein mal derbei gestanden, un' wenn einer is gekommen un' hat gewolt kaufen זֶרֶה עֲבוֹדָה, da fragt אַבְרָהָם: Wie alt bistu? Da entfert er fufzig oder sechzig jar, da sagt er wieder: du bist nun alt sechzig jar un' du wilst dich bucken zu einem das da ein tag alt ist? Da hat sich der selbiger geschemt un' is בְּחֶרְפָּה weg gegangen. (1648; *ib.*) der Vater von אַבְרָהָם hat verkauft צְלָמִים הֶרֶם.

Kumt her libe manen un' frauen, un' tut das schen מַעֲשֶׂה בוֹךְ anschauen, mit drei hundert und etliche מַעֲשִׂים die da seinen ale aus die נְמְרָא gemacht, un' ach aus den רַבָּה un' בְּחִי gemacht. (1753; *ib.*)

Specimens of the Nineteenth Century.

Der dales iz mit dem ǩd'n wi a gǔf mit a n'šǒme. Der id bikónt ceχ mit dem dales wen er iz noχ ba der mamen in boǔjχ. In dales wet der id gibór'n, ujfgihódewet, hot χassene, dernoχ kinder, lebt un' štarbt. (Lithuania; "Am Urquell," 111.)

De brumfn iz tajer, de mûs iz klejn, aχ nit trinkn iz âχ nit šejn: byn iχ gegangn inter der tîr, hob iχ getrinkn on a šir. (Poland; Lublin, in "Mittheilungen," 11.)

Jajnkele majner, šwarzer cigajner, wi bisti giwejn? Af jener wel't. Wus hosti gizejn? A bajtl' mit gelt. Farwus ost ništ ginimen? Men git iber di hent. (South; Odessa; *ib.*)

Oj waj! Gimer tâj! Tâj iz biter, gimer ciker! Ciker iz zis, gimer fis! Fis iz fât, Lajg meχ in bât. (Galicia; *ib.*)

Schloif Kindele schloif, dort in jenem Hoif, steen zwa Schäfeloch bloube, wöllen mei Kindele hoube, kümmt der Halter mit de Geigen, thüt de Schäfeloch zusammen treiben. (Moravia; "Am Urquell," vi.)

Willst de wohin föhren, nimm drei Kočijašes auf: aner sagt dir auf, anem sagst du auf, mit'm dritten föhrst de. (Slavonia; *ib.*)

E toppelter Rüch tome hot sich on ihm medabbek gewesen, un dos geht bei ihm a wie bei e Brunn mit zwa Emmern. Kummt der gute Rüch herauf, flieht der Böse unten raus, un e su aach umgekehrt. (Hungary; Reb Simmel Andrichan.)

Haiszt ä Geschäft! Den ganzen geschlogenen Tag steih ich erüm, und kain Mensch braucht ä poar Hoisen, a lumpige West, chotschik bin ich nischt im Stande los zu werden. (Berlin; "Intimes aus der Liliengass.")

Transliteration.

The western European languages were early used by the Jews in Hebrew transliteration. There are in existence various documents in Spanish, Provençal, French, and German that reach back into the thirteenth, and probably into the twelfth, century. The oldest German specimen is a benediction of the womb. The spelling differs little from that current in the other western dialects, and seems to be a direct evolution from the one in vogue in Spain and France. א, ה, ו, י do duty for all vowel combinations, while ע is almost entirely absent. The deviations, if any, from the standard German are slight: לינ דיך = "leg dich"; בובא = "buche"; לינן = "legen"; רחטה = "rechte"; ויש = "visch"; מינשליכיט = "menschlichs"; דריא = "drie"; ינישטיט = "instet"; וילויט = "wilius." A similar orthography is followed in the glosses of R. Moses ha-Darshan of the thirteenth century. Explicit rules for spelling are given by Isserlein (d. 1460) in the appendix to his "Sittenbuch." The main change from the earlier practise consists in the use of א to represent "a" and "o," whereas "o" was previously expressed as in Spanish and French by ו. This important change indicates the early mutation of the German "a" to the Judæo-German "o." No material deviations from the spelling established by Isserlein are met with before the middle of the nineteenth century.

Specimens of Spelling.

איין גיואנג צו דור. גוט איז מיין הירט איך וועדר ניט גיבראכן. אין וואונונג דיש גראז מכט ער מיך הירן אויף וואשרן דר רואונג בוירט ער מיך. ער דרקוויקט מיין זיל ער בוירט מיך אין דען שטיינן דר גירעכטיגקייט אום זיינש נאמן ווילן. אך וען איך גיא איס טאל דעש שאטן דיש טוטש בוירכט איך מיך ניט בוויזוש. דען דו בישט מיט מיר. דיין רוט אונ דיין שטאב דיא טרוישטן מיך.

(16th cent.; Buxtorf.)

רבי אליעזר איז מיט זייני חכרים איבר פעלר נאנגן, וא האט דיא זון גאר שטארק ניכרענט, אונ' איז זער היים גיוועזן. וא זיינן זיא אויף איין פעלר גיקומן, דא אייטל גוטי קרייטיך זיין גיוואקסן, דיא גאר וואל גישמעקט האבן, אונ' בוימן גישטנדן, דיא גוטי פירות האבן גיטראגן, אונ' זיסי קוועלן ברונן זיינן אך דר בייא גיוועזן.

(1696; "Sefer Ma'ase ha-Shem.")

עש איז איין מאל גיוועזן איז דיא אלטע ציימין אין איין שטאט איין ערוישער גבר. אונ זיין האנריל איז גיוועזן אין הרהקים אונ איז גיוועזן איין ערוישער בעל צדקה אן איין ארך. איז זיין שטיינער איז גיוועזן אלע ערב פסח צו עמצן הונדערט ארימע לייט אונ פלעגט זיא אויש תלוידין אונ שוכן אונ פלעגט זיא עבדן אלע זיערע באדערפענים.

(1871; "Sippure Ḳedoshim.")

In the beginning of the nineteenth century א is found fully established as "a" and "o," and is silent at the end of words after vowels and in the beginning before ו and י; ע is universally tonic "e," and at present also atonic "e," for which at first י was used; ו is "u"; יי stands for "ej" and "aj"; וי is "ou" and "oj." This is true in the Lithuanian dialect. But since in the south and in Poland German "ā" has mutated through "o" to "u," א represents such "u"; similarly ו stands there for "i," וי for "oy," "ey," etc. As mentioned above, the so-called Polish pronunciation of Hebrew is nothing else than the mutated German pronunciation, on parallel lines with the changes in German words. Consequently it is not always possible to speak of the pronunciation, but the pronunciations, of Hebrew words; for they vary from place to place. Hebrew words in Judæo-German have suffered still further change owing to the fact that closed syllables are treated differently from open ones, that frequently the construct state or a similar form is the origin of the form in use, and that analogies of various kinds have produced still further deviation from the original Hebrew. All other foreign words are spelled phonetically and offer no difficulty; they have not mutated together with the native German words.

Pronunciation.

The greatest obstacles to reading Judæo-German are the compound words in which the stem is Hebrew while the suffixes are German and Slavic; here the etymological Hebrew, the semihistorical German, and the phonetic Slavic spellings meet in one and the same word. Only those texts which are pointed, and this is now frequently the case, offer a safe guide. Here pathaḥ = "a," ḳameẓ = "o," segol = "e," ẓere = "ey," shureḳ = "u," ḥireḳ = "i." The shewas are all silent in Lithuanian, but the other dialects pronounce them according to the mutations of the German vowels. The transliteration of the consonants has undergone fewer changes and is consequently much simpler. In modern times ון and not ב is used for "w," hence only one letter occurs with rafeh, namely פ for "f." In printed books פ stands generally for "p," while ף is "f." The Slavic sound "z" is rendered by זש, and English "j" by דזש, and so forth. The chaos of spelling is best illustrated by the rules laid down and followed by the "Jüdische Volksbibliothek": (1) Write Judæo-German as you speak. (2) Write so that the Polish and the Lithuanian reader alike may understand you. (3) Remember that you are writing for the common people. (4) The German words are to be spelled as in German. (5) Spell differently words of the same sound but different signification; for example: שטיין "Stein," and שטעהן, "stehn"; צען, "zehn," and צאהן, "Zähne"; etc.

Specimens of Present-Day Spelling.

ווּיא עס אוז נקומון פסח ביינכט אוז הרב הקדוש ר' פינחס גונאנגן אונ בית המדרש ארין ראוונונן האמאלס אוז דער חסיד נוּיזון בייא אוכ אונ דער היים אן צו נרייטין דעם טוש מוט כוסות אונ אסאך לובט אונ עס אוז ווהר ליכטוג נוּועזן.

(Lemberg.)

דאס הארץ ווער איהם ווהר בעטריבט אונ פערבישערט. ער זיט ווי ריא ואטהן נאך דעם שאף פליוש. אונ נגבה מיט אשטיק טרפה פליש פאן צוועלף אדער צוועלף פונט אונ האט עס ארין גילוגט אין דעם שאף פליוש. אונ האס פערקויפט אונ דאס טרפה פליש האט ער אויך פערקויפט פאר כשר.

(Wilna.)

איך בין שוין אלט. בית ואהרן ואט, בין שוין ארויבער דעם ווערט- נס בתעה, סיוועהט זיך שוין דער ברעג, וואו ער נאדף אראפ. איך

הָאב נָאך בַּיין הַאָרץ, הָאב נָאך בַּיין קאפּ, פַּאר אַלֶעס, וָואס גוט, הָאב איך נָאך זַיי, אָבֶּער נָאך הָאלט איך בַּיים עֶקְתן שׁוין סַהין.

(Kiev; "Jüdische Volksbibliothek.")

סי איז א ציקאווע זאך צו זען, און וויא שווער סי קיבט אַן איידער א נייע זאך וועלן אננעמען, אף דער וועלט. נעגינ האט מיין רוסיש-יודישער ווערטערביך נעהאט צו טיהן איידער ער איז איבערגעקומען זיינע סטאטערס ביט זיירע שאלות.

(Jitomir: Lifschitz's "Dictionary.")

וואשינגטאן, 15 דעצעמבער — טראץ דיא אפּמאכונג פון סענא־טאר לאדוש און זיינע פרייַנד דעם אימיגרישאן בילל דיעזע וואך דורצופיהרען (וועגען זייער אבזיכט, און אז דער בילל וועט דיא טעג פּאַרגראכטע וועלטן איז גיווען נאך לעצטע וואך געמעלדעט אין „אבענד בלאטט") האבען דיא מאכערס ראך נעכטען עריכטען א שטארקע נידערלאגע. ראָס איז געקומען נאך אונערוואַרטעט.

(America.)

The wide-spread dissemination of the German Jews in the central and eastern parts of Europe has not been without an influence on the languages of the nations among whom they have lived. The German, Russian, and Polish languages have incorporated a certain number of Judæo-German words into their vocabularies. The number of such words in Russian is naturally small; in Polish it is not always possible to ascertain whether a given word of German origin has come in directly or through the medium of the Judæo-German; the etymologist has to confine himself, therefore, to those of Hebrew origin in which the changed vocalism points unmistakably to a borrowing from the living dialect of the Jews. A thorough investigation will, probably, prove a greater indebtedness to the Jews than has heretofore been imagined. In German the Judæo-German element is, naturally, confined to the Hebrew stems; such words are: "acheln," "begern," "betuches," "bocher," "dalles," "dallinger," "dibbern," "dokes," "doufes," "flöten," "ganfen," "gauner," "goi," "kaffer," "kapores," "knassen," "kohl," "koscher," "matze," "mauschel," "meschugge," "moos," "schabbes," "schacher," "schächten," "schäkern," "schicker," "schicksel," "schlammassel," "schmuss," "schofel," "schote," "stusz," "trefe," "zores." The remarkable thing in this collection is that many of these words have come in through the "thieves' slang," in which the Hebrew element is not inconsiderable. Steinschneider dissents from the supposition that the vagabonds acquired these terms from their Jewish comrades, on the ground that the number of such Jewish rogues in the Middle Ages was inconsiderable. However this may have been, the thieves found the less-understood Jewish words convenient for their purposes; and thence the words passed through the students' slang into the conversational German.

Influence on Other Languages.

Judæo-German has fared very badly with scientific scholars. While every unimportant dialect of Europe, spoken it may be by but a few thousand people, has found its investigator, Judæo-German, spoken by more than 4,000,000 people, has had a small number of apologists and scarcely any investigators. A large amount of work remains to be done before anything like a history of the language can be written. From the standpoint not only of Judæo-German, but of German itself, a thorough study will repay the philologist. A large number of Middle High German words has been preserved here that have disappeared from modern German. Such are: "onweren," for "ahne werden" = "to lose"; "lajlach," Middle High German "lîlach" = "a spread"; "dermonen," Middle High German "ermanen" = "to remember"; "gewinnen" = "to bear"; "nechten" = "yesterday"; "gich," Middle High German "gâch" = "quick"; etc.

History of Investigation.

One of the most crying needs is a study of the various local subdialects. Şaineanu, in his "Studiu" (see bibliography below), has subjected the Rumanian variety to a general review, while A. Landau, in the "Deutsche Mundarten" (vol. i., part i.), has written a good disquisition on the diminutive in the East-Galician. Wiener, "On the Judæo-German Spoken by the Russian Jews" (in "The American Journal of Philology," vol. xiv.), deals in a general way with the Lithuanian dialect. There are no faithfully transcribed texts, no collections in a uniform scientific alphabet. A few tentative renderings of local varieties may be found in "Am Urquell, Monatsschrift für Volkskunde," published by F. S. Krauss; in "Mitteilungen der Gesellschaft für Jüdische Volkskunde," published by M. Grunwald at Hamburg; and in a few scattered articles in the "Zeitschrift des Vereins für Volkskunde," the "Globus," and the "Zeitschrift für Ethnologie." A few specimens of East-Galician are given in "Zbiór Wiadomości do Antropologii Kra Jowej," vol. xvii., Cracow, 1893; but they contain countless printer's errors.

The older form of Judæo-German has been even more neglected than the modern dialects. Nothing has been done to ascertain the value of sounds in the older writings or to collect the peculiar words contained in them. Zunz ("G. V.") and Güdemann ("Quellenschriften" and "Gesch.") have gathered a few of the more peculiar words, while the older dictionaries of Callenberg, Bibliophilus, and Selig deal only with the Hebrew element in Judæo-German. Grünbaum, in his "Jüdisch-Deutsche Chrestomathie," has discussed a large number of words contained in the extracts of his chrestomathy; but no one period, no one book, has yet been treated in its entirety. Rosenberg's "Ueber eine Sammlung Deutscher Volks- und Gesellschafts-Lieder in Hebräischen Lettern" (Berlin, 1888) deals only with the contents of that interesting collection and not with the language.

There is a number of Judæo-German dictionaries which may serve as a starting-point for lexicological studies. The Judæo-German-Russian and Russian-Judæo-German ones by Lifschitz are particularly valuable on account of the very large collection of rarer words of the southern variety. The one by Dreisin is interesting because it gives the meanings in the Lithuanian and southern dialects. Harkavy has published a Judæo-German-English and English-Judæo-German dictionary, though it must be said that the Judæo-German which it contains is mainly corrupt German.

Bibliography: L. Şaineanu, *Studiu Dialectologic Asupra Graiului Evreo-German*, Bucharest, 1889 (in Rumanian), which gives a list of twenty-eight works with a short discussion of each. A much larger number is given by A. Landau

in *Deutsche Mundarten*, vol. i., part ii., Vienna, 1896. It will also be profitable to consult the Judæo-German magazines, especially the *Jüdische Volksbibliothek* and the *Hausfreund*, for books dealing with the language; see also Wiener, *The History of Yiddish Literature in the Nineteenth Century*, ch. ii., New York, 1899.

G. L. Wie.

JUDÆO-GERMAN LITERATURE: The earliest known Judæo-German translation of the Maḥzor belongs to the fourteenth century, and Isaac ben Eliezer's "Sefer ha-Gan," which has had many editions, as well as Simeon ben Judah's "Sefer ha-Musar," was written in the fifteenth century. The latter two belong to that small class of original ethical-religious works in which early Judæo-German literature attained its highest development. With these exceptions most of the earlier works in that language were translations, beginning with the Bible (see Jew. Encyc. iii. 191–192, *s.v.* Bible Translations) and the prayers, and were dependent on Hebrew, even for their titles. The well-known Baba Buch marks the introduction of translations from other tongues, in the beginning of the sixteenth century, when Judæo-German literature properly began. The equally well-known "Ma'aseh Buch," a collection of tales from Talmudical and rabbinical sources, appeared about a century later (Basel, 1602); it enjoys the rare distinction of having been translated into German by a Christian, one Helvich (Giessen, 1612). Abraham b. Mattathias' "Kuh-Buch" (1555), Moses Enoch's "Brand-Spiegel" (1602 ?), and Isaac b. Eliakim's popular "Leb Ṭob" (2d ed., Prague 1620) belong to the above-mentioned class of ethical works.

Works on "minhagim," or ritual customs, of which that by Jehiel Epstein of Lemberg (1679) is one of the earliest and the best, were much in favor in those times. But the attempt to introduce prayers in Judæo-German was opposed by the Rabbis, and Aaron b. Samuel's "Liebliche Tefillah, oder Kräftige Arznei für Guf und Neshamah" (1709), was interdicted. But there was no opposition to the large number of "teḥinnot" (prayers) composed especially for women, which began to appear as early as 1599 ("Teḥinnot be-Kol Yom," by Akiba Frankfurter, Basel) and multiplied very rapidly (see Jew. Encyc. iv. 551, *s.v.* Devotional Literature). Some of those special prayers, of later periods, are attributed to women, and contain so many absurdities that there is a well-grounded suspicion that they were composed with the object of producing mirth instead of devotion. The same kind of suspicion is entertained in regard to several collections of extravagant stories about the wonder-working "Zaddiḳim," or early Ḥasidic rabbis, and it is believed by many that even the well-known "Shibḥe Besht," of which numerous editions have appeared since the first Hebrew and Judæo-German editions about 1815, was written with the object of casting ridicule on the Ḥasidim.

Prayers and Minhagim.

The number of works on secular subjects in the earlier periods of the literature is very small, and the number of those possessing any merit, either literary or historical, is still smaller. Gershon ben Eliezer's curious book of travels, "Gelilot Erez Yisrael," and Menahem Man b. Solomon's "She'erit Yisrael," which was designed as a supplement to the "Yosippon" (1743), are the best examples in geography and history which this literature produced in the seventeenth and eighteenth centuries. The poetical productions that began with rhythmical paraphrasing of the Bible, as the "Shmuel Buch" (1543), and include poetical descriptions of persecutions, as the "Vinzlied" (1614) and the "Schwedischlied," and some imitations of the "Niebelungenlied," dealing with Biblical subjects and Midrashic tales, as the "Targum Sheni Lied" (1717), also possess very little literary merit. The Judæo-German folk-medicine books, dream-books, lot-books, and other books written for the ignorant masses, mostly by ignorant authors, are of interest to bibliographers only; this is true, indeed, of the bulk of the Judæo-German literature from the sixteenth to the eighteenth century inclusive. The number of Jews able to read Hebrew was so large in those three centuries that talented writers found among them a sufficient number of readers for all their literary productions. The Judæo-German writers were usually the publishers themselves, and they never attempted to produce, and therefore never succeeded in producing, works of real merit.

Secular Works.

The quantity, like the quality, of the works of the early period is much more insignificant than is generally supposed. Steinschneider's list of the Judæo-German works contained in the Oppenheim collection includes the great majority of the books printed in that language down to about 1740, and consists of 385 numbers ("Serapeum," 1848, pp. 313 *et seq.*; *ib.* 1849, pp. 9 *et seq.*). The number of Judæo-German works written in the century which followed that period is probably much smaller than the number now (1904) produced in Russia alone in the course of a decade.

The modern period of Judæo-German literature began with the works of Isaac Baer Lewinsohn, Abraham Baer Gottlober, and other early leaders of the Haskalah movement, who thus sought adherents among the ignorant masses. The effort of Mendel Levin (Satanov) to imitate his friend and master Moses Mendelssohn by translating the Bible was abortive, and his translation of the Book of Proverbs into Judæo-German as spoken in Russia is known only through the ridicule heaped upon him by Tobias Feder in his "Ḳol Meḥaẓe-ẓim." The supposition that this translation had any influence on later writers, or was ever popular, is disproved by the fact that so competent a bibliographer as Benjacob, who was almost a contemporary of Levin, hardly knew of it (see "Oẓar ha-Sefarim," p. 644). Aksenfeld of Odessa was the first to raise the Judæo-German drama above the level of the "Purimspiel" and "Mekirat Yosef"; Ettinger of Russian Poland and Ehrenkranz-Zbarzer of Galicia introduced popular poetry surpassing anything that preceded it; and Isaac Meïr Dick of Wilna was the author of short stories that would be considered masterpieces even to-day were his style more in accordance with modern requirements.

Modern Movement.

The first Judæo-German newspaper was Alexander Zederbaum's "Ḳol Mebasser" (1863); in the

same decade appeared Zunser the folk-poet, Abramovich the novelist, and Goldfaden the poet and playwright, none of whom has yet been excelled in his peculiar field. Among the earliest and best satirists were Joel Linetzki ("Polisher Yingel"), Mani Dlugotch ("'Olam ha-Tohu'nik"), M. A. Shatzkes ("Der Jüdischer far Pessaḥ"), and Eliezer Zweifel ("Der Gekaufter Maftir"). Some of the works of the above-mentioned writers have been translated into several European languages.

While the Judæo-German literature of the earlier period is rightly described by Karpeles as an "undercurrent" of Hebrew literature, the modern "Yiddish" literature (as it is preferably called by its devotees) equals, and in some respects rises above, the latter. This is especially true in the domains of belles-lettres, poetry, and periodical literature, and in dramatic works the Hebrew "closet-drama" remains far behind the Yiddish drama, which is successfully presented in several countries (see Drama, Yiddish). In periodical literature, Hebrew long held sway in Russia, where the better classes, almost all of whom are able to read Hebrew, form the bulk of the newspaper-reading public. But the inevitable change is occurring even there, and the oldest Hebrew newspaper ("Ha-Meliẓ") ceased to appear two months after the establishment, in Jan., 1904, of two daily Yiddish papers. In the United States—next to Russia, the most important center of Yiddish literature—where there is no censor to discriminate in favor of Hebrew, the Yiddish press is much more popular, and has been so from the beginning, while the Hebrew periodical press has only a precarious existence.

Among the later novelists in Russia, Dinesohn, Spektor, and Rabinowitz hold the highest rank, the latter's "Stempenju" and "Yosele Solovei" being considered the best productions of their kind. But most critics are unjust to fertile N. M. Shaikewich, whose stories possess more merit than is usually conceded to them. Of the poets, Frischman, M. Gordon, Frug, Reisen, Bialik, and J. L. Peretz stand preeminent. The last-named, perhaps unduly extolled at first, is now in great danger, owing to the reaction against him in Russia, of being underestimated. Goldfaden and Zunser went to the United States, and have almost ceased to write. The foremost among the Judæo-German poets whose talents were developed outside of Russia is Morris Rosenfeld, who, with A. M. Sharkanski, Ben-Neẓ, Edelstat, Jehoash Bovshoer, and others, represents the latest school of Yiddish poetry, emancipated from the censor and from the predominance of Hebrew which overshadowed it in Russia.

Novelists and Poets.

For scientific works of all descriptions, the Judæo-German literature of to-day depends on translations and compilations almost as much as it did in the earlier periods, Jacob Psanter's writings on the history of the Jews in Rumania and Lazar Schulman's researches into the history of Judæo-German literature being exceptions, to which, perhaps, may be added Kranz's "Culturgeschichte" (New York) But the number of original articles on various scientific subjects that have appeared in dailies, weeklies, and monthlies in both hemispheres is very large; some of them are very valuable. The yearbooks, as the "Jüdischer Volksbibliothek" (Kiev, 1888 and 1889), the "Volksfreund," and "Literatur und Leben," have a permanent literary value, and when the prejudice against the literature of this language has disappeared much that is contained in it will be found worthy of being translated into other European languages.

In the United States Alexander Harkavy has published a series of Yiddish-English and English-Yiddish dictionaries. Shaikewich, Dolitzki, Bukanski, Tannenbaum, Hermalin, Kranz, Kobrin, Gorin, Gordin, and several others have written original works, of more or less merit, that have helped the Judæo-German literature of the western hemisphere to assume respectable proportions. Its most prominent representatives in the journalistic field are Leon Zolotkoff of Chicago, Maurice Vinchevski (the above-named Ben-Neẓ), Abraham Cahan, John Paley, Feigenbaum, Malitz, Minz, Zevin, and Libin, almost all of whom are authors of works written in America. The sensational stories that appeared in the United States in the last decade of the nineteenth century became very popular in Russia, and the American export of Yiddish works promises soon to exceed, if it does not exceed already, the import of such works from the Old World.

In America.

The older Judæo-German literature has been studied and extensively treated by Jewish and non-Jewish literary historians, from the time of Wagenseil down to the present time. Karpeles devoted to it nearly thirty pages, although he has not even mentioned its modern developments. Grünbaum's "Jüdisch-Deutsche Chrestomathie" (Leipsic, 1882) is confined to selections from old works, while his "Jüdisch-Deutsche Literatur in Deutschland, Polen, und Amerika" (Berlin, 1894) hardly deserves notice. The poetical works of the modern division of that literature fared better, as they were introduced to the outside world in Dalman's "Jüdisch-Deutsche Volkslieder aus Galizien und Russland" (Berlin, 1891). A good bibliography of modern poetical works is appended to the excellent collection of Russian-Jewish folk-songs by Ginzburg and Marek ("Yevreiskya Narodnia Pyesni w Rossii," St. Petersburg, 1901).

Literary History.

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 80-82, Leipsic, 1836; Gosche's *Archiv für Literaturgesch.* i. 93 *et seq.*, Leipsic, 1870; Karpeles, *Gesch. der Jüdischen Litteratur*, ii. 1000-1029; Schulman, in *Jüdische Volksbibliothek*, ii. 115 *et seq.*, Kiev, 1889; Steinschneider, in *Monatsschrift*, xlii. 74 *et seq.*; *Verhandlungen der 26ten Versammlung Deutschen Philologen und Schulmänner in Würzburg*, pp. 215 *et seq.*, Leipsic, 1869; Wiener's *Yiddish Literature in the Nineteenth Century*, New York, 1899 (the only authority for general modern Judæo-German literature).

G. P. Wi.

JUDÆO-GREEK AND JUDÆO-ITALIAN: Although the Greek which is spoken and written by Jews in various parts of the Balkan Peninsula differs scarcely at all from that employed by the non-Jewish inhabitants, the term "Judæo-Greek" is convenient as distinguishing this dialect from that spoken by Jews elsewhere. The same is true of the term "Judæo-Italian," which refers here

only to the Venetian and Apulian dialects. The island of Corfu, being, so to speak, a bridge which joins the Balkan Peninsula with Italy, may be regarded also as the rallying-point of modern Greek and of the Venetian and Apulian dialects as spoken and written by Jews. The exclusive sway of the Greek language among the Corfiote Jews was of short duration, and lasted only as long as the first stratum of the community which had come from the so-called Romania remained homogeneous—until from the Angevin possessions of southern Italy other Jews slowly but steadily joined them of their own accord between the twelfth and fourteenth centuries. There were Greek-speaking Jewish communities in various other parts of the Balkan Peninsula (see Greece): in Constantinople, Salonica, Chalcis, Janina, Arta, Zante, and Crete, where Jews are still found, as well as in various places where at present none remain.

Bible Translations.

For the Greek-speaking Jews of the Balkan Peninsula modern Greek translations of several parts of the Bible were made, *e.g.*, that of the Pentateuch printed in Constantinople in the year 1547, and that of Job made thirty years later, which unfortunately is no longer extant. In Candia, a town on the island of Crete, a modern Greek translation of Jonah, manuscript copies of which are preserved in the Bodleian and the Bologna University libraries, was read as part of the afternoon service of the Day of Atonement. No record is extant, however, of a similar custom in Corfu, despite all statements to the contrary. These translations are strictly literal versions of the original, and, although in places very ingenious, show but little knowledge of Hebrew on the part of the translators. The complete absence of Turkish words and the apparent fact that the translators did not know the commentaries of the western European exegetes lead to the belief that the Greek Pentateuch was written at least two centuries before the date of publication. The Greek Jonah is even older and seems to be the earliest known monument of the modern vernacular; it offers, indeed, forms much nearer to the ancient Greek than any remains of the late Byzantine literature. Following the originals very closely, these translations can not be set up as models of Greek style and syntax; but they supply trustworthy material for scientific study in so far as phonology and morphology are concerned. Their value from this standpoint is greater than that of other documents owing to the fact that the translators wrote in Hebrew characters the precise words and sounds of the every-day language, with no attempt at literary improvements.

That the Jews in Greece used to speak without change the same language as their Christian fellow countrymen is proved by their non-Biblical, and therefore freer, translations as well as by their original works. To the first class belongs a rimed poem for Pentecost in lines of unequal length, each stanza of which was chanted after the original Hebrew it purported to translate. A few quatrains of this poem without the Hebrew were sung in the Corfu Greek synagogue and other Jewish places of worship as late as 1884. There are also more or less free versions of some post-Biblical lamentations over the vicissitudes of the Jewish people, in all of which the genuine character of the Greek is noticeable. But the most important specimens in this branch of literature are two original dirges published, with many errors, in *Ἐπετηρὶς Παρνασσοῦ* (1902). They show the fifteen-syllable line of modern Greek poetry; and the only internal evidence of their being Jewish lies in the subject-matter. The Jews of the Greek-speaking places have drawn freely from the local stock of tales, unwritten poetry, etc., including all subjects except religion. The circular singing-dance, *χορὸς*, is still much in favor with the Jews of Corfu; and an original Greek dirge of a mother over the loss of a son in a far-distant country was mistaken for a specifically Jewish composition only because a copy was found written in Hebrew characters and with the words רבנים and חכמים substituted for others which in the original signified perhaps "dignitaries of the Orthodox Church." This dirge, the second of the two mentioned above as having been published in 1902, is valuable, however, for lines 26–29 (probably containing a lacuna), which were wrongly inserted in the piece, and which evidently are part of a lost festival song. They run as follows:

Poetry.

Κ' ἡ γὶς πρέπει νὰ χαίρεται, | πρέπει νὰ καμαρώνει
τὴν πασκαλιὰ καὶ τὸ Πουρὶμ | καὶ τὴ Μεγάλη Μέρα . . .
Πρέπει νὰ τὴ (?) στολίσουμε | καὶ τρεῖς φορὲς τὸ χρόνο,
γιατί μοῦ συμμαγόνουνται | μικροί μου καὶ μεγάλοι.

In Corfu a song beginning

Ἤρταμε
καὶ καλὰ σᾶς βρήκαμε

used to be sung on the first of Adar, which for this reason was called ראש חדש de *ἤρταμε*; and at Janina and Arta a song for Purim is still sung which contains a few Turkish words, and which must therefore have been composed after 1453. In this song the rules of meter, rime, and accent are observed as strictly as in the rest of Greek literature. It consists of quatrains with eight syllables to the line, except in the case of the introductory stanza:

Κίνα γλῶσσα νὰ μιλεῖς,
θαμάσματα νὰ μολοεῖς,
κοιμημένους νὰ ξυπνεῖς,
μὲ κρασὶ νὰ τοὺς μεθεῖς.

In a copy of the song in the British Museum (MS. Or. 5472) two stanzas near the end each lack two lines, and צי is apparently used as the most approximate rendering of the broken palatal sounds "ke" and "ki" of the modern Greek pronunciation. The concluding quatrain, referring to Pharaoh's rush into the Red Sea, is as follows:

Μπῆκε νὰ μᾶς κυνηγήσει,
εἶπε νὰ μᾶς σιγυρίσει,
τοὔκαμ' ὁ θεγὸς τὴν κρίση,
οὐδὲ ἕνας νὰ μ' ντὴ γλίσει.

The Jews of Zante composed Greek verse to commemorate the granting of civil equality to them by the French occupiers of the island after the fall of

Venice. In their speech they sometimes use words derived from the Hebrew (תן = נתן, אכל, עין, etc.), but in a Greek form; whereas the same roots in Corfu are inflected according to the Venetian or the Apulian morphology.

The better class of the Jewish community of Corfu speaks the Venetian dialect with some modifications, due to the influence of the Greek, which was the only means of oral communication among the first Jewish settlers of the island. The latter language, while gradually disappearing as a living one before the newcomer, bequeathed to it a certain amount of its vocabulary and some of its syntactic peculiarities. The constant solution of the infinitive ("che digo" = *νὰ 'πῶ*, "che ti vegna" = *νὰ ῥθῇς*) is the most important phenomenon. The Venetian of the Corfiote Jews accordingly differs from the same dialect as spoken by non-Jews in the same town. A characteristic of this dialect is the formation in "ò" of the plural of nouns ending in "à," a formation which originated in the Hebrew ending ות, simplified, according to the Italian laws of phonology, into "ò," *e.g.*, the Italianized plural of "berakah" is "berakhò" (for "berakot"); hence "novità," "novitò"; "città," "cittò." There has presumably been no Jewish literature in this dialect, since Venice herself very early adopted pure Italian as her official language, and all documents of the Corfu Jewish community were written in that language, which served too in Hebrew schools as the means of translating the Bible.

Use of Venetian.

The not very numerous Jews who went directly from Spain to Corfu did not long speak their own language, but soon adopted one or the other of the two predominant vernaculars of the place. In Arta is preserved the recollection of a Catalan as well as of a Sicilian and a Calabrian synagogue. All three were obviously built by Jews who went thither after a stay in Corfu which was so short that the very names of such congregations are unknown to the Jews of that town. There was also in the Albanian seaport of Valona (Arlona) a congregation called the ק"ק גירוש, formed by refugees from Spain; but all these congregations must have removed very early from Albania and Epirus to Salonica, where they subsequently had maḥzorim printed according to their own rites.

Permanent residence, however, was found in Corfu by the Apulians, who brought from the Italian coast their vernacular and a few specimens, still preserved, of their literature. Apulian is still spoken by the lower section of the community. Two Apulian love-songs, seemingly original, exist in manuscript, of which one is an independent composition of a rather scurrilous purport, while in the second each stanza is preceded by one of a religious Hebrew poem on a quite different subject. Both are written in Hebrew characters, as is a semioriginal composition containing the rules for the Passover supper, of which the following paragraph (with Italian words retransliterated) may be cited:

"יחץ. Pigiamu la מצה cu li doi signali, e la spartimu a menzu, e dizzimu: Comu spartimu chista מצה, cussì הקדוש ברוך הוא spartiu lu Mari Ruviu, e passàra li padri nostri intra di issu e fizzi cun issi נסים e נפלאות. Cussì cu fazza cu nùi; chistu annu accà, l'annu che veni a la terra di ישראל omini liberi.—Menza mintimu sotto la tovaggia pir אפיקומן, e l'altra menza infra li doi, pir cu farrimu המוציא."

The Apulian dialect, in supplanting the Greek of the original settlers, took from it more material than did the Venetian. The borrowings extended to words expressing family connections: *e.g.*, "patri," "matri," "fratri" (plural, "fraturi"), "soru," "figgiu," "niputi," "maritu," "muggeri," "carussu"; but *γαμαρὸ*, *νύφη*, *πεθερὸ*, *πεθερὰ*, *λεχῶνα*, *κουμπάρο-α*, *ἀνίπαντρο-η*, and *γάμι* (= "wedding"; plural, *γάμuri*) (to express "they married," however, the Apulian "si spussàra" is used). Some vegetables and fruits are known only by their Greek names, both to the Venetian- and to the Apulian-speaking sections, *e.g.*, *σέσκλο*, *σέλινο*, *κοκκινογοῦμ*, *χεμονικὸ*; and many of the terms used in the game of buckle-bones are Greek: *κότσι*, *ἐνέση* (?) *μία*, *ἐνέση δύο*, *ἐνέση τρεῖς*, *ἕνας δύο τρέις*, *βούρδαλο*, *χάσουλο*; but "panza," "buso," and "re," for which last the Epirote Jews say *κερδουλός*, while they call its opposite *χασουλός*.

Apulian.

The simple past tense ("vitti," "vidisti," "vitti") is the only one in use among the Apulian Jews, who agree in this respect with the Apulians of the Italian coast; they differ from the latter, however, in forming the future, which is expressed by means of the auxiliary "anzu" (= "I have"), as on the Continent, and a following infinitive, which is always, as in modern Greek, resolved. Such resolution occurs quite frequently in Apulia itself (with the particles "mu" or "mi"), but not as regularly as in Corfu, where with the exception of the substantivized forms "lu manzari," "lu mbiviri," and a few others, the unresolved infinitive is absolutely unknown. So to-day "dirò," "aggiu diri" and "aggiu mu dicu" occur on the Continent, but only "anzu cu dicu" in Corfu.

The Apulian diminutive suffix "-ddhu" gave way to the Italian-looking "-llu," and is retained only in idiomatic expressions, such as "scazzamurieddhu" (= "funny little fellow"), "javaneddhu" (from יון), "bekozzerjameddhu" (from בקוצר ימים), "cavaddhu" (= "horse"), "capiddhu" (= "hair"), "chiddhu" (= "that"), although "indu," from "ille," is found.

This dialect has brought all borrowed words under its own laws of accidence: but its original vocabulary has been hopelessly impoverished and deprived of its finest elements. A Corfiote Jew visiting any part of Apulia would find difficulty in understanding the spoken vernacular or the songs of the natives, although the grammatical structure is exactly the same as that of his own dialect.

The Jews can boast of having preserved the oldest text in the Apulian dialect, a collection of translations of Hebrew dirges dating from the thirteenth century and now in the British Museum (MS. Or. 6276). It contains many obsolete terms which are very close to the Latin and many of the older and fuller grammatical forms. Among its points of interest are words and phrases such as "tamen sollicitatevi" (= "mind"), "etiam Ribbi Ismahel," "lu coriu" (= "skin"), "di la carni sua," "la ostia" (= "army"), and "di li cieli." In the fourteenth century the decay of Apulian in Corfu had so far ad-

vanced that readers were no longer able to pronounce correctly the words of this Hebrew manuscript or to grasp their meanings. Vowel-points were accordingly inserted, but very inaccurately; and later an incompetent scribe incorrectly substituted "duzzini" (= "dozens"), "douzelli" (= "young men"), "macchina" (= "machine") for "magina" (= "image"), and attempted to erase the superlative termination of "grandissima." It was perhaps owing to the influence of the Venetian that he spared all the simple futures; but in four or five places where the pronoun of the first person was erased the substituted words have so thoroughly obliterated the original readings that it is impossible to discover what was the old form of the peculiar "joni" which is now used side by side with "jò."

An adequate idea of the plurality of languages which prevailed among the Corfu Jewry during the last seven centuries may perhaps be derived from the various changes undergone by Biblical and other proper names, of which the following are some examples:

Abraham: Abram, Abram-áki, Bambi, Bamboli, Abramino, Nino.
Solomon: Selomò, Σελωμάκι, Μάκι, Salamon, Salomon.
Sarah: Sarà, Sarina, Σάρη, Σάρω, Σαροῦλα, Σαρινιώ, Sandra.
Rebekah: Rifgà, 'Ρίκω, Richetta, Enrichetta.
Simḥah: Μίχω, Μιχώνη, Mihhetta, Σιμιχοῦλα, Allegra, Allegrina, Εὐθυμία.
Στάμω (Stametta, Stamettina, Metti, Mattilde), Χαΐδω, Κόκω (from Byzantine Σὐδοκία), and Ζαφείρω came from the Greek peninsula.

To-day the Jews speak Venetian, Apulian, Italian, and Greek in Corfu; Greek in Arta, Zante, Chalcis, Crete, and Volo; Spanish and Greek in Athens; and Spanish in Larissa and Trikala. In all these places Jewish children attend classes in the various Greek schools.

G. L. Be.

JUDÆO-PERSIAN: Language spoken by the Jews living in Persia. The earliest evidence of the entrance of Persian words into the language of the Israelites is found in the Bible. The post-exilic portions, Hebrew as well as Aramaic, contain besides many Persian proper names (especially in Esther; see I. Scheftelowitz, "Arisches im Alten Testament," part i., 1901) and titles (*e.g.*, "satrap," "aḥashdarpenim"), a number of nouns (as "dat" = "law"; "genez" = "treasure"; "pardes" = "park") which came into permanent use at the time of the Achæmenidæ. More than five hundred years after the end of that dynasty the Jews of the Babylonian diaspora again came under the dominion of the Persians; and among such Jews the Persian language held a position similar to that held by the Greek language among the Jews of the West. Persian became to a great extent the language of everyday life among the Jews of Babylonia; and a hundred years after the conquest of that country by the Sassanids an amora of Pumbedita, Rab Joseph (d. 323), dared make the statement (Soṭah, end) that the Babylonian Jews had no right to speak Aramaic, but should speak either Hebrew or Persian. Aramaic, however, remained the language of the Jews in Palestine as well as of those in Babylonia, although in the latter country a large number of Persian words found their way into the language of daily intercourse and into that of the schools, a fact which is attested by the numerous Persian derivatives in the Babylonian Talmud. But in the Aramaic Targum there are very few Persian words (see "Z. D. M. G." xxviii. 56, 67), owing to the fact that after the middle of the third century the Targumim on the Pentateuch and the Prophets were accepted as authoritative and received a fixed textual form in the Babylonian schools. In this way they were protected from the introduction of Persian elements. On a possible early Judæo-Persian translation of the Bible see Judæo-Persian Literature, § 1.

Among the Jews of Babylonia.

The explanation of the Persian derivatives in the Talmud (they are even more numerous in the geonic literature) is one of the most important tasks of Talmudic lexicography. R. Nathan explained about twenty words in the Talmud as being Persian (see Rapoport, "Biographie R. Nathans," note 6; Kohut, "Aruch Completum," Introduction, p. viii.). A comprehensive work on the subject is still a desideratum. Contributions to the subject have been made by Fleischer (addenda to Levy's "Wörterb."), Perles ("Etymologische Studien," 1871; "Zur Rabbinischen Sprach- und Sagenkunde," 1873; and in "Monatsschrift," 1893), and Kohut. The last-named, however, in his edition of the "'Aruk," has not always used the necessary discretion, and frequently declares what is of purely Semitic origin to be derived from the Persian ("Z. D. M. G." xlvii. 501–509).

Persian in the Talmud.

Nothing definite can be said in regard to the diffusion of the Persian language among the Jews during the long period that elapsed between the date of the completion of the Talmud and that of the earliest monuments of the Judæo-Persian literature. It is nevertheless beyond all question that a portion of the extant translations of the Bible originated in a much older period than did the Judæo-Persian writings whose dates may be determined. Even in these writings there are "so many ancient phonetic and lexical and at times even grammatical forms, such as are not found in the oldest Neo-Persian monuments, that this literature must be assigned to a comparatively early date" (Salemann, "Khudâidâd," p. ii.). At any rate the old forms in Judæo-Persian show that Persian had at a very early time become the mother tongue of the Jews that lived in those portions of the dominions of the califs where Persian was spoken. It is even probable that as early as the Sassanids there were Jewish communities which spoke Persian.

Earliest Traces of Modern Dialect.

The earliest literary monument of Judæo-Persian is the curious document, dating from the eighth century, which Dr. M. Aurel Stein has found in the ruins of Khotan. Its language is almost free from Arabic admixture, and it contains no Hebrew words (D. S. Margoliouth, in "Journal of the Royal Asiatic Society," Oct., 1903, pp. 735–760). The second oldest document (the deposition of witnesses in a family lawsuit) dates from the year 1332 of the Seleucidan era (=1020 C.E.), and was written in Ahwaz (Per-

sian, "Hormshir"), the capital of Khuzistan, in which city there was at an early date a large Jewish population (*idem*, in "J. Q. R." xi. 671 *et seq.*).

Contemporary Dialects.

The Neo-Persian language, which brought forth a flourishing national literature in the tenth century, probably became the mother tongue of the Jews who lived within the smaller territory where Persian was spoken. Persian is spoken to-day by the Jews of Persia proper, and, for the most part, by those under Russian dominion in Central Asia (in BOKHARA, etc.). There is a colony of Bokharian Jews in Jerusalem. The total number of Jews who speak Persian is estimated at about 50,000. The so-called "Mountain Jews" of the Caucasus speak a dialect called "Tat," which varies considerably from the ordinary Neo-Persian. Their number is reckoned at 20,000 (see JEW. ENCYC. iv. 558b, *s.v.* DIALECTS; W. Geiger, "Bemerkungen," in "Grundriss der Iranischen Philologie," i., section 2, p. 408; and Vsevolod Miller, in the third report of the Lazarevski Institute for Oriental Languages at Moscow). What Geiger says of the general characteristics of Judæo-Persian should especially be emphasized (*l.c.* p. 410): "It differs from the written language not nearly so much as the other dialects and patois of Persian. It is no more a historically independent dialect than is the Tadshiki (the Persian of the transoxanian lands), but is rather a corruption of the High Neo-Persian with local dialectic color." This is due to the fact that the Persian Jews busied themselves with Persian national literature, transcribing it in Hebrew characters. In their own poetry also the Jews were influenced by this literature, which made itself felt even in their Bible translations. But in course of time corruptions crept in, especially in these Bible translations, as they were carried from place to place. Simeon Ḥakam in the introduction to his translation of the Pentateuch gives interesting examples of Persian words which are corrupted in vulgar speech and are used in this corrupted form by the Jews of Bokhara in their letters to one another. Thus, instead of אסמאן ("âsmân" = "heaven"), they write אספאן; instead of פאדרשאה ("pâdishâh" = "ruler"), פאסנא; instead of סנדה (Arabic, "sajdah" = "bending"), שסדה; instead of כיתף (Arabic, "kitf" = "shoulder"), כיפת; instead of גמע (Arabic, "jam'a" = "congregation"), געם; instead of עומר (Arabic, "'umr" = "life"), עורם. Of these examples the last three show instances where the corruption consists in the transposition of the consonants. The same occurs in the poem of Chudâidâd (see Salemann, *l.c.* p. vi.). Simeon Ḥakam himself used the vulgar tongue ("lashôn hamôniyi") in his translations intended for his fellow countrymen of Bokhara; and his Persian ritualistic compendium may well be called a treasure-house for the Judæo-Persian idioms of Bokhara. On the other hand, Simeon asserts that the language of his translations is correct Persian, "leshôn pârsi ẓaḥ" (see the title-page of the Pentateuch translation in "Z. D. M. G." lvi. 730).

Corruption from Literary Language.

The following attempt to present an idea of the character of Judæo-Persian will be restricted to grouping the prominent peculiarities under several heads. A distinction is made between the language of the older literary productions (such as the dictionary of Moses Shirwani and the commentary on Samuel), and the most recent Judæo-Persian writings in Bokhara. Among the latter is the poem of Chudâidâd, although it was written at the beginning of the nineteenth century.

Transcription: All of the Judæo-Persian literature, whether in manuscript or printed, presents the Persian text in Hebrew characters. In Bokhara at an early date the Hebrew vowel-signs were used to represent the Persian vowels in the copies of the poems of Yusuf Yehudi and his circle and of the Chudâidâd poem. In the commentary on Samuel the Persian is also partially punctuated. The Neo-Persian publications in Jerusalem intended for Bokhara are all punctuated. This has the advantage of showing the pronunciation of the Persian within the district in which it originated more clearly than is the case with the common Arabo-Persian alphabet with its scarcity of vowel-signs. Thus, for example, in the Hebrew transcription "k" is always distinguished from "g"; also, as regards vocalization, "î" from "ê," "û" from "ô." The Hebrew transcription shows also very clearly the changes which many sounds have undergone among the Persian Jews partly through dialectic variation of pronunciation, partly through carelessness, or as aids to pronunciation. An example of the transcription of the older period is furnished by the Samuel commentary (about the 14th cent.; see "Z. D. M. G." li. 398). In this work ב, when it designates "b," is frequently written with dagesh; where it stands for "w" it is usually written with rafeh. ג with or without dagesh corresponds to the Persian "g" ("gaf"); ג̇ to Persian "gh," sometimes also to the ordinary "g"; ג̄ is "j" ("jim"), sometimes also "tsh." ד represents also "dh"; כ with or without dagesh is "k"; כ is "kh" or "khw," although the latter is sometimes transcribed by כו. ס = "ṣ" ("ṣad"). פ with rafeh is "f"; without it, "p." צ̇ = "tsh." For the vowels, the following may be noted: Long "ā" is usually left undesignated, though it is often indicated by the vowel-letter א or by ḳameẓ; short "ă" ("ĕ") is often designated by shewa, sometimes by א; final "ăh" ("ĕh") here and there by א. Short "ŭ" is designated by the vowel-letter ו; short "ĭ" by the vowel-letter י (comp. "Z. D. M. G." liii. 412). As an example of the modern method of transcription may be mentioned the rule that Simeon Ḥakam lays down. He uses four forms of gimel: (1) ג̇ for the usual, hard "g"; (2) ג for "gh"; (3) ג̄ for "j"; and (4) ג̄ for "tsh." He has thus avoided entirely the use of צ̇ for the last sound. In regard to פ, ף, and כ, ך, with or without dagesh, Simeon Ḥakam observes no rule: "We leave this to the reader, since there is a different pronunciation in every city. That of the people of Bokhara is not like that in the cities of Persia or in Balkh." In Simeon's ritualistic compendium the transcription is less methodized than in the translation of the Bible (see "Keleti Szemle," iii. 15b; "Z. D. M. G."

Punctuation.

Various Forms of Gimel.

lvi. 759). In one of the Bokhara translations of Abot, printed in Jerusalem, "j" is rendered by ג; "tsh," by ג.

Phonetics, Consonants: In the Samuel commentary and in Shirwani's dictionary the following important variations in sound from the written language are found, some of which occur also in the later literary productions: "k" is found for "g," and vice versa (תונכר for "tuwânger," פיכן for "paigān," are, according to Nöldeke, "older forms which have preserved the original 'k'"); "ḳ" for "gh"; "g" for "ḳ"; "ṭ" for "t," and vice versa; final "t" instead of "d"; "d" for "th"; "d" for "z"; "tsh" for "sh" (ספיכ = "shipish"); "j" for "z"; "h" for "ḥ"; "l" for "r" (in a modern publication תפסיל stands for תפסיר); "w" (ו or ב) for "b"; "b" for "f"; "m" (before "b") for "n"; "mb" (final) for "m." The changes which, especially among the Bokharian Jews, Arabic derivatives undergo, owing to the permutation of consonants, are such that the word-form often becomes almost unrecognizable (for examples see "Z. D. M. G." liii. 393, lv. 251 *et seq.*, lvi. 746–753); changes due to the transposition of consonants, as the above-cited remark of Simeon Ḥakam shows, are also a peculiarity of the vulgar speech of the Bokharian Jews.

Consonantal Changes.

Vowels: A marked characteristic of Judæo-Persian is the very frequent use of the vowel "u," it often being substituted for other vowels, for "a" ("e") or "i." The fact that in the Samuel commentary "u" (written ו) sometimes takes the place of "ĭ," may perhaps be explained by the supposition that in pronunciation the vowel "i" sounded like "ü," and that this was rendered by ו; hence, conversely, a י is sometimes found for "u" (דישמן = "dushman" = "enemy"). It has already been noted that the Judæo-Persian texts carefully designate (by ◌ִי and ◌ִי—) the vowels "ē" and "ō," which in Persian writing are not distinguished from "î" and "û." Also the suffixes of the first person plural ("-îm," "-îd") are frequently written ◌ִים and ◌ִיד (also ◌ִית). Modern publications and manuscripts write "segol" instead of "ẓere" (see "Z. D. M. G." lii. 199). For short "ĭ," the pronunciation "ē" is also found (the Samuel commentary writes סה, also סיה, for "sih" = "three"; גרד, but also גירד, for "gird" = "around," "about"). In the transliteration of Arabic words the Judæo-Persian texts of both ancient and modern times indicate the "imalah" of the "a" sound; the Samuel commentary also writes אשתיו ("ishtew") for the Persian word "shitâb." For the shortening of vowels in Judæo-Persian see Nöldeke, "Litterarisches Centralblatt," 1889, p. 890. The above-mentioned transcription of short vowels by means of "shewa" points to a shortened pronunciation of the vowels.

Etymology: The use of the particles "az," "ân" between two substantives to designate the genitive relation is found in the old Samuel commentary as well as in the most modern texts. The original sign of the genitive (the vowel "ɪ"), which was appended to the first substantive ("status constructus"), is attached in these texts to the substantive and to the genitive particle also; thus: פאדשאהי אזאני עאלם = "king of the world." In the oblique case, besides the suffix "-ra," the particle "azmar" (instead of the "mar" used in the older language) is placed before the substantive both in the modern Bible translations ("Z. D. M. G." liv. 558) and in the old Samuel commentary (*ib.* li. 407). In the latter, "azmar" is also found alone, without the suffix "-ra." The use of the Arabic plural ending "-āt" in Persian words, *e.g.*, "murghāt" (מורגאת = "birds"), is a peculiarity of the Tadshiki which has naturally affected the dialect of the Bokharian Jews ("Grundriss der Iranischen Philologie," i., section 2, p. 407). The preservation of the ג in the plurals בזונן ("arms"), זניגן ("knees") in the Samuel commentary is an ancient usage (Nöldeke, in "Z. D. M. G." li. 671). The form "dudum" (second), in the Book of Daniel, goes back to the Old Persian form of this ordinal ("Grundriss," i., section 2, p. 116).

Sign of the Genitive.

As regards pronouns, the archaism "ēmā" (we) is found. Noteworthy also are "māyān" and "shumāyān" for the first and second persons plural. The attachment of the enclitic pronoun "sh" by means of "i," in the Ezekiel commentary (Salemann), is important.

Pronouns.

In the conjugation of the verb the following points are to be noted: The suffix of the first person singular is "-um" instead of "-am"; *e.g.*, דאדום in the Samuel commentary; בונום, דידום in that on Ezekiel. The suffix of the third person plural, "-and," throughout the Samuel commentary, is shortened to "-an"; Yusuf Yahudi uses both; while Simeon Ḥakam writes the ending sometimes ◌ָן— ("-an"), sometimes ◌ִן— ("-in"). The second person plural has at times the ending "-ētān." The imperfect plural in the Samuel commentary has the ending "-in" instead of "-īd" (*e.g.*, בגיריין = "ye wept," instead of "bigiryid"). The apocope of "-ast" to "-as" is frequent (*e.g.*, כַּרְדַם for "kardast"). In the Samuel commentary and elsewhere the present participle is preferably formed with "-ā." The same commentary also furnishes many examples of the archaic formation of the passive, that is, with the employment of the verb "âmadan," instead of the usual "shudan." Another form of the passive, without an auxiliary verb, is to be found in the Ezekiel commentary: it is a form which had been known only in Middle Persian (Pahlavi), and can now serve as an important testimony to the survival of that form (Salemann, "Zum Mittelpersischen Passive," St. Petersburg, 1900).

Conjugation of Verbs.

Of prepositions those should be noted in which the original initial "ă-" has been preserved. The Ezekiel commentary has אבא for "bā"; אבאז for "bāz"; אבר for "bar"; אבי for "bē" (Salemann, *ib.* p. 270). The substantive "tăḥ" ("under part," "ground") is used by the Jews of Bokhara as a preposition meaning "under." Especially remarkable are the particles which are used to-day by the Bokharian Jews, but have not yet been met with elsewhere: (1) The preposition "ḳaṭîr," also "ḳeṭî," meaning "with"; it is used also as a postposi-

tive. Its origin may be traced to an Arabic substantive, "ḳiṭār," "ḳaṭār" (row), which is used also in Persian and Turkish. (2) The particle of comparison "warin," which is always placed after the substantive (probably from the particle "wār," "wārah," which is used only as a suffix to substantives, with the meaning of the Latin "instar"). (3) The adverbial particle "hamtōr" (meaning "at any rate," "certainly," "nevertheless"). (4) The interrogative particle "tshitō" (how?). In reference to these particles see "Z. D. M. G." lvi. pp. 730–739 (for No. 4, *ib.* li. 552). For the particle of negation with the imperative, Simeon Ḥakam uses "nă" instead of "mă" (*e.g.*, "nakun" instead of "maknun").

Prepositions and Particles.

Among the suffixes employed in the formation of substantives, "-ish" is often found in the older texts. In the written language it is used only in the shortened form "-ish," and is appended to the present stem. In Shirwani's dictionary nearly eighty such substantives are given (see Stade's "Zeitschrift," xvi. 231 *et seq.*; "Grundriss," i., section 1, p. 281). Another abstract ending, "-ih" (יה), of which many examples occur also in Shirwani, is added to adjectives to form substantives, and corresponds to the Pahlavi abstract ending of nouns "-ih" (Stade's "Zeitschrift," xvii. 200, 202; "Z. D. M. G." li. 671). The adjectival suffix "-omand" (instead of "-mand") should also be noted in סהמומנד (in the translation of Isaiah, ed. Lagarde) and בימומנד (in the Ezekiel commentary); both words mean "terrible."

Formation of Substantives.

Among the verbal formations are the numerous causatives ending in "-ânîdan" in the Samuel commentary ("Z. D. M. G." li. 672) and in the Ezekiel commentary (Salemann, *l.c.* p. 271).

As regards the syntax of Judæo-Persian the most noteworthy feature is the fact that the translations of the Bible follow exactly the syntactical construction of the Hebrew, in order not to lose any detail of the original text. The Hebrew participle is rendered by the participle without regard to tense; the Hebrew article, by the demonstrative "ān"; and the accusative particle את, by "mar" (or "azmar"). The infinitive which stands before a finite verb in Hebrew is faithfully rendered by the Persian infinitive; and in the same way the infinitive with a pronominal suffix is literally translated. This tradition of the Persian translators of the Bible has been preserved by their most recent representative, Simeon Ḥakam. His Pentateuch in a way furnishes an ideal interlinear translation; and, in order to emphasize its merits as such, he has carried out the plan of using dots to separate single words or groups of words in the translation which correspond to single words in the text. This of course is characteristic only of translations of the Bible into Judæo-Persian; but it is possible that it may also have influenced other productions. However, Nöldeke has stated that the "Narration of Daniel" (a translation from the Aramaic) is free from the Hebraized syntax of the Bible translations ("Litterarisches Centralblatt," 1884, p. 889). A peculiarity in the style of a modern literary production of Bokhara is the use of the "pluralis majestatis." In this work, a popular homily, the third person plural is used in speaking of the person represented as acting or speaking; similarly, a person is addressed in the plural of the second person. The singular is used, however, of wicked persons, and God also is always referred to in the singular. The reason for these two exceptions seems plainly to be the feeling that the polite form of the plural is not in place in speaking of God, whereas the respect implied by that form is not deserved by the wicked ("Z. D. M. G." lv. 250, lvi. 758).

Syntax.

Pluralis Majestatis.

The chief importance for Persian philology of the Judæo-Persian texts lies in the surprising wealth of additions to the vocabulary which all of them, without exception, offer. Lagarde has given a number of noteworthy lexical facts in his "Persische Studien aus der Propheten-Uebersetzung," and W. Bacher has also collected important expressions from Shirwani's dictionary and the Samuel commentary, as well as from the most recent Judæo-Persian writer, Simeon Ḥakam (Stade's "Zeitschrift," xvi.; "Z. D. M. G." li., lvi.). A number of words which can be traced back to Middle Persian, in part even to the Avesta language, have been brought to light and incorporated in the Persian dictionary; likewise interesting word-formations and meanings of well-known words which were not to be found elsewhere.

Vocabulary.

Further interest attaches to the Judæo-Persian texts on account of the large number of Arabic derivatives which they contain. These far exceed the number of Arabic words found in Persian dictionaries. Perhaps the influence of Arabic-speaking Jews, as well as familiarity with the Arabic Bible translations of Saadia, may have contributed to this.

A characteristic of the language of the Jews living in the northern lands where Persian is spoken is the intermixture of Turkish, especially East-Turkish, words. As early a writer as the lexicographer Solomon b. Samuel in the fourteenth century was influenced by Turkish ("Keleti Szemle," i. 27 *et seq.*, 87 *et seq.*; "Ein Hebräisch-Persisches Wörterb." pp. 10, 27). He even explains a Biblical word (קרני, Job xvi. 15) by a Turkish one having a similar sound (meaning "belly"). The above-mentioned homily contains a comparatively large number of Turkish words ("Z. D. M. G." lv. 255); but the greatest number occur in Simeon Ḥakam's ritualistic compendium (see "Keleti Szemle," lv. 157). The latter work is an interesting example of the fact that in modern times many words from European languages, especially from the Russian, have found their way into the language of the Persian-speaking Jews of Bokhara ("Z. D. M. G." lvi. 753 *et seq.*). The German word "Jahrzeit," in its ritualistic meaning, has been adopted by them (see "Zeit. für Hebr. Bibl." v. 154).

Foreign Words Adopted.

That which gives a Jewish character to Judæo-Persian is the use of mixed Hebrew and Persian forms, and the close union of the two elements. Combinations of a Hebrew noun with a Persian verb are fre-

quent in the writings of Solomon b. Samuel ("Ein Hebräisch-Persisches Wörterb." pp. 20–22). By means of the Persian suffix "-i" he forms a word of Persian character from a Hebrew word; *e.g.*, "sheliḥi kunā" = "one who fills the office of prayer-leader" ("sheliaḥ ẓibbur"). He adds the Persian plural ending to a Hebrew word (*e.g.*, ישטרהאי). The same Hebrew-Persian form of expression is found in the Samuel commentary. Simeon Ḥakam's ritualistic compendium offers the greatest number and most varied examples of the mixture of Hebrew with the Persian spoken by the Bokharian Jews of today ("Z. D. M. G." lvi. 755–758). In many of these a Persian (or Arabic) word is joined with its Hebrew equivalent in order to make the meaning more plain. Hebrew substantives are also joined by means of the Persian genitive suffix (ִי; which is added to the first word); by the addition of the Persian ending "-nāk" an adjective is formed from a Hebrew substantive (*e.g.*, סַכָּנָה נָאךְ = "dangerous"), etc. Aramaic words also are used in Persian, and are similarly combined with Persian ones. This appears to be due to the influence of the Targumim, many words from which were adopted into the common language of the Persian Jews at an early date. Especially is this noticeable in the writings of Solomon b. Samuel, who, for example, regularly expresses the idea of praying by "ẓelûtâ kardan." The Aramaic "shibṭā" (= Hebr. "shebeṭ") is used throughout to designate a tribe. In the above-mentioned homily the tribe of Dan is called שִׁבְטַאיִי דָן. Simeon Ḥakam in his translation of the Pentateuch everywhere renders מטה or שבט by the Aramaic word, writing it with ס instead of ש. He seems, however, to have kept the pronunciation with "s" for this Aramaic word, on account of the influence of the Arabic "sibṭ."

Admixture of Hebrew and Aramaic.

A curious fact, of interest in the history of language, is the custom of Solomon b. Samuel and of the writer of the Samuel commentary, when writing Hebrew, of using the Hebrew word יֵשׁ exactly like the Persian "ăst," and of placing it at the end of the sentence, which is not done in Hebrew. Solomon b. Samuel furnishes another example of the influence of Persian syntax on Hebrew style (see "Z. D. M. G." li. 396; "Ein Hebräisch-Persisches Wörterb." p. 22).

For the importance of Judæo-Persian for Persian philology see, further, Lagarde, "Persische Studien," p. 68; Paul Horn, in Stade's "Zeitschrift," xvii. 203; Carl Salemann, "Khudâidâd," p. ix.; Wilhelm Geiger, in "Grundriss," i., section 2, p. 408.

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G. W. B.

JUDÆO-PERSIAN LITERATURE: At the present stage of research it is not possible to arrange the literature of the Jews written in Persian but in Hebrew characters either in chronological or even in geographical order, because the origin of the manuscripts does not always show the origin of the works they contain. The following survey is based simply upon a division into prose works and poetry, each of these divisions being subdivided according to the subject-matter of the writings. The greater part of the manuscripts mentioned in this article belongs to E. N. Adler of London, who has published a catalogue of them in the "Jewish Quarterly Review" (x. 584–626; printed separately under the title "גנזי פרס ומדי. The Persian Jews: Their Books and Their Ritual," London, 1899). The manuscripts are here cited according to their provenience: T. = Teheran; B. = Bokhara. Other collections are to be found in the Bibliothèque Nationale, Paris ("Catalogue," 1866), and in the British Museum (Margoliouth, "Descriptive List of the Hebr. and Samaritan MSS. in the Brit. Mus." London, 1893; *idem*, "Cat. Hebr. and Samaritan MSS. in the Brit. Mus." part i., *ib.* 1899). The printed works have for the most part been published within the last few years at Jerusalem for the Jews of Bokhara.

Sources.

Prose. **§ I. Bible Translations:** The oldest fragments of Persian translations of the Bible occur in a Parsee polemic dating from the second half of the ninth century, the "Shikand Gumanik Vijar" (see JEW. ENCYC. iii. 190b, *s.v.* BIBLE TRANSLATIONS). Maimonides, in the "Iggeret Teman," refers to the fact that the Pentateuch was translated into Persian several centuries before Mohammed ("Ḳobeẓ," ii. 3d; Zunz, "G. V." p. 9). The Persian Jews at the time of Maimonides ascribed an equally ancient origin to their translation of the Bible; and the Syrian bishop Theodoret, in the fifth century, mentions a Persian Bible translation which existed in his day (Munk, "Notice sur Saadia," p. 63, note 2). This translation must have been in Pahlavi, but it has completely disappeared. There are, however, manuscript translations of the Pentateuch that are centuries older than that of Jacob ben Joseph Tawus, which was printed in the sixteenth century. Joseph b. Moses, the writer of MS. Brit. Mus. Or. 5446, which contains the Pentateuch, finished his work on the 24th Adar, 1319. He was probably also the translator ("J. Q. R." xv. 281). After this comes, according to Seligsohn (*ib.* pp. 278 *et seq.*), a translation contained in the Vatican, Paris, and St. Petersburg manuscripts of the fifteenth and sixteenth centuries (see Guidi in "Rendiconti . . . dei Lincei," 1885, p. 347; the St. Petersburg manuscript differs from the others in its readings; Harkavy-Strack, "Catalog," p. 166). On linguistic grounds Guidi believes that this translation was made in Kurdistan or in one of the border provinces, though the Vatican manuscript came from Laristan in southern Persia. Moreover, it is closely connected with the Targum of Onḳelos ("Paris Cat." p. 7). The third translation chronologically is that, mentioned above, by Jacob ben Joseph Tawus, published in the so-called Constantinople Polyglot (1546) and incorporated, in Persian transcription with Latin translation by Thomas Hyde (1657), in vol. iv. of the London Polyglot. Like the preceding two it rests on the old traditions of the Judæo-Persian Bible translations. How the

Location of Versions.

ancient tradition was exposed to later debasing influences is set forth by Simeon Ḥakam of Jerusalem in the preface (p. iv. b) to his work, which contains a carefully punctuated translation of the Pentateuch (ס מקרא מפורש, 5 vols., Jerusalem, 1901–3). He says that it was the custom from oldest times in Bokhara to translate the Scriptures for school purposes, but that this was done orally, and that a great many changes and errors crept in, especially idioms from the ordinary spoken language. The meaning of certain words had been forgotten and the Hebrew was retained untranslated; Persian words were used in quite different significations because of similarity of sound, or Aramaic ones from Onḳelos were substituted, or the Persian words themselves were corrupted. Instead of this corrupt oral translation of the Torah, Simeon Ḥakam wished to give his fellow countrymen of Bokhara a new and correct translation, fixed by printing. Simeon had as aids to his work (Preface, p. v. b) the translation of Tawus, the poetic work of the Mollah Shahin, the Arabic translation of Saadia, and the commentaries of Rashi, Abraham ibn Ezra, and Samuel b. Meïr. His translation follows the Hebrew text verbatim. The single words are separated from each other by dots; and in order to satisfy the adherents of the traditional translation, he very often inserts in brackets and in smaller print the rendering of certain words as approved by the traditions of Bokhara. Simeon's statement as to the lack of written Bible translations among the Persian Jews is confirmed by the fact that Adler's collection contains only one manuscript of the Pentateuch (B. 61), dated 1776.

Character of Translation.

§ II. A translation of the Earlier Prophets, together with Ruth, Ezra, Nehemiah, and Chronicles, is found in a Paris manuscript (Nos. 90, 91), completed 1601–2 in the city of Lar. MS. Adler, B. 43h, contains a "tafsir" (explanation) of Joshua from the Targum. A Paris manuscript (No. 97), older than the sixteenth century, contains a translation of Isaiah, Jeremiah, and Ezekiel i.–x. (ed. Lagarde, "Persische Studien," 1884; see Nöldeke, in "Literarisches Centralblatt," 1884, p. 888). In it the Targum and the commentary of David Ḳimḥi have been used (Munk, *l.c.* pp. 70–83). The translation of Isa. lii. 13–liii. 12 had been edited earlier, in Persian transcription, by Neubauer in his work, "The 53d Chapter of Isaiah According to Jewish Interpretations" (pp. 137 *et seq.*). The Paris Library also contains a transcription of the translation of Isaiah and Jeremiah, made in Hamadan in the year 1606 (Munk, *l.c.* p. 69). The Targum is the basis of a translation of Jeremiah in a Paris manuscript (No. 100), the writing of which shows the same character as the other Paris manuscripts already mentioned. A codex of Samuel (MS. Adler, B. 43) also contains a tafsir of Isaiah. The commentary on Ezekiel to be mentioned later contains a translation of Ezekiel which follows the text closely and varies considerably from the translation edited by Lagarde. Translations of the twelve Minor Prophets are contained in a Paris manuscript (No. 101), and in two manuscripts in the St. Petersburg Library (Harkavy-Strack, "Cat." pp. 165, 262). MS. Adler, B. 45 (comp. B. 52), contains a collection of the prophetic haftarot (Harkavy-Strack, *l.c.* p. 166).

In the year 1740 Baba b. Nuriel in Ispahan completed a translation of the Pentateuch and Psalms at the command of Nadir Shah. The same translation is contained in MSS. Brit. Mus. Or. 4729 (year 1822) and 2452 (Margoliouth, "Cat." p. 120). I. Grill has edited the 68th Psalm ("Indogermanische Forschungen," ii. 142). A further translation of the Psalms is found in MS. Adler, B. 27 (comp. T. 31); but MSS. Vatican 37 and 42 are probably of non-Jewish origin (see Horn in "Z. D. M. G." li. 7; comp. Walton, "Prolegomena," p. 694). A new translation by Benjamin b. Johanan ha-Kohen of Bokhara was published at Vienna in 1883 (see Ethé in "Lit.-Blatt für Orientalische Philologie," i. 186). The same author published a translation of Proverbs at Jerusalem in 1885 (see Zetterstein in "Z. D. M. G." liv. 555). Other translations of this book exist at Paris (MSS. 116, 117) and in the Adler collection (B. 43, 46); translations of Job, at Paris (MSS. 118, 120, 121), St. Petersburg (Harkavy-Strack, *l.c.* p. 167), and Parma (MS. De Rossi 1093). A new translation of Job, made by Solomon Babagan b. Phinehas of Samarcand, was printed at Jerusalem in 1895 (see "J. Q. R." x. 547). Various translations of the Five Scrolls exist in manuscript; *e.g.*, of Canticles, Adler, B. 12, 43, 46; T. 31; Paris 116, 117; of Ruth, Paris 40, 116; of Lamentations, Adler, B. 43; Paris 101, 118 (see also Munk, *l.c.* p. 69, note 1); of Ecclesiastes, Adler, B. 43, 46; T. 31; Paris 116, 117; and of Esther, Adler, B. 43, T. 16; Paris 116, 127 (the last from the year 1280). Simeon Ḥakam has edited a Persian translation of Canticles (see his preface to the Pentateuch translation, p. v. b). The Paris Library has two copies of a translation of Daniel (MSS. 128, 129), the second having been made in the year 1460. The translation of Ezra, Nehemiah, and Chronicles has already been mentioned (MSS. Paris 90, 91).

§ III. Apocrypha: The apocryphal books translated from Hebrew redactions are Tobit, Judith, Bel and the Dragon, and the Book of Antiochus (MS. Paris 130, written 1601 in Lar; Munk, *l.c.* pp. 83–86). Especially noteworthy and also of linguistic interest is an Apocalypse of Daniel ("Ḳiṣṣai Daniyal," ed. Zotenberg, in Merx, "Archiv," i. 385 *et seq.*; see Jew. Encyc. i. 684, *s.v.* Apocalyptic Literature) translated from a lost Aramaic original and appended to the translation of the Biblical Daniel (MS. Paris 128). MS. Brit. Mus. Or. 4743 (of the year 1816) contains "Daniyal Namah" (="History of Daniel"), by Khawajah Bukhari ("J. Q. R." vii. 119).

§ IV. Bible Commentaries: Of Bible commentaries in Persian there is only one, on Ezekiel, published by Salemann from a St. Petersburg manuscript (Firkovich collection, ii., No. 1682). The beginning (up to i. 26) is lacking, the existing commentary together with the above-mentioned translation extending to xxxix. 26. The date of the manuscript can not be determined, although the language of the commentary has many old forms (see C. Salemann in "Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg," 1900, xiii., No. 3, pp. 269–276). The Persian commentary on the Book of Samuel, "'Amuḳot Shemuel," written in northern Persia during the four-

teenth century (MS. Gaster 77), is only in part Persian. Besides the Persian rendering of single words and sentences it contains principally extracts from the commentary of Rashi. In spite of its brevity it is of peculiar interest from a philological point of view. The beginning of a similar work on the Book of Kings, closely following that on Samuel, is also contained in this manuscript (Bacher, in "Z. D. M. G." li. 392–425). MS. Brit. Mus. Or. 2460 contains, according to Margoliouth ("Cat." i. 184 *et seq.*), a "fragment of a Persian commentary on portions of the Prophets." Only single prophetical haftarot are commented upon. The above-mentioned translation of the Pentateuch of the year 1319 is in individual passages accompanied by explanations in Persian ("J. Q. R." xv. 279). Likewise the translation of the twelve Minor Prophets (MS. Paris 101) contains explanatory remarks in the margin.

Lexicography.

§ V. **Lexical glosses** accompanying the Bible text were especially popular among the Persian-speaking Jews as an aid to the study of the Bible. Joseph b. Moses, the author of the Pentateuch translation of 1319, refers to the "Master Abu Sa'id," who wrote an explanation of the difficult words in all of the twenty-four books of the Holy Scriptures ("J. Q. R." xv. 282). The commentary on Samuel (MS. Gaster 77; see above) contains such lexical glosses on certain parts only. MS. Brit. Mus. Or. 2454 (of the years 1804–5) contains "A vocabulary of difficult words in the Bible, explained in Persian" (Margoliouth, "Descriptive List," p. 72). Of the Adler collection, B. 1 (perhaps of the year 1183) gives, as an appendix to a siddur, "Perush ha-Millot, Persian translation of the difficult words and passages of the Bible." B. 43 contains a "Sefer Bi'ur Millot ha-Torah," composed in 1708. In the same codex the difficult words (קשיא probably means nothing more than this) of the books of Daniel, Ezra, Nehemiah, and Chronicles are explained. B. 49 contains "A vocabulary of difficult words in the Pentateuch with explanations in Persian." B. 50: "Vocabulary of difficult words in the Bible (Pentateuch, Kings, Ezekiel, Esther, Canticles, and Joel)."

Judæo-Persian literature boasts of two dictionaries that deserve notice: one entitled "Sefer ha-Meliẓah," by Solomon b. Samuel of the fourteenth century; the other, "Agron," by Moses ben Aaron ben She'erit of Shirwan of the fifteenth century. The former, which is contained in one St. Petersburg and in three Adler manuscripts (these supplement one another: one of the Adler manuscripts was written in 1490; the St. Petersburg one is still older), was completed in Urgenj, Russian Turkestan, in the year 1339. The "Sefer ha-Meliẓah" is a literary curiosity not only on account of its place of origin, which is not elsewhere mentioned in the history of Jewish literature, but also on account of its contents. It comprises about 18,000 articles, some of them very short, however, which comprehend the whole vocabulary of the Bible, of the Targum, of the Talmudic-Midrashic literature, and of other writings, in a systematic alphabetical arrangement, with Persian translations of the words explained, hundreds of which are unidentifiable. Some of these may be corruptions of the original forms, or they may be derivatives; but some of them are nothing more or less than linguistic puzzles (see Bacher, "Ein Hebräisch-Persisches Wörterb." Strasburg, 1900).

Of the "Agron," composed in 1459, only a large fragment, from the middle of the letter "yod" to the end, has been preserved (MS. Gaster 77). It deals with the whole vocabulary of the Old Testament, including the Aramaic portions. The articles are arranged alphabetically, and consist partly of roots, partly of word-formations (chiefly substantives and particles). It gives the several different meanings of one root or noun in as many separate articles. The book is a popular aid to the study of the Bible; and in its use of the Persian language it presents many interesting idioms (Bacher, in Stade's "Zeitschrift," xvi. 201–247; xvii. 199–203).

Grammatical writings in Persian are not to be found in Judæo-Persian literature. Nevertheless Baba b. Nuriel's translation of the Psalms is preceded by "A Grammatical Introduction on the Servile Letters, the Vowels, and the Accents" (Margoliouth, "Cat." i. 120).

Talmud and Midrash.

§ VI. **Traditional Literature:** The Mishnah treatise Pirḳe Abot has frequently been translated on account of its use in the liturgy. It seems that in Bokhara not only is it read on the Sabbaths during the summer, but one chapter is read each day. This is to be seen from the introduction to the Persian translation, or rather explanatory paraphrase, printed at Jerusalem in 1902 (Bacher, in "Zeit. für Hebr. Bibl." vi. 112–118, 156–157). Other translations exist, *e.g.*, that of Jacob b. Palṭiel (MS. Adler, T. 25; see also T. 2, 60; B. 38). The beginning of a metrical translation of Abot by Mollah Amrani ('Imrani) has also been preserved ("J. Q. R." xv. 290). MS. Adler, B. 35, contains a translation of the so-called "Alphabet of Ben Sira," written in 1681; this is also found in MS. Brit. Mus. Or. 4731 (Cowley-Neubauer, "The Original Hebrew of Ecclesiasticus," pp. xv., xxix.). The Persian marginal notes to the Hebrew Genizah text of Ben Sira should also be mentioned here (Stade's "Zeitschrift," x. 308–310). A translation of portions of the Midrash on the death of Moses and Aaron is contained in MS. Adler, T. 32. The same Midrash has recently been translated by Simeon Ḥakam (see his preface to the Pentateuch translation, p. v. b). For a homiletic dissertation on the seven wonders of Egypt by Eleazar ha-Kohen (MS. Adler, B. 36) see "Z. D. M. G." liii. 422. MS. Adler, T. 32, "The Story of the Destruction of the Temple" ("Horban ha-Bayit"), and T. 9, "Persian Hebrew Midrash," also belong here. MS. Adler, T. 65, "Hebrew-Persian Perush Mishnayot," written in the year 1830, probably contains lexical glosses to the Mishnah (comp. B. 43a, "explanation of unusual words which are found scattered throughout the Mishnah"). Persian glosses to the first book of Maimonides' "Yad ha-Ḥazaḳah" are found in MS. Brit. Mus. Or. 2456 (Margoliouth, "Descriptive List," p. 42).

§ VII. **Halakah:** A catechism on the rules for slaughtering, written in Hebrew some time between the thirteenth and fifteenth centuries in the northern part of the Persian linguistic territory, contains Per-

sian expressions ("Zeit. für Hebr. Bibl." iii. 166). A comprehensive work in Persian on the ritual has recently appeared in Jerusalem. It is the ritual compendium of Abraham Aminof translated by Simeon Ḥakam from the unpublished Hebrew original ("Likḳuṭe Dinim," 4 parts, Jerusalem, 1901–3; see Bacher in "Zeit. für Hebr. Bibl." v. 147–154; *idem*, in "Z. D. M. G." lvi. 729–759; "Keleti Szemle," iii. 154–173).

§ VIII. Liturgy: Elkan N. Adler has discussed the siddur of the Persian Jews, on the basis of three manuscripts containing it (B. 1, B. 6, T. 79), in "J. Q. R." x. 601 *et seq.* One of these manuscripts, a revision of Saadia's siddur, was written in 1564 in Shiraz. Of the Persian parts of this siddur (p. 605) he says: "Many of the less easy hymns and prayers are translated into Persian." The liturgical rules and directions are frequently given in Persian (see also Neubauer's remarks on the Persian parts of the siddur of the Chinese Jews, in "J. Q. R." viii. 129, 137 *et seq.*). Other manuscripts to be mentioned in this connection are: Adler, T. 43, "Hebrew Prayers, Hymns, Seliḥot, Hosha'not, Stories, etc., with some translations into Hebrew-Persian, written by Ephraim b. Raḥamim"; T. 49, "Confessions of sins and prayers" ("Widduyim," "Taḥanunim"), by Elisha b. Samuel; T. 51–52, "Hebrew-Persian Prayers, Poems," etc.; T. 80, "Seliḥot, etc., Hebrew-Persian translation." T. 66 contains a translation of the Pesaḥ Haggadah.

Reference to a liturgical usage of the Bokhara Jews is made in a small book published by Raḥamim b. Elijah (Jerusalem, 1899), which contains a translation based on the Targum of the haftarah for the last day of the Pesaḥ feast (Isa. x. 32–xii.), and, in connection with it, a long homily on the invasion of Sennacherib. Another little book by the same author is a glorification of the seven evenings of the Feast of Tabernacles (the "seven guests"; comp. MS. Adler, B. 23) based on the Luria legend (see Bacher in "Zeit. für Hebr. Bibl." iv. 180–185, v. 131). The liturgical poetry (MSS. Adler, B. 3, 4) will be spoken of later.

§ IX. Narratives: Here may be mentioned, besides the works spoken of in § II., and those to be discussed in connection with poetical productions, the story of Eldad ha-Dani, of which several copies exist (MS. Brit. Mus. Or. 4731; see "J. Q. R." vii. 119; MSS. Adler, B. 14, T. 60); T. 26, "Ma'asiyyot," Hebrew-Persian narratives about Maimonides, etc.; and T. 42, historical stories.

§ X. Miscellaneous: MS. Adler, T. 5, is designated "Hebrew-Persian Medical Dictionary." MS. Brit. Mus. Or. 2455 (see Margoliouth, "Descriptive List," p. 85) contains various Persian treatises in Hebrew characters on medicine. The same manuscript, dating from the year 1807, contains also the "Ta'bir Nameh," a translation of the book of interpretations of dreams ("Pitron Ḥalomot"), attributed to Hai Gaon. A dream-book in Persian, a translation by Simeon Ḥakam of Nathan Amram's "Sefer ha-Aḥlama" (a compilation from the "Pitron Ḥalomot" and from the "Mefashsher Ḥelmin" of Solomon Almoli), was published in Jerusalem in 1901. It also contains an extract from the "Sefer ha-Pirkus" (on convulsions; see Benjacob, "Oẓar ha-Sefarim," p. 602), likewise attributed to Hai Gaon. The preface states that the work was widely circulated in Bokhara and the adjacent districts in 1877 by the pious R. David Ḥefeẓ. A Persian translation of the "Sefer ha-Bal'i" (by an unknown author), with an appendix entitled "Seder ha-Yamim," accompanies the dream-book. The "Sefer ha-Bal'i" resembles the "Sefer Re'amim u-Re'ashim" of Isaac Ashkenazi. The "Seder ha-Yamim" is attributed on the title-page to Ḥayyim Vidal. In the field of superstitious literature belongs also MS. Adler, B. 25, "Hebrew-Persian Charms."

Poetry. **§ XI. Modern Persian:** Modern Persian poetry, which, since Firdusi, has enriched the literature of the world with numerous works of the first rank, has made a lasting impression on the Persian-speaking Jews. The love of poetry and the attention given to its cultivation which have characterized Persian civilization down to the present day, distinguish also the Jews who live among Persian-speaking people, and the classics of Neo-Persian poetry have been warmly appreciated by them. Various manuscripts of the classics transcribed into Hebrew testify to this. The British Museum contains Hebrew manuscripts of Niẓami (Or. 4730) and of Ḥafiẓ (Or. 4745), both of them of the eighteenth century ("J. Q. R." viii. 119). In the Adler collection, T. 78 contains "Niẓami's Romance 'Khosraw and Shirin,' transliterated with twelve three-quarter-page illustrations, highly colored"; T. 77, "The story of Yusuf and Zulaikha by Jami, with an illumination"; T. 27, besides writings on Jewish subjects, the "Gulistan" of Sa'di; the diwan numbered T. 21 contains chiefly poems of Sa'di; T. 19 contains a great deal of the diwan of Ṣā'ib; T. 73 is "the story of the Prince of Bokhara"; B. 36, which will be mentioned again, is a collection of poems by Mohammedan and Jewish poets. Among the poems are the "ghazals" of Sa'di and poems by Ṭufaili, Sayyidi, Zinbu of Samarcand, Mushfiḳi (d. 1585; concerning him see Vambéry, "Gesch. Bokhara's," ii. 97), Shamsi, and others whose names are not given. There are also a poem, interesting from a historical point of view; an elegy by Ḥagi on the death of the Khan 'Ubaid Allah (d. 1711; see "Z. D. M. G." xxxviii. 342); and two narratives in prose: one with verses intermixed, the scene of which is laid in Samarcand in the "madrasah" of Mirza Ulug-Beg; the other by the above-mentioned Sayyidi, written in the year 1680. One of the Hebrew writers of these non-Hebrew works was Simḥah b. David ("Z. D. M. G." liii. 422–427).

Influence on the Jews.

It will be seen further on (§ XVII.) that toward the end of the seventeenth and in the first half of the eighteenth century Persian poetry was especially cultivated by the Jews of Bokhara. Characteristic of earlier times is the fact that Mollah Shahin (see below) incorporated a verse of Sa'di in his poem without further remark (Horn, in "Z. D. M. G." xlvii. 204). Despite the religious and social chasm separating them from the authors and cultivators of Persian literature, the Jews zealously devoted themselves to its productions and made them their own by transcribing them into Hebrew characters. So, in their own poetry, which was based on Jewish tradi-

tion, they closely followed the Persian national literature in language and meter, and, in a certain sense, contributed to it.

§ XII. Those Judæo-Persian poems should first be mentioned in which the subject-matter is furnished by Biblical narratives. The chief representative of this Biblical epic poetry is Maulana Shahin Shirazi, a poet of the fourteenth century. Simeon Ḥakam, in the introduction to his Pentateuch translation (p. v. a), states that Shirazi completed his work in the year 1639 of the Seleucid era (= 1328 C.E.). He terms the work itself "Sefer Sharḥ 'al ha-Torah" (= "Commentary on the Pentateuch"), or simply "Sharḥ" (= "Commentary"). In MS. Brit. Mus. Or. 4742, which was finished in 1702 by Molla Amina, the work is entitled merely "Kitab Shahin" (= "Book of Shahin"); and the note of an owner of this manuscript cites it simply as "this Shahin" (see Seligsohn in "J. Q. R." xv. 286 *et seq.*).

Epic Poetry.

One of the introductory poems is written in praise of Sultan Bahadir Abu Sa'id of Shiraz, whose reign (1317–36) is considered the golden age of Persian poetry (see Hammer-Purgstall, "Gesch. der Ilchane," ii. 262 *et seq.*).

Shahin, a fellow countryman and an older contemporary of Ḥafiẓ, was plainly under the influence of this florescent period when he undertook to write the narrative parts of the Pentateuch in poetic form. He selected for it the "hazaj" meter, which is especially popular in the narrative poetry of the Persians, and the form of the couplet ("mathnawi"). He strictly follows the sequence of the weekly sections, and enriches the Biblical material with legends, such as occur in the "Sefer ha-Yashar," and with other additions. The whole work is divided into short chapters, each provided with a superscription. Three of these have been published by Seligsohn with an English translation ("J. Q. R." xv. 290–300). Simeon Ḥakam has published the first two parts, on Genesis (Jerusalem, 1903).

In similar fashion Shahin did into poetry the post-Pentateuchal parts of the Biblical narrative.

Molla Shahin.

MS. Adler, T. 15, entitled "Milḥamot Adonai," contains "The Wars of Joshua with the Philistines [*i.e.*, Canaanites], Bible stories in Persian verse, by Muley Shahin." An incomplete manuscript in the British Museum (Or. 2453; see "R. E. J." xxiii. 279) contains an anonymous poetical redaction of the books of Samuel (as far as II Sam. v. 11), as has been demonstrated by Horn (in "Z. D. M. G." xlvii. 202–212), who has edited a portion of it (on I Sam. xxv.). The manuscript begins with a poem on Yusuf and Zulaikha, which Horn, on the strength of the catalogue (see Margoliouth, "Descriptive List," p. 69), considers to be a transcription from the work of Jami. It is very probable, however, that it is the corresponding portion from Shahin's poetical redaction of the Pentateuch. The manuscript also contains a versification of the Book of Ruth (before that of Samuel). The contents and form of the work show that Shahin is the author and that he undertook a poetical redaction of the whole Bible narrative.

A metrical redaction of the books of Esther and Ezra and of the Targum Sheni on Esther (MS. Adler, T. 27) should also be mentioned in this connection.

§ XIII. The translations of liturgical poetry occupy a large place in the Judæo-Persian writings. Two poems of Solomon ibn Gabirol were frequently translated: the "Azharot" and "Keter Malkut." MSS. Adler, B. 35 and 38, contain the text and Persian translation of the "Azharot." The latter of these manuscripts contains a translation of the first part of the "Azharot" ("Tafsir Shemor Libbi") by Samuel, son of the Molla Pir Aḥmad, under the title "Iḥtiraz Namah" (= "Book of Warning"); it contains also a translation of the second part of the same work ("Tafsir Be-Ẓel Shaddai Eḥesch") by Manasseh, son of the Molla Solomon b. Eleazar, who was called also "Jami Kashmiri." MS. Adler, T. 29, contains "Tafsir Azharot, by Muley Benjamin ben M. Mishael" ("R. E. J." xliii. 101, note 2). T. 64 contains "Azharot by Nathanael b. Moses," an original Hebrew poem, and the translation in Persian by the author himself.

Sacred Poetry.

The "Keter Malkut" was published in Jerusalem with a Persian translation by Solomon Babagan b. Phinehas in 1895 ("J. Q. R." x. 597). A translation of the same poem is also contained in MSS. Adler, T. 31 and 47. Perhaps the "'Aṭeret Malkut" of R. Joseph, called "Yadgar" (MS. Adler, T. 48), is another name for the "Keter Malkut."

The translator of the "Azharot," Benjamin b. Mishael, translated the "'Aḳedah" of Judah Samuel 'Abbas b. Abun (Zunz, "Literaturgesch." p. 216; "J. Q. R." xiv. 622) in 1718, and augmented the translation considerably with verses of his own. This translation was first edited in 1902 in Jerusalem. As an appendix are added the Persian translations of the "widdui" of Rabbi Nissim for the morning prayer of the Day of Atonement, and two other confessions of sin for musaf and minḥah of the Day of Atonement. Sabbath hymns with Persian translations are printed in "Seder Ḳebod Shabbat," published by David Ḥakam, Wilna, 1895 (Salemann, "Chudâidâd," p. iii., note 2).

Numerous metrical translations of various non-liturgical Hebrew poems are found in the Hebrew-Persian book of songs, which will be spoken of later, and in other collections (diwans), of which only the fact that they exist is as yet known. A few other works to be mentioned in this connection are: MS. Brit. Mus. Or. 4744, containing "Liturgical Poems in Hebrew and Persian" ("J. Q. R." vii. 119); MS. Paris 127, at the end of which is a Purim poem in Hebrew and Persian (see "Paris Cat." p. 13); MS. Adler, T. 3, "Baḳḳashot u-Pizmonim; Text and Translation"; and MS. Adler, T. 43, "Prayers, Hymns, etc., with Some Translation into Hebrew-Persian" (see above, § VIII.)

§ XIV. Independent Collections: The translations of liturgical and other religious poetry into Persian are often augmented so as to form independent poems. The literature of this kind contained in the manuscripts is still too little known for it to be possible to give an enumeration of the religious poetry of the Persian Jews that does not rest on a Hebrew basis. Seligsohn, from a Paris manuscript (No. 1356), has published the interesting work of a Per-

sian poet, Moses b. Isaac (of unknown date), in which the "Azharot" of Gabirol are imitated ("R. E. J." xliii. 101 *et seq.*). It is a new redaction in Hebrew verse, to which a translation is added, a Persian tetrastich corresponding to each Hebrew distich. The whole is preceded by a Persian introductory poem. The poem proper, like the above-mentioned Persian translation of Gabirol's "Azharot," is entitled "Iḥtiraz-Namah." MS. Adler, B. 41, contains a poem by R. Benjamin—which is perhaps the original of the above-mentioned one of Benjamin b. Mishael—in Hebrew with Persian translation. MS. Paris 118 contains an elegy on the Ninth of Ab in Persian, interspersed with Hebrew words (Munk, *l.c.* p. 68; "Orient, Lit." vi. 619). In MS. Brit. Mus. Or. 4729, the above-mentioned Persian translation of the Psalms is followed by "several liturgical poems in the same language" ("J. Q. R." vii. 119).

§ XV. Diwans: The Adler collection contains a considerable number of compilations of songs, briefly termed "diwans"; and only here and there is a scanty designation of their contents given. They are comprised in the following Adler manuscripts, all of them from Teheran: T. 4, "Poems, Problems"; T. 6, "Diwan of Muley Solomon"; T. 8; T. 17; T. 22; T. 30, "Hebrew-Persian diwan of Israel b. Moses, Samuel b. Nissim, Moses b. Joseph ha-Levi, Refuah Cohen b. Eleazar, Elisha b. Samuel, etc."; T. 40; T. 51–52, "Hebrew-Persian Prayers, Poems, etc."; T. 63, "Hebrew and Hebrew-Persian Diwan, inter alios Abraham, David b. Ma'amin"; T. 72; T. 74, "Seventy Songs from Yezd."

Of the manuscripts brought from Bokhara, B. 18, "Hebrew and Hebrew-Persian Diwan, Shirot," belongs here. B. 38 is a collection (written in Meshed, *c.* 1806) containing "Hebrew and Persian piyyuṭim for weddings, circumcisions, etc." As authors are mentioned: Siman-Ṭob, Israel b. Moses, Shabbethai Ṣaliḥ, and Abraham b. Levi. B. 13 contains ninety-one poems in Hebrew, Hebrew and Persian, and Persian alone.

Many of the poems of this collection are also found in "Yismaḥ Yisrael" (Jerusalem, 1901), by Israel b. Abraham of Yezd, a collection of songs used by Persian Jews on festive occasions ("J. Q. R." xiv. 116–128). Of the sixty-three poems in the book only a very small number are Persian, although many of the Hebrew poems are followed by Persian translations. Many of the Hebrew poems are by Israel Najjarah; eight are accompanied by a Persian rendering; and "Molla Joseph" or "Molla Joseph the poet" (who is none other than Yusuf Yehudi of Bokhara) is named as the translator of four of them. Among those of Israel Najjarah, the Aramaic Sabbath song, "Yah Ribbon 'Alam," is reprinted in Persian translation in "J. Q. R." xiv. 126. Two others of his, from the collection "Yismaḥ Yisrael," have been published with their translations by Raḥamim b. Elijah (Bacher, in "Z. D. M. G." lv. 241–257; comp. *ib.* lvi. 729). Other authors of Persian poems or Persian translators whose works are found in this collection are: (1) Siman-Ṭob, who mentions, as a source of his "Ḥayat al-Ruḥ," a collection of songs by Israel Yezdi (see "Zeit. für Hebr. Bibl." v. 152). The collection has Hebrew poems of his accompanied with his own Persian translations. (2) Benjamin Amina: a prayer for the master of the house. (3) Tobiah: a "ghazal." (4) Judah: a Hebrew and Persian poem ("J. Q. R." xiv. 127). (5) Manasseh of Kashmir, also called "Jami Kashmiri" (see § XIII.): translations of two poems of Israel Najjarah, one of which is dated 5564 (= 1804). (6) Molla Amin: translation of a poem of Jonah, in which the curious rime of the original is imitated. Where the translator is not named, as in certain poems of Najjarah and in the "'Aḳedah" of Ephraim b. Isaac, the translator is probably Yusuf Yahudi or Siman-Ṭob. The anonymous Persian poems which the collection contains do not show Jewish religious color either in their subject-matter or in their language. Among the authors who contributed only Hebrew poems may be mentioned Shakirsh (on account of his remarkable name, which perhaps is connected with the Persian word "shagird") and Elisha b. Samuel.

Najjarah.

§ XVI. Of these poets Molla Joseph b. Isaac deserves special attention. Under the name Yusuf Yahudi (= "Joseph the Jew") he was highly regarded even in non-Jewish circles. His name is at times accompanied with the epithet "sha'ir" (poet). In a Hebrew note, found in MS. Adler, B. 16, it is stated that Joseph b. Isaac wrote the "Seven Brothers" in the year 5448 (= 1688), and the two works "Sharḥ (?) Antiochus" and "Sharḥ Mosheh Rabbenu," sixty-one years later (5509 = 1749). He died on the eleventh of Nisan, 5515 (= 1755), and must therefore have reached the age of ninety. The last two works mentioned in the note have not yet been found. The one was plainly a redaction of the Antiochus Megillah (see above, § III.); the other, a poetical rendering of the life of Moses. The name "Sharḥ" (= "commentary") is the same as that of the work of Shahin (see above, § XII.). On the other hand, Yusuf's early work, the "Seven Brothers" ("Heft Biraderan" or "Heft Daderan"; also with Hebrew title "Shibe'ah Aḥim"), has been preserved in several copies (MSS. Adler, B. 7, B. 11, B. 16, B. 28, B. 51; fragment in B. 15), and was printed in Jerusalem in 1884 (see "J. Q. R." x. 588, 597). The poet says that he completed his work on the eighth of Ab, 5448 (= 1688), the day before the fast-day upon which it was to be read. This work, treating of the celebrated martyrdom of the seven brothers and their mother, is based on the narrative of the Palestinian midrash, Ekah Rabbati, to Lam. i. 16 (Bacher, "Jüdische Märtyrer im Christlichen Kalender," in "Jahrb. für Jüdische Gesch. und Litteratur," 1901, iv. 70–85). Another poem of Yusuf's which shows much similarity to the "Seven Brothers" in its phraseology is the eulogy of Moses, entitled "Mukhammas" (ed. Bacher, in "Z. D. M. G." liii. 396 *et seq.*) on account of its strophic form, containing twenty strophes of five lines each. MS. Adler, B. 36, contains also more than a dozen poems composed by Yusuf Yahudi. Part of them have the same strophic form as the eulogy of Moses. One is an elegy (1732) on a Molla Leṭifi, aged eighty-eight. Two poems have distinctly religious contents: a song for Sabbath and an Elijah song for the close of that day (see "Z. D. M. G." liii. 389–396). For Yusuf's translations see § XV.

Yusuf Yahudi.

§ XVII. In the note concerning Yusuf Yahudi, spoken of in the preceding paragraph, mention is also made of his associates ("ḥaberim"), probably meaning his poetical contemporaries. These latter are Molla Uzbek, Molla Elisha, and Molla Solomon. "It was this last who wrote a 'Sharḥ Antiochus' after Molla Joseph's work of the same name had appeared. They all died in Bokhara." Elisha is probably identical with the Elisha b. Samuel referred to in § XV.; and Molla Solomon is probably the author whose diwan is mentioned in the same section.

Other poets whose works are found in MS. Adler, B. 36, and who probably belong to the same circle, are: David b. Abraham b. Maḥji, who wrote an Elijah song in Hebrew and Persian strophes, and Uzziel, two of whose Elijah songs are given in "Z. D. M. G." liii. 417–421. These are the same in form as the Elijah songs of Yusuf Yahudi and of David b. Abraham. At the head of the collection of Bokhara Elijah songs is the poem of Benjamin Amina, mentioned above (§ XV.). With them is placed a short poem by the same author written in Hebrew verses interspersed with Persian (reprinted in "Z. D. M. G." liii. 420 *et seq.*; see also "J. Q. R." xiv. 123). The Molla David, several of whose poems are contained in this collection, is plainly identical with the David b. Abraham mentioned above. His poems include a "ḳaṣidah" in praise of Moses, and three pieces designated as "ḳaṣidahs," but which are really prose pieces, consisting of rather long paragraphs, each ending with the same rime and containing observations and exhortations. The same form of rimed prose is also found in a poem of Yusuf Yahudi; but there it is designated as "ṭawil." Of the poems given without their authors' names may be mentioned an elegy (perhaps by Yusuf Yahudi) on a Molla A'ta, a pious scholar who died on the 25th of Kislew, 1689.

§ XVIII. The facts given in the last two sections seem to show that the Jews of Bokhara in the second half of the seventeenth and in the first half of the eighteenth century lived in comparatively favorable circumstances, and could cultivate Persian poetry without considerations of creed. In Persia proper, however, during the same period, they suffered oppression and repeated persecution, as appears from two remarkable poems written at the time in the same form of the "mathnavi" as are the Biblical poems of Molla Shahin (MS. Paris 1356, written in 1842; the first one also in MS. Adler, 291). Seligsohn has published four extracts from them with a French translation ("R. E. J." xliv. 87–103, 244–259). The longer one relates, in more than twenty divisions, the persecutions endured by the Jews in Ispahan under the rule of Abbas I. (d. 1628) and during the whole of the reign of Abbas II. (d. 1666). He also relates, in chronological order, the persecutions suffered by the Jews in the cities of Hamadan, Shiraz, Ferahabad, Kashan, and Yezd. Other extracts from the work of Babai are published by Bacher ("Une Episode de l'Histoire des Juifs de Perse") in "R. E. J." xlvii. 262–282. The poet was born in one of these cities: the heading of the work calls him "Babai b. Luṭf, known as the Kashani." The work has no title; it is designated simply "Gufta-i Babai" (= "Narrative of Babai"). The same is the case with the second work, the author of which is called in the superscription "Babai b. Ferhad." He describes the persecutions of the Jews under the Afghan dynasty of Maḥmud, Ashraf, and Ṭahmasp II. (1722–32). The Paris MS. contains also a poem composed by Mashiaḥ b. Raphael in honor of Abraham ha-Nasi.

Records of Persecution.

A short poem of Babai b. Luṭf's is contained in MS. Brit. Mus. Or. 4731 (see "R. E. J." xliv. 88, note 2). This Teheran manuscript contains among other things "Timsal Namah, known as the 'Story of the Seven Viziers,' in the redaction of Rabbi Judah" ("J. Q. R." vii. 169). This is perhaps the same Judah whose bilingual poem has been mentioned above (§ XV.). The same manuscript contains further a work entitled "Maḥzan al-Pand." MSS. Brit. Mus. Or. 4732, 4744, from Teheran (of the year 1812), contain a metrical redaction of Abraham b. Ḥasdai's "Ben ha-Melek weha-Nazir" ("J. Q. R." *l.c.*). The Adler collection has four copies of this work—the Persian title of which is "Shahzada wa-Ṣufi"—likewise from Teheran (T. 18, 20, 41, 75).

§ XIX. In the eighteenth century or at the beginning of the nineteenth, during the reign of Emir Ma'ṣum (d. 1802), the Zealot ruler of Bokhara, a pious and learned man by the name of Chudâidâd (Hebr. "Nathaniel") suffered martyrdom because he refused to embrace Islam, which, it was falsely said after his death, he had accepted. This occurrence was celebrated by a Bokhara poet, Ibrahim Abu al-Khair, in a poem containing nearly 400 double lines. It is in contents and meter of the same character as the two Babai poems referred to in the foregoing sections (ed. C. Salemann, in the "Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg," 7th series, vol. xlii.; comp. extracts by Nöldeke in "Z. D. M. G." li. 548–553, and corrections by Bacher, *ib.* lii. 197–212; see, also, "Zeit. für Hebr. Bibl." iii. 19–25). Of a longer poem by Ibrahim Abu al-Khair, completed on the eighth of Shebaṭ, 5569 (= 1809), only the introductory parts are extant, one of which is devoted to the praise of the ruler of Bokhara (see Salemann, *l.c.* pp. iv.–v.).

Chudâidâd.

In MS. Adler, B. 11, the Chudâidâd poem has the superscription: "In memory of ["bi-yadi"] Molla Chudâidâd, the pious." Then follows a poem twelve pages long with a similar superscription: "In memory of Molla Isḥaḳ Kemal; may he rest in Eden."

The year 1893, in which the Jews of Bokhara founded a large colony in Jerusalem, marks the beginning of a new epoch in their literary activity. Many of them consider it a pious task to care for the education and edification of the Jews in their native country by publishing liturgical and other writings in the popular tongue of Persia. Among the Bokhara Jews living in Jerusalem, Simeon Ḥakam stands preeminent as an editor and translator.

Modern Literature.

§ XX. The following is an alphabetical list of the authors mentioned in this article, with references to the sections in which they are treated:

Abu Sa'id (13th or 14th cent.), 5.
Amin, 15.
Baba b. Nuriel (1740), 2.
Babai b. Ferhad (c. 1730), 18.
Babai b. Luṭf Kashani (1665), 18.
Benjamin, 14.
Benjamin Amina (18th cent.), 15, 17.
Benjamin b. Johanan ha-Kohen (1883–85), 2.
Benjamin b. Mishael (1718), 13, 14.
David, 17.
David b. Abraham b. Maḥji (18th cent.), 17.
David Ḥakam (1895), 13.
David b. Ma'min, 15.
Eleazar ha-Kohen, 6.
Elisha (18th cent.), 17.
Elisha b. Samuel, 8, 15.
Ibrahim `Abu al-Khair (1809), 19.
'Imrani, 6.
Israel b. Abraham of Yezd (1901), 15.
Israel b. Moses, 15.
Jacob b. Joseph. See TAWUS.
Jacob b. Palṭiel, 6.
Joseph b. Isaac. See YUSUF YAHUDI.
Joseph b. Moses (1319), 1.
Joseph Yadgar, 13.
Judah, 15, 18.
Khawajah Bukhari, 3.
Manasseh b. Solomon b. Eleazar Kashmiri (1804), 13, 15.
Mashiaḥ b. Raphael (18th cent.), 18.
Moses b. Aaron b. She'erit of Shirwan (1459), 5.
Moses b. Isaac, 14.
Moses b. Joseph ha-Levi, 15.
Nathanael b. Moses, 13.
Raḥamim b. Elijah (1899), 8, 15.
Refuah Cohen b. Eleazar, 15.
Samuel b. Pir Aḥmad, 13.
Shabbethai Ṣaliḥ, 15.
Shahin Shirazi (1328), 12.
Shakirsh, 15.
Siman-Ṭob, 15.
Simeon Ḥakam (1903), 1, 2, 6, 7, 10.
Solomon (18th cent.), 15, 17.
Solomon Babagan b. Phinehas of Samarcand (1895), 2, 13.
Solomon b. Samuel of Urgenj (1339), 5.
Tawus, Jacob b. Joseph (16th cent.), 1.
Tobiah, 15.
Uzbek (18th cent.), 17.
Uzziel (18th cent.), 17.
Yusuf Yahudi of Bokhara (d. 1755), 15, 16, 17.

G. W. B.

JUDÆO-SPANISH LANGUAGE (LADINO) AND LITERATURE: Judæo-Spanish is a dialect composed of a mixture of Spanish and Hebrew elements, which is still used as the vernacular and as a literary language by the Sephardim or "Spagnioli," descendants of the Jews expelled from Spain and now scattered throughout Turkey, Servia, Bosnia, Bulgaria, Palestine, and Morocco. The language to which it has the greatest similarity is the Old Spanish or Castilian of the fifteenth century; and it is frequently designated as "idioma Español," "lengua Castellana," or "lengua vulgar." Judæo-Spanish resembles the much more corrupted Judæo-German in that it includes many old Hebrew and Talmudic words, particularly such as have been transmitted from generation to generation or can not be exactly translated into another language; *e.g.*, "ḥen," "raḥmonut," "ẓedaḳah." It differs from modern Spanish in that it contains many Old Spanish forms and words which were still current in Castile toward the end of the fifteenth century, at the time when the Jews were expelled from Spain, but which have entirely disappeared from the vocabulary of modern Spanish, or which are now very rarely used; *e.g.*, "fruchiguar," "ermollecer," "escuentra," "muchiguar," "podestania," "pecilgo" (= Spanish "pellizco"), "espandir," etc.

One of the characteristics of Ladino is that it contains words taken from the Hebrew and Spaniolized; *e.g.*, "meldar" (to read), "meldador" (the reader), "melda" (school), "darsar" (from the Hebrew root דרש = "to investigate," "to instruct"), "chanufer" (from חנף = "the flatterer")—words occurring frequently in Judæo-Spanish, but not found in Spanish proper. Some Spaniolized Hebrew words, however, have become current in Spain and Portugal; for example, "malshin" (= Spanish "malsin," Portuguese "malsim," accuser, slanderer), and its derivatives "malsinar" and "malsindad"; the rabbinical "geṭ" (Spanish "guet"), and others.

Old Spanish Phonetics.

In Judæo-Spanish, as in Old Spanish, "f" and "g" are each used instead of "h"; *e.g.*, "fijo" instead of "hijo"; "fablar" instead of "hablar"; "fambre" instead of "hambre"; "fermosa" instead of "hermosa"; "agora" instead of "ahora." The letter "h," whether occurring at the beginning or in the middle of a word, is frequently omitted, as in "ermano" for "hermano," and in "conortar" for "conhortar." Often "m" changes into "n," as in "muestros" for "nuestros," "mos," "muevo," for "nos," "nuevo"; "m" and "n" are sometimes inserted, as "amvisar" for "avisar," "munchos" for "muchos." Metathesis of "d" before "r" takes place, as "vedrad," "vedre," "acodro," "pedrer," for "verdad," "verde," "acordo," "perder"; or of "r" before "o," as "probe" for "pobre," "proberia" (still used in Galicia) for "pobreria." "b" is not seldom used for "v," as "biuda," "bolar," instead of "viuda," "volar." For the study of Old Spanish, Ladino is a rich mine that has not yet been sufficiently explored. For the Turkish words which have entered the Ladino vocabulary, see Danon in "Keleti Szémle," iv. 215 *et seq.*

Ladino is written in the so-called Spanish cursive characters, and is printed generally in rabbinical, though sometimes in square, Hebrew characters, and not seldom in Latin letters. One of the phonetic characteristics of this dialect is the change of the Spanish "ll" to "y"; *e.g.*, "cabayero" for "caballero," "estreya" for "estrella" (the same change takes place in the Spanish of Andalusia). In printing with Hebrew or rabbinical characters this sound is represented by a "lamed" and a double "yod" (ליי); *e.g.*, לייאמאר for "llamar"; לייבאר for "llevar"; קאלייי for "calle" (street). Instead of "q" preceding "e" and "i," קי is used, as קי for "que"; אקי for "aqui"; קיין for "quien"; "s" is used instead of "z" and "c," as in "sielo," "cabeson," for "cielo," "cabezon"; while ז, pronounced "j," is used instead of "y" and "g" before "e" and "i," as מוזיר for "muger"; איזו for "hijo." The letter "r" is not doubled in Ladino.

Ladino Literature; Bible.

A comparatively rich literature, which arose at the beginning of the sixteenth century and is still diligently cultivated, exists in Ladino. For several centuries this literature was confined to translations. The first work published in Judæo-Spanish, a translation of the ritual rules for slaughtering (Constantinople, 1510, and reprinted several times at Venice, Pisa, London, Amsterdam), was designed to meet immediate religious needs. The translation of the Pentateuch in Hebrew vocalized square characters (Constantinople, 1547) was the first larger work which the Sephardic Jews of Turkey published in the language "which the old Jews use." Twenty years later the entire Bible was published in several parts, the third of which included the Later Prophets. This translation, which agreed almost entirely with the one that appeared at Ferrara in Latin letters in 1553, was followed by another, in four parts (Constantinople, 1739–45), in Ladino ("entero bien Ladinado"); seventy years later Israel

b. Ḥayyim of Belgrade issued a translation (Vienna, 1813–16); the Constantinople edition was reprinted at Smyrna in 1838 *et seq.*, and again at Constantinople in 1873, all of these being in Rashi characters. New translations and reprints of single books of the Bible were frequently issued: the Pentateuch or "Humas de Parasioth y Aftharoth," generally in Latin letters, eight times at Amsterdam between 1627 and 1733; the Psalms at Salonica in 1582, several times at Amsterdam since 1628, at Vienna 1822 and often, at Constantinople 1836; the Megillot with Ladino translation, *ib.* 1813; and especially Canticles ("Cantares de Selomoh"), which was used in the liturgy, and printed with the Aramaic paraphrase about twenty times, beginning with 1619, at Venice, Amsterdam, Hamburg, Leghorn, and Vienna. A Judæo-Spanish translation of the apocryphal Ecclesiasticus (Sirach), after Ben Zeeb's Hebrew version, was first made by Israel b. Ḥayyim of Belgrade (Vienna, 1818).

Contemporaneously with the Judæo-Spanish translation of the Bible that of the prayers for the whole year and for Rosh ha-Shanah and Yom Kippur was issued by the same establishment at Ferrara (1553). The prayers, "Orden de Oraciones de Todo el Anno" or "De Oraciones de (del) Mes," and "Orden de las Oraciones Cotidianas," were printed and frequently reissued at Ferrara, at Venice, especially at Amsterdam, and later at Vienna, in various sizes, generally in Latin letters, occasionally in vocalized Hebrew square characters. Sometimes calendars for twenty years or more were added. In the course of time there appeared special translations of: the "seliḥot" or penitential prayers (Venice, 1552; Amsterdam, 1666; Vienna, 1865); the "ma'amadot" (Venice, 1609; Amsterdam, 1654, and frequently); the Pesaḥ Haggadah (Amsterdam, 1622; Venice, 1629, and frequently there as well as in Leghorn, Vienna, and London); the prayers for the vigils (Hamburg, 1662; Amsterdam, frequently); prayers for the fast-days (Venice, 1623; Amsterdam, 1630, and often); the various blessings, "Orden de las Bendiciones" (Amsterdam, 1640, 1650, and frequently); the "azharot," recited by the Sephardim at Shabu'ot (Venice, 1753; Leghorn, 1777); the Sephardic prayers and songs on the 15th of Shebaṭ, under the title "Peri 'Eẓ Hadar" = "Fruit of the Tree Hadar" (Venice, 1766; Belgrade, 1865); and others. Threnodies and prayers for special occasions, as those recited every year in memory of the earthquake at Leghorn (Jan., 1742), were also translated (Pisa, 1746). The "Peraḳim" or "Sayings of the Fathers," which also served for liturgical purposes, were often translated (first by Moses Belmonte, Amsterdam, 1644), sometimes together with the Book of Ruth or Canticles (Amsterdam and London), but generally alone, and always with the Hebrew text (Venice, Amsterdam, Pisa, Belgrade, and Salonica).

Liturgy.

Extracts from Joseph Caro's Shulḥan 'Aruk were translated under the title "ליברו ליאמאדו אין לישן הקדיש שלחן הפנים y en Ladino Mesa de el Alma," in order to enable the women and the men who did not know Hebrew to become acquainted with the religious rules and ceremonies (Salonica, 1568; Venice, 1602). In 1609 Moses Altaras issued a revised edition at Venice under the title "Libro de Mantenimiento de la Alma." Joseph de David Pardo compiled a "Compendio de Dinim que Todo Ysrael Deve Saber y Observar," which was published by his son David Pardo of London (Amsterdam, 1689). Isaac Nombrado translated the entire ritual code Oraḥ Ḥayyim under the title "שלחן המלך Mesa del Rey, en Ladino Claro, con su הנהה" (Constantinople, 1744).

An apologetic work, "Fuente Clara," which is now very rare, appeared anonymously at the end of the sixteenth century; and at the beginning of the seventeenth century Isaac Troki's "Ḥizzuḳ Emunah" was translated into Spanish by Isaac Athias. A Ladino translation of the latter work was published by Isaac Emaraji at Smyrna about 1840. Fifteen years later a refutation of McCaul's "Old Paths," made necessary by the efforts of the missionaries, was published at the same place by Raphael b. Elia Katsin.

Apologetics and Homiletics.

Books of an ethico-religious nature were published in Ladino, partly as independent works, partly as translations of earlier ones. The initial work was the "Regimiento de la Vida" by Moses Almosnino, which "contains everything that it is necessary for man to know in order to travel the whole journey of life without neglecting his duties." This work was first printed in rabbinical script (Salonica, 1564), with a long treatise on dreams, in the form of a letter to Don Joseph Nasi, at whose request it was written; a revised edition in Latin letters was published at Amsterdam in 1729. Baḥya's "Ḥobot ha-Lebabot," or "Obligacion de los Corazones," translated into Ladino by Ẓaddiḳ b. Joseph Formon before the end of the sixteenth century, and printed at Constantinople, was republished several times (Amsterdam, 1610; Venice, 1713; Vienna, 1822) and was also translated into Portuguese (Amsterdam, 1670). Jacob Ḥagiz translated Isaac Aboab's "Menorat ha-Ma'or" "en lengua bulgar," under the title "Almenara de la Luz," at Leghorn in 1656 (2d ed., Amsterdam, 1708). "Shebeṭ Musar" was translated at Constantinople about 1740 and at Smyrna in 1860, and the popular "Ḳab ha-Yashar" (as "Castigerio Hermoso con Mucho Consuelo") at Constantinople in 1857. Isaac de Moses de Pas issued a kind of religious manual, containing Maimonides' Thirteen Articles of Faith, an explanation of the feast- and fast-days and of the Ten Commandments, in Hebrew and Judæo-Spanish (Leghorn, 1764), and "Medicina de Lengua, Arbol de Vidas" (*ib.* 1734), a compendium in defense of the Hebrew language. The foremost work of Judæo-Spanish literature is "Me'am Lo'ez," an exegetic-midrashic-ethic-homiletic encyclopedia, to which Jacob Culi and several other scholars contributed, and which passed through several editions (see Culi).

One of the earliest poetic works in Ladino is the rimed story of Joseph, "Coplas de Joseph ha-Zaddik (el Justo)," by Abraham Toledo (Constantinople, 1732). Judæo-Spanish literature is comparatively rich in songs—"coplas," "cantares," "roscas"—for Purim, with carnival games composed for the occasion. The first "Coplas de Purim" appeared about 1700. J. Clava wrote "Cancio de Purim," consist-

ing of 110 verses (Amsterdam, 1772): a "Compendio de la Alegria" appeared at Leghorn in 1782; another, at the same place in 1792 and 1875; "Roscas de Purim" was published at Vienna in 1866; and "Coplas Nuevas," at Salonica in 1868. Many other religious and secular poems in Ladino are still extant in manuscript. There are also many Judæo-Spanish proverbs, of which some have been collected and transcribed into Spanish in Kayserling's "Refranes ó Proverbios Españoles de los Judios Españoles" (Budapest, 1889); they have appeared amplified in R. Foulché-Delbosc's work "Proverbes Judéo-Espagnols" (Paris, 1895); and an additional collection has been published by A. Danon ("Recueil de Romances Jud.-Espan." in "R. E. J." xxxii. 102 *et seq.*, xxxiii. 122 *et seq.*).

Poetry.

In the first decades of the eighteenth century a desire for culture and education was gradually awakened in the Judæo-Spanish-speaking Jews of the East; Judæo-Spanish literature was in consequence filled with new life, and many Judæo-Spanish works were published at Vienna, Belgrade, and especially at Constantinople, Salonica, and Smyrna. As the Cabala and mysticism are wide-spread in the East, mystical and cabalistic works were at first most largely published. Even most of the books on morals published more recently are mystical in character; *e.g.*, the anonymous "Miḳra Ḳodesh" (Constantinople, 1818); Immanuel Salem's "Ṭobah Tokaḥah" (Salonica, 1850), containing passages from the Talmud, Midrash, and Zohar, arranged according to the pericopes; Ḥayyim Abraham Uzziel's "Meḳor Ḥayyim" (Salonica and Smyrna, 1859–61), in four parts; Isaac Farḥi's "Zeḳut u-Mishor" (Smyrna, 1850), "Imre Binah" (Constantinople, 1863); and the works of the pious Eliezer Papo, as "Dammeseḳ Eliezer" (Belgrade, 1850), and "Pele Yo'eẓ" (Vienna, 1870), translated in part by his son. Elia de Vidas' mystico-cabalistic work "Reshit Ḥokmah" was printed as early as 1703 (Constantinople); that on the death of Moses, in 1763 (*ib.*). The story of the birth and youth of the cabalist Isaac Luria appeared at Smyrna in 1765; and the biography of Israel Shem-Ṭob (Besht) at Belgrade in 1852. As the reading of the "holy" Zohar was regarded as conducive to salvation, an extract therefrom, "Leḳeṭ ha-Zohar," was translated into Ladino (Belgrade, 1859, 1861). It is characteristic of the cultural status of the Jews of the East that a small medical work containing recipes for charms appeared in Ladino (Smyrna, 1865).

Philosophy and Grammar.

The first Hebrew grammar in Ladino was published at Vienna in 1823; it was followed by several others (Smyrna, 1852; Bucharest, 1860), and by a "Diccionario de la Lengua Santa" (Constantinople, 1855), the explanations of each word being given in "la lengua Sephardis." Juvenile and popular works also were issued; *e.g.*, a Biblical history (*ib.* 1854), a compendium on astronomy (*ib.* 1850), one on astrology (*ib.* 1847), and an arithmetic (Belgrade, 1867). The Jewish chronicle "Shebeṭ Yehudah," which M. de Leon had translated into Spanish as early as 1640, was transcribed into Judæo-Spanish (Belgrade, 1859), and the "Libro de Acontecimientos de Sabbatai Zewi," on the experiences of Shabbethai Ẓebi, was also translated (Salonica, 1871). Eldad ha-Dani's legendary account of the Ten Tribes in farther Asia was translated into Ladino as early as 1806, a second edition being published at Salonica in 1860; and there also Kalonymus b. Kalonymus' treatise "Iggeret Ba'ale Ḥayyim" was published for the third time in a Judæo-Spanish translation. A short history of the Ottoman empire was issued for the instruction of the people (Salonica, 1860; Constantinople, 1873), and was edited by David Ḥazzan at Smyrna in 1887. Judah Nehama translated from the English a "Historia Universal" (*i.e.*, of Asia; Salonica, 1861); a history of Alexander the Great was translated from the Hebrew (*ib.* 1857); one of Napoleon III., from the French (Belgrade, 1860); and S. Bloch's geography of Asia and Africa was translated by Isaac b. Amaragi (Salonica, 1853, 1857). Several biographies of famous men, as Moses Montefiore, Adolphe Crémieux, and Albert Cohn, whose philanthropies extended also over the East, were written in Judæo-Spanish.

Miscellaneous Works.

In the last quarter of the nineteenth century novels, stories, and dramas (Racine's "Esther," Molière's "L'Avare") were translated from the French and Hebrew or were worked over independently. The "Historia de Mille y Una Noche" was translated about 1855. Works in Judæo-Spanish in rabbinical script were and still are issued for the conversion of the Jews by the Scotch Missionary Society, which has also published in Ladino "El Manadero," a partly scientific review dealing with Jews and Judaism (Constantinople, 1855, 1885). A number of periodicals are published in Ladino.

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G. M. K.

JUDAH (יהודה = praised [?]; comp. Gen. xxix. 35, xlix. 8).—**Biblical Data:** The fourth son of Jacob and Leah; born in Padan-aram (Gen. xxix. 35). It is he who suggests the sale of Joseph to the Ishmaelite traders. He becomes surety for Benjamin, and prevails upon his father to let him go down to Egypt according to the request of Joseph, after Reuben has failed (*ib.* xliii. 3–14). In subsequent interviews with Joseph, Judah takes a leading part among the brethren (*e.g.*, "Judah and his brethren," *ib.* xliv. 14), and makes a most touching and persuasive plea for the release of Benjamin (*ib.* xliv. 16–34). In Jacob's blessing (*ib.* xlix.) he seems to be exalted to the position of chief of the brethren, owing apparently to the misconduct of Reuben and the treacherous violence of Simeon and Levi (see *ib.* xxxiv., xxxv. 22; comp. *ib.* xlix. 4, 5–7), who thereby forfeit the birthright. Success in war, booty (under the figure of the lion's prey), the hegemony, at least for a time, among the clans of Israel, and residence in a rich vine-growing and pastoral country are promised to his descendants (*ib.* xlix. 8–12).

According to Gen. xxxviii., he married the daughter of the Canaanite Shuah, by whom he had three sons, Er, Onan, and Shelah. Er married Tamar,

but died childless. According to custom his widow was given in marriage to his brother Onan, who was slain for misconduct; and she was then promised to the third son, Shelah. This promise not having been fulfilled, she resorted to stratagem, and became by Judah the mother of Pharez and Zarah. Pharez was ancestor of the royal house of David (Ruth iv. 12, 18–22; I Chron. ii. 3–16).

E. G. H. J. F. M.

——**In Rabbinical Literature:** Judah was born on the fifteenth day of the third month (Siwan), in the year of the Creation 2195, and died, at the age of 119, eighteen years before Levi (Book of Jubilees, xxviii. 15, for the date of birth only; Seder 'Olam Zuṭa; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," Supplement, p. xxiii.; "Seder ha-Dorot," i. 47; comp. Test. Patr., Judah, 12). In the "Sefer ha-Yashar," section "Shemot," p. 104b (Leghorn, 1870), however, it is said that Judah died at the age of 129, eighty-six years after he went to Egypt.

His Name.

Judah's name is interpreted as a combination of "Yhwh" (given as a reward for his public confession, Gen. xxxviii. 26) with the letter "dalet," the numerical value of which is 4, Judah being the fourth son of Jacob (Soṭah 10b; Yalḳ., Gen. 159). With reference to I Chron. v. 2, Judah is represented by the Rabbis as chief over his brothers, who obeyed him and who did nothing without his approval; he is styled "the king" (Gen. R. lxxxiv. 16; Test. Patr., Judah, 1). He is therefore held responsible by the Rabbis for the deception that his brothers practised upon their father by sending to him Joseph's coat dipped in the blood of a kid (Gen. xxxvii. 31–32). Judah was punished for it in a similar manner, Tamar sending to him his pledge, saying, "Discern, I pray thee, whose are these" (*ib.* xxxviii. 25; Gen. R. lxxxiv. 19, lxxxv. 12). The death of his wife and his two sons (Gen. xxxviii. 7–12) is also considered by Tanḥuma (Tan., Wayiggash, 10) as a divine retribution for the suffering which he caused his father by selling Joseph. According to Gen. R. xcv. 1 and Tan., *l.c.*, Jacob suspected Judah of having killed Joseph; Tanḥuma even adds that it was Judah himself who brought Joseph's coat to Jacob. Judah's attempt to rescue Joseph (Gen. xxxvii. 26) is considered insufficient; for, as he was the chief, he should have brought Joseph on his shoulders to his father (Gen. R. lxxxv. 4). His brothers, on seeing their father's grief, deposed Judah and excommunicated him, saying: "If he, our chief, had ordered us to bring Joseph home, we would have done so" (Ex. R. xlii. 2; Tan., Wayesheb, 12). Judah atoned for that fault by confessing that it was he who had given Tamar the pledge; and he was rewarded for that confession by a share in the future world (Soṭah 7b). "Bat Shua'" (Gen. xxxviii. 12), according to Jubilees, xxxiv. 20, was the name of Judah's wife, while in "Sefer ha-Yashar" (section "Wayesheb") her name is given as "'Illit." Judah was the first to institute the levirate marriage (Gen. R. lxxxv. 6).

Judah as Hero.

Judah is furthermore represented as a man of extraordinary physical strength. When he shouted his voice was heard at a distance of 400 parasangs; when he became angry the hair of his chest became so stiff that it pierced his clothes; and when he took into his mouth lumps of iron he reduced them to dust (Gen. R. xciii. 6). According to others, blood flowed from his two bucklers (*ib.* xciii. 7). He was a prominent figure in the wars between the Canaanites and his father's family after the latter had destroyed Shechem. These wars are alluded to by pseudo-Jonathan (on Gen. xlviii. 22) and in Midr. Wayissa'u (Jellinek, "B. H." iii. 1–5), and are described at great length in "Sefer ha-Yashar," section "Wayishlaḥ" (see also Jubilees, xxxiv. 1–9; Test. Patr., Judah, 3–7). Judah's first remarkable exploit was the killing of Jashub, King of Tappuah. The latter, clad in iron armor, came riding on a horse and shooting arrows with both hands. While still at a distance of thirty cubits (according to Midr. Wayissa'u, 177½ cubits) from him, Judah threw at Jashub a stone weighing sixty shekels, unhorsing him. Then in a hand-to-hand fight Judah killed his adversary. While he was stripping the armor from the body, he was assailed by nine of Jashub's companions, of whom he killed one and put to flight the rest. Of Jashub's army he killed 1,000 men (comp. Test. Patr., *l.c.*), or, according to "Sefer ha-Yashar" (*l.c.*), forty-two men. Great exploits were performed by him at Hazar and Gaash, where he was the first to jump upon the wall and create havoc among the enemy. Midr. Wayissa'u describes also the battle between the children of Jacob and those of Esau, in which the chief part was taken by Judah. When Judah interfered in behalf of Benjamin (Gen. xliv. 18–34), he at first had a heated discussion with Joseph, which is given at great length in the "Sefer ha-Yashar" (section "Wayiggash," agreeing in many points with Gen. R. xciii. 7). The following incidents may be mentioned: When Joseph retained Benjamin, Judah shouted so loudly that Hushim, the son of Dan, who was in Canaan at a distance of 400 parasangs from him, heard his voice. Hushim came immediately to Egypt, and with Judah desired to destroy the land. In the "Sefer ha-Yashar" it is stated that Judah lifted a stone weighing 400 shekels, threw it into the air, and finally ground it to dust with his foot. He then told Naphtali to count the districts of Egypt, and when the latter reported that there were twelve of them, he said to his brothers: "I take three for myself and let each one of you take one, and we shall destroy the whole of Egypt." It was this decision that induced Joseph to disclose himself to his brothers.

Because Judah had pledged himself to bring Benjamin back to his father, saying, "If I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (Gen. xliii. 9), his bones were rolled about without rest in the coffin during the forty years that the children of Israel wandered in the wilderness. Moses then prayed to God, arguing that Judah's confession had induced Reuben to confess his sin with Bilhah (Soṭah 7b; B. Ḳ. 92a; Mak. 11b). Judah's name was engraved on the emerald in the high priest's breastplate (Num. R. ii. 6).

The tribe of Judah had the preeminence over the other tribes in that Elisheba, the mother of all the priests; Othniel, the first judge; Bezaleel, the

builder of the Tabernacle; and Solomon, the builder of the First Temple; and all the pious kings were of the tribe of Judah, as will be the Messiah (Yalḳ., Gen. 159). This distinction was given to the tribe of Judah as a reward for its zeal in glorifying God at the passage of the Red Sea.

Preeminence of the Tribe.

When the children of Israel were about to cross, a dispute arose among the tribes, each desiring to be the first to enter the water. The tribe of Benjamin sprang in first, for which act the princes of Judah threw stones at it (Soṭah 37a). In Ex. R. xxiv. 1 it is stated, on the contrary, that the other tribes refused to enter the slimy bed of the sea until the tribe of Judah set them the example by plunging in. According to R. Judah, the Temple was erected on Judah's land—another reward to the tribe (Gen. R. xcix. 1); but a different opinion is that only the whole eastern side of the edifice, including the courtyards and the altar, was on Judah's ground, while the Temple proper was on land belonging to Benjamin (Yoma 12a; Zeb. 53b). The people of Judah are said to have been versed in the Law ("bene Torah"), because in the wilderness the tribe was placed on the east side of the camp (Num. ii. 3), being thus near to Moses and Aaron (Num. R. xviii. 4). It seems that the soil of Judah's territory was remarkable for the excellent quality of its grain, one measure of Judean grain being worth five measures of that produced in Galilee (B. B. 122a).

The reason given for the transportation into captivity of the tribe of Judah is that it was a punishment for intemperance (Gen. R. xxxvi. 7).

S. S. M. Sel.

——**Critical View:** It is very generally maintained by recent criticism that Judah is simply the eponymous ancestor of the tribe of that name, and that the narrative in Genesis gives the history of the tribe in the form of personal history (see Judah, Tribe of). It is worthy of note, however, that the thirty-eighth chapter of Genesis, which is held to give an account of the various clans which united to form the tribe, under the figure of the marriages, etc., of Judah and his sons, makes no mention of the Kenites and the Kenizzites (comp. Judges i. 12–15, 16). It is hardly a sufficient answer to say that the Caleb or Kenizzite clan was distinct until the time of David (see I Sam. xxv. 3, xxx. 14); for, according to the commonly received view, Gen. xxxviii. belongs to J and was not written earlier than the ninth century B.C., by which time, in any case, these clans must have been incorporated with Judah.

E. G. H. J. F. McC.

JUDAH, KINGDOM OF: The legitimate successor of the kingdom established by David was the smaller kingdom to the south, which remained true to Solomon's son Rehoboam. Although the first titular king of Judah, he was the third king to reign in Jerusalem. The possession of this great fortress rendered it possible to hold all the country to the south and the most valuable portion of Benjamin in the immediate north. More important than its strategic value was its prestige as the first great national center, the seat of a splendid court of the "thrones of justice," and, above all, of the prescriptive worship of the God of Israel. Moreover, its territory, though small, was compact, homogeneous, and easily defended; and its country population, frugal, hardy, and unspoiled by contact with foreigners, was devotedly attached to the legitimate dynasty.

Early Advantages.

Again, since all the most formidable invaders of Palestine came from the north, the rival kingdom became perforce its protector from spoliation and ruin. Thus it came to pass that, while northern Israel passed through frequent changes of dynasty, became a prey to many terrible invasions, and endured as a nation but a little more than two centuries, the kingdom of Judah was controlled by the "house of David" throughout its existence, which lasted for three and one-half centuries after the disruption.

The history of the kingdom may best be divided with reference to its most decisive external relations. The first period extends from Rehoboam to Jotham (934–735 B.C.); the second, from Ahaz to Josiah (735–608); the third, from Jehoahaz to Zedekiah and the fall of Jerusalem (608–586).

I. Strife between the two kingdoms followed inevitably upon the separation. At first Judah, through the small standing army maintained by David and Solomon, was steadily successful. One victory especially, gained by Abijah (918) over Jeroboam, was made much of in the later traditions of the kingdom. But the next king, Asa (915), was so closely pressed by Baasha of Israel that he was forced to invoke the effective aid of the Arameans of Damascus. Yet before the death of Asa a lasting friendship was made with Israel, now under the new and powerful dynasty of Omri (886). Henceforth Judah assumed its natural subordinate rôle till Israel was crushed by alien foes. From any other serious danger Judah was for a long time almost entirely free. The raid of Shishak of Egypt (929) soon after the schism involved indeed the submission of Jerusalem; but it was quickly over and left no permanent results.

Strife with Israel.

In the prolonged wars waged by the Arameans of Damascus and Mesha of Moab against northern Israel the Southern Kingdom took no direct share beyond sending aid to the sister kingdom. Thus Jehoshaphat (872), the son of Asa, fought side by side with Ahab of Israel in the fateful battle of Ramoth in Gilead (853). Jehoshaphat further strengthened the alliance by marrying his son Jehoram to Athaliah, the daughter of Ahab and the Phenician Jezebel. One injurious effect of this union was the introduction of the evil cult of the Tyrian Baal from Samaria into Jerusalem.

Alliance with Israel.

When Jehu rose against Joram of Israel and put him to death (842), Ahaziah, the son of Jehoram, then visiting his uncle in Jezreel, also fell a victim to the fury of the usurper. The consequence was that Athaliah undertook to govern in Jerusalem.

The reign of this foreign queen with her odious cult was tolerated for only six years, when the priests of Yhwh placed upon the throne Jehoash, the youthful son of Ahaziah (836). His reign was chiefly marked by a purification of the Temple serv-

ices. Under his son and successor, Amaziah, Judah began a career of development and prosperity which finally made it one of the leading kingdoms of the West-land. An essential factor in this achievement was the reconquest of Edom, which had been lost to Judah under Jehoram. This secured a share of the overland traffic of western Arabia, as well as the control of the Red Sea trade from the Gulf of Akaba. Amaziah's successes led him foolishly to provoke to war Joash, King of Israel. The result was the defeat and capture of Amaziah and the submission of Jerusalem, which, however, was released upon the surrender of the treasures of the Temple and of the royal palace (*c.* 790).

With Uzziah (Azariah; sole ruler 769) the prosperity of Judah was renewed and brought to its greatest height. As a powerful ruler and statesman he was the only true successor of King David. His kingdom was extended beyond precedent, embracing much of the Philistine country, and for a time even holding the suzerainty of Moab. In fortifications and standing armies as well as in the development of all the natural resources of his country, he was a successful imitator of the great Assyrian monarchs. Jotham (sole ruler 738?) continued the vigorous régime of his father.

Era of Expansion.

It should be noted that the expansion of Judah was coincident with the equally remarkable recuperation of northern Israel after the long and exhausting Syrian wars. The temporary prosperity of both kingdoms was chiefly due to the opportunities of development afforded by the decline of Damascus. Judah as well as Israel had suffered from the aggression of this powerful Aramean state; for in the early days of Jehoash (*c.* 835), Hazael of Damascus had ravaged the whole country up to the city of Jerusalem, which opened its gates to him and yielded up its spoil.

II. A decisive change took place with the accession of Ahaz, son of Jotham (735). The determining political factor was now the great Assyrian empire, reorganized under Tiglath-pileser III. (Pul). To resist his expected invasion Pekah, King of Israel, made alliance with Rezin of Damascus. Ahaz refused to join the league, and, when threatened with coercion by the allies, called in the help of the invader. The northern half of Israel was annexed by the Assyrians; and Damascus fared still worse. Judah was reprieved; but it became a vassal state of Assyria.

Vassalage to Assyria.

Hezekiah, son of Ahaz (719), prospered as long as he deferred to the prophet Isaiah with his wise policy of "quietness and confidence" in YHWH. But in 701 he joined in a wide-spread insurrection against Assyria, with the result that the whole of Judah was devastated by the Assyrian king Sennacherib, many of its people were deported, and Jerusalem itself was spared only after a plague had broken out in the army of the invader. This national discipline favored the religious reforms of Isaiah: but Hezekiah died in comparative youth; and the reign of his son and successor, Manasseh (690), was marked by degeneracy in faith, worship, and morals. Judah was still the vassal of Assyria; and the prestige of the sovereign state had potent influence in the religious as well as in the political sphere. An attempted insurrection in the latter part of the reign of Manasseh was speedily crushed; and Judah bore until the downfall of Assyria the yoke to which Ahaz had offered submission. The brief reign of Amon (641) showed no improvement upon that of his father, Manasseh.

Under the youthful Josiah (639) the reforming priestly party gained the upper hand. The law of Moses was promulgated, and gross abominations in religion and morals were sternly put down (621). But this promising career was soon cut short. Necho II., at the head of the revived native monarchy of Egypt, was now aiming to replace Assyria in the dominion of western Asia. He passed through Palestine with an invading force in 608; and Josiah, offering battle to him at Megiddo, was defeated and slain.

Reformation; Vassalage to Egypt.

III. At Jerusalem Jehoahaz, second son of Josiah, was put upon the throne, but after three months was dethroned by Necho and exiled to Egypt. He was replaced by Josiah's eldest son, Eliakim, whose name was changed by Necho to "Jehoiakim" to indicate his change of allegiance. Judah's vassalage to Egypt was, however, very brief. In 607 Nineveh was taken and destroyed by the Medes. The whole of the low countries westward to the Mediterranean fell to the ally of the Medes, the new Babylonian monarchy. The Chaldean Nebuchadnezzar shattered the power of Egypt at Carchemish in 604; Syria and Palestine were soon cleared of the Egyptians; and Jehoiakim became a Babylonian subject.

The prophet Jeremiah counseled continued submission; but in 598 Jehoiakim rebelled. Jerusalem was invested; and before the siege had well begun the unhappy king died. His son Jehoiachin (597) held out for three months, and then surrendered at discretion. He and his chief men, with the flower of the kingdom, were deported. Most of the captives, with the prophet Ezekiel, were placed in an agricultural colony by the canal Chebar in central Babylonia.

Over the crippled and enfeebled kingdom was placed Zedekiah, the third son of Josiah. Again symptoms of discontent appeared, fomented by Egyptian intrigues. Again Jeremiah interposed with remonstrance, protest, and invective; and yet again the deluded Judahites rebelled. In Jan., 587, the Chaldean army appeared before Jerusalem. This time a more desperate resistance was offered. Promises of help from Egypt could not be fulfilled. The city was taken (July, 586); the leaders of the rebellion were put to death; and Zedekiah himself was carried, a blinded captive, with the greater portion of his subjects, to Babylon. All valuable property was taken away as spoil; and the Temple and city were destroyed by fire. This was the end of the royal house of David, though not the end of Jewish nationality.

Fall of Jerusalem.

BIBLIOGRAPHY: See ISRAEL and the articles on the several kings of Judah.

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JUDAH, TRIBE OF.—Biblical Data: The tribe of Judah is said to have been descended from the patriarch Judah, the fourth son of Jacob and Leah (Gen. xxix. 35). In the Book of Numbers it is represented as sharing with the other tribes, without distinctive fortunes, the experiences of the Exodus and of the sojourn in the wilderness. The clans which then composed the tribe are said to have been the Shelanites, Perizzites, Zerahites, Hezronites, and Hamulites (Num. xxvi. 19-22). In Josh. xv. Judah is said to have received a large inheritance which stretched right across the land from Jericho westward to the Mediterranean and from Jerusalem southward to the desert. The territory is said to have extended south as far as Kadesh-barnea (verse 3), which lay about fifty miles south of Beer-sheba (see Trumbull, "Kadesh Barnea," New York, 1884), and west as far as Gaza, Ashdod, and Ekron (verses 42-47). From the Book of Judges (i. 16) it is learned that the Kenites united with Judah so as to become, probably, a clan of the tribe. To these clans the two Kenizzite clans of Caleb and Othniel appear to have been added (*ib.* i. 12-15, 20; Josh. xiv. 6-15, xv. 13-19). Closely connected with Caleb was Jerahmeel, who is said to have been Caleb's brother (I Chron. ii. 42). In I Sam. xxvii. 10, xxx. 29, the Jerahmeelites appear to be a part of the tribe of Judah; they are therefore to be regarded as another clan of the tribe.

Territory of Judah.

After the settlement in Canaan, Judah seems to have stood apart from the other tribes. It is not mentioned in the song of Deborah (Judges v.); and in the accounts of the kingdom of Saul it is regularly reckoned separately from the other tribes (comp. I Sam. xi. 8, xvii. 52, xviii. 16). Upon the death of Saul, David erected the tribe of Judah into a separate kingdom (II Sam. ii. 1 *et seq.*). As the house of Saul under the weak Ish-bosheth maintained its supremacy over the remaining tribes but seven and one-half years, Judah was after that time reunited to Israel under her own king, David. This union continued for eighty years, through the reigns of David and Solomon. For the further history of the tribe see Judah, Kingdom of.

——**Critical View:** Possibly the tribe of Judah is mentioned in the El-Amarna tablets (comp. Jastrow in "Jour. Bib. Lit." xii. 61 *et seq.*); but, if so, the reference is too obscure to increase present knowledge. In the judgment of critics the stories of the patriarch Judah are not real biography, but are narratives of an eponymous hero, or portions of the history of the tribe. These being taken in this way, it is gathered that the clan of Judah was at first weaker than the clans of Reuben, Simeon, and Levi; that when Judah entered Palestine it first gained a foothold at Adullam and Timnah (Gen. xxxviii. 1, 12), places which were probably on the eastern side of the Judean ridge. This Timnah is not to be confused with the Timnah of the Shephelah (Judges xiv. 1). An alliance was soon made with the clans of the Perizzites and Zerahites, who had the palm-tree for their totem, and were therefore said to be children of Tamar (Gen. xxxviii. 13-30). Later the Kenizzite clans of Caleb and Othniel were amalgamated with the tribe. These clans were, perhaps, of Edomitish origin, since Kenaz is counted among the descendants of Esau (Gen. xxxvi. 11). These two clans occupied the region around Hebron, Carmel, and Kirjath-sepher, or Debir. Gradually the Jerahmeelites were also incorporated in the tribe of Judah. Their habitat appears to have been in the Negeb (I Sam. xxvii. 10), and as Jerahmeel is said to be Caleb's brother, perhaps they also were of Edomitish origin. A branch of the Kenites from the Sinaitic peninsula added another element to Judah's complex character (see Kenites). This large admixture of foreign blood in the tribe of Judah is probably the reason why the Judahites were so loosely connected with the other tribes of Israel. A consciousness existed on both sides that Judah stood apart in origin and in sentiment.

Joined by Clan of Caleb.

The prophets of Judah framed the Deuteronomic law which led to Josiah's reform. This reform accentuated the uniqueness of Israel's religion; and it was this that held the inhabitants of the Judean kingdom together in exile, that revived their state, and that made them the world's teachers of monotheism. But the inhabitants of the Northern Kingdom were absorbed by the people among whom they were scattered, because their religion lacked this uniqueness. It was this uniqueness, furthermore, which caused the name of the tribe of Judah to be perpetuated in one of the great religions of the world.

Bibliography: Stade, *Gesch. des Volkes Israel*, i. 157-160, Berlin, 1889; Luther, in Stade's *Zeitschrift*, xxi. 55-60; Barton, *Semitic Origins*, pp. 271-286, New York, 1902. On the history of the kingdom of Judah, see the histories of Israel, by Stade, Wellhausen, Kittel, H. P. Smith, etc.

E. G. H. G. A. B.

JUDAH (Coadjutor of Josephus): The Sanhedrin of Jerusalem commissioned Judah and Joezar to assist Josephus (66 C.E.) in pacifying the people and inducing them to lay down their arms. Josephus at first calls them noble men ("Vita," § 7), but afterward remarks maliciously that, being priests, they had in their possession much money from the tithes given them. The envoys wished to return home, probably because they perceived Josephus' duplicity, but he persuaded them to remain ("Vita," § 12). He accused them of taking no thought for the future, and of accepting bribes from John of Giscala for permission to seize the grain in the imperial granaries in Galilee ("Vita," § 13); in other words, they sided with the patriot John. Josephus finally was obliged to send his colleagues back to Jerusalem ("Vita," § 14).

G. S. Kr.

JUDAH (Jewish Prince): Son of Simeon Tharsi. When Antiochus VII., Sidetes, sent his general Cendebæus against Simeon, the latter, too old for war, gave the command to his two sons Judah and John, who valiantly executed the commission. After a short stay at Modin, their ancient family seat, they met the large army of the Syrians in the plain of Jabneh, defeated them, and pursued them as far as Azotus, inflicting a loss of 2,000 men. Judah was wounded, and John, who subsequently became ruler, led the army back alone to his father (*c.* 137 B.C.; I Macc. xvi. 1-10; Josephus, "Ant." xiii. 7, § 3, where his name is not given). When Simeon was murdered by his son-in-law Ptolemy, his two sons

Mattathias and Judah were also killed (135 B.C.; I Macc. xvi. 11–17). This passage seems to indicate that Judah was the second son, and was probably named after his great-uncle Judas Maccabeus; hence it must be assumed that he was born after 161 B.C. and was about twenty-five years of age at the time of his death.

G. S. Kr.

JUDAH ("Rabbi Mor"): Chief rabbi of the Jews in Portugal and treasurer of King Don Diniz, with whom he enjoyed great favor; died before 1304. He was very wealthy; in 1298 he lent 6,000 livres to Don Raimund de Cardona for the purchase of the city of Mourão. A document dated Oct. 2, 1303, bears the signature "En Judaz Arraby a vij." He was succeeded in office by his son Don Guedelha (Gedaliah), who was also treasurer of the queen mother Donna Brites; the high favor he enjoyed with the king was used in the interests of his coreligionists. The king presented him with two towers at Beja to supply him with the building material for his houses.

Bibliography: Brandão, *Monarchia Lusitana*, v. 265, vi. 26; Ribeiro, *Dissertaciões*, iii. 2, 19; Kayserling, *Gesch. der Juden in Portugal*, pp. 19 *et seq.*; J. Mendes dos Remedios, *Os Judeus em Portugal*, pp. 139 *et seq.*; Rios, *Hist.* ii. 39.

G. M. K.

JUDAH (known also as **Thesoureiro Mor Judah**): Treasurer to Ferdinand, King of Portugal; appointed in 1378. After the king's death he became the favorite of his queen, Leonora de Meneyes, whom he accompanied as a page when she was obliged to flee from the infuriated populace of Lisbon. The deposed queen requested her son-in-law John I. of Castile, who had made war upon Portugal, to bestow the chief rabbinate of Castile (not of Portugal, as Grätz says) upon Judah; John, however, at the instance of his young wife, Beatrice, gave the office to Judah's rival, David Negro-Yahya. Thereupon the crafty Leonora hired a count to kill her daughter's husband, then besieging Coimbra. But the plot failed; the king was informed of it by David Negro, of his suite, who had been warned by a Franciscan monk. Leonora, Judah, and a maid who was in the conspiracy were immediately arrested. Brought before the king, Judah disclosed everything in presence of Queen Beatrice, David Negro, and a notary, and repeated his confession before Leonora. The last-named was banished to Tordesillas; Judah, whose wife was the sister of a wealthy man by the name of David Alguadez, a relative of Meïr Alguadez, was condemned to death, but was pardoned at the intercession of David Negro. He fled to Castile, accompanied by Judah and Moses Nahum, his tax-collectors. His treasures were given by John I. of Portugal to Gonçalo Rodriguez de Abreu, and his houses and other possessions to the widow of the brave king Pereira.

Bibliography: Brandão, *Monarchia Lusitana*, viii. 509, 584; Kayserling, *Gesch. der Juden in Portugal*, pp. 26, 32 *et seq.*; J. Mendes dos Remedios, *Os Judeus em Portugal*, i. 168 *et seq.*; Grätz, *Gesch.* viii. 49–51 *et seq.*

G. M. K.

JUDAH or **JUDA (American Family):** Family members of which settled in Newport, R. I., New York, Charleston, Richmond, Philadelphia, Montreal, Jamaica, and Surinam. The following is an alphabetical list of those known to have lived in America (the "Publications of the American Jewish Historical Society" are cited as "Publ."):

Abigail Judah, born 1742; died 1819 at Richmond, Va. ("Publ." vi. 111); **Abraham Judah,** son of Hillel Judah; born July 15, 1774 (*ib.* xi. 155); **Andrew Judah,** mentioned in the "South Carolina Gazette," Dec. 31, 1764, as "a physician from London" (see B. Elzas, "Jews of South Carolina," ii. 12, Charleston, 1903); **Andrew Judah,** of Indiana; served in the Civil war (S. Wolf, "The American Jew as Patriot, Soldier, and Citizen," p. 412); **Anna Judah,** daughter of Naphtali Judah; died in New York 1822 ("Publ." iv. 208); **Baran Judah,** enrolled in the New York militia company in 1738 (*ib.* ii. 92).

Baruch Judah: Mentioned under date of Jan. 10, 1715–16, as one of the freemen of New York (*ib.* vi. 101); one of the signers of a petition addressed to the mayor and board of aldermen in New York praying permission to use ground purchased for a cemetery, Aug. 23, 1728 (comp. *ib.* iv. 196; vi. 127, 131). A **Baruch Judah** is also mentioned as one of the electors at a congregational meeting of the Spanish-Portuguese synagogue in New York. He died Jan. 12, 1774, aged 95 years (comp. *ib.* xi. 154). Another **Baruch Judah** was one of the charter members of Congregation Beth Shalome, Richmond, Va. (comp. *ib.* iv. 21, xi. 72), cited in its minute-book, 1791; was born June 21, 1763; died in Richmond, Va., Sept. 26, 1830 (comp. *ib.* xi. 154). Mrs. Baruch Judah was a member of that congregation in 1834 (*ib.* iv. 23).

B. H. Judah was librarian of the Richmond Library Company (comp. *ib.* xi. 73).

Benjamin S. Judah: One of the most prominent merchants of New York in the eighteenth century; a founder of the New York Tontine in 1786. He was an active member of Congregation Shearith Israel in that city. His signature is affixed to an official document, dated Iyyar 20, 5551 = 1791 ("Publ." ii. 51; iii. 120; vi. 130, 131), and to a petition addressed to the legislature, Feb. 13, 1789, to have Vermont admitted as a separate state into the Union (comp. *ib.* xi. 96, 97).

David Judah: Member of Capt. Gregory's Company in the Connecticut Line in 1776 (*ib.* xi. 92).

Emanuel Judah: Romantic actor of wide range; born in New York, where he made his début in 1823 in melodrama and light comedy. His person and talents are described by Daly ("Settlement of the Jews in North America," 2d ed., pp. 103–104, New York, 1893). He was drowned in the Gulf of Mexico in 1839 (Brown, "Hist. of the American Stage"; H. P. Phelps, "Players of a Century").

Gershom Seixas Judah, one of the charter members of Congregation Beth Shalome, Richmond, Va., mentioned in 1791; born Oct. 12, 1767 ("Publ." iv. 21, xi. 155); **Hillel** or **Hilliard Judah,** son of Baruch Judah and Sarah Hilbert; married in 1759 Abigail (daughter of Isaac Mendez Seixas and Rachel Levy), who bore him nine children. Their names are given in "Publ." xi. 154–155, where full data are furnished (comp. *ib.* iv. 202, 211). Mrs. Hillel Judah died in Richmond, Va., Sept. 1, 1819, aged 77 years; **H. Judah** was enrolled in the 90th Indiana Infantry during the Civil war (Wolf, *l.c.* p.

178); **Isaac Judah,** no doubt the same as **Isaac H. Judah,** officially connected with the congregations Shearith Israel in New York and Beth Ahaba in Richmond (comp. "Publ." iii. 120; iv. 21, 22; vi. 131; xi. 154; E. Calish, "Hist. of Congregation Beth Ahaba, Richmond, Va., 1841–1901," p. 8, Richmond, 1901), was born July 10, 1761 ("Publ." xi. 154); **Israel Judah,** served in Company F, 31st Indiana Infantry, during the Civil war (Wolf, *l.c.* p. 178); **Jacob Judah,** mentioned in 1658 as one of the early settlers at Newport, R. I. ("Publ." vi. 67); **Jacob Judah,** cited as one of the members of the Jewish congregation in Charleston, S. C., *c.* 1800 (B. Elzas, "Hist. of Congregation Beth Elohim, Charleston, S. C., 1800–1810," p. 4, Charleston, 1902), was son of Hillel Judah, and born May 4, 1765; **Jacob Samuel Judah,** of Philadelphia; died June 20, 1783 ("Publ." vi. 108); **Joseph Judah,** one of the earliest settlers in Newport, 1658 (*ib.* vi. 67); **Manuel Judah,** one of the charter members of Congregation Beth Shalome, Richmond, in 1791; born July 15, 1769; died in Baltimore, Md., Nov. 8, 1834 (*ib.* xi. 155; see also *ib.* iv. 21, 208); **Michael Judah** figures as a litigant in early Connecticut records, *c.a.* 1763. In 1777 he petitioned the Council of Safety for leave to forward mercantile supplies from Rock Hill to Norwalk, Conn. (comp. *ib.* xi. 90, 93); **Moses Judah,** mentioned, under date of 1768, as a merchant and one of the freemen of New York (*ib.* vi. 102); he was one of the signers of a petition to Congress, dated Philadelphia, Sept., 1779 (*ib.* iii. 149); **Naphtali Judah,** one of the trustees of Congregation Shearith Israel, New York, *c.* 1805 (*ib.* vi. 132); **Rebecca Judah,** daughter of Hillel Judah and Abigail Seixas; married May 31, 1809 (*ib.* iv. 211).

Samuel Judah: New York patriot, son of Baruch Judah, was born in New York Aug. 19, 1728; married, Kislew 29, 1759, Jessie, daughter of Alexander Jonas, of London (died in New York, May 29, 1818, aged 82 years). He was one of the signers of the decision to enforce the non-importation agreement against England in 1770; he died in Philadelphia Oct. 19, 1781, aged 53, the father of twelve children (Wolf, *l.c.* p. 34; "Publ." iv. 89; v. 205; vi. 102, 108); **Samuel Judah,** of Montreal, Canada; sympathizer with the American cause in the Revolutionary war ("Publ." iv. 224); **Samuel Judah,** served in Company K, 20th Indiana Infantry, during the Civil war (Wolf, *l.c.* p. 178).

Samuel B. H. Judah: Dramatist and author; son of Benjamin S. Judah; born in New York 1799. In 1820 he wrote a melodrama, "The Mountain Torrent," produced in the same year with fair success. In 1822 he wrote another, "The Rose of Arragon," received with much favor. Subsequently he wrote "The Tale of Lexington" and "Gotham and the Gothamites; a Medley," produced in 1823. The latter is a versified satire directed against more than a hundred prominent citizens of New York, and is spoken of as "defamatory" by Daly, who gives an admirable critique of it in his sketch of the author (Daly, *l.c.* pp. 139–145). Judah was indicted for libel, and, together with his publisher, was arrested. Unable to pay the fine imposed, he was sent to prison; but, owing to illness, he was soon pardoned by the governor and discharged. Subsequently he became an attorney and counselor of the supreme court. His character and personality are described by Daly, who knew him. W. Dunlap, in his "Hist. of the American Theatre" (p. 409, New York, 1832), mentions another of Judah's plays, entitled "Odofriede" ("Publ." vi. 114); and Daly (*l.c.* p. 145) says he wrote, besides, a work of fiction "of no particular merit." His plays had some vogue in Philadelphia (H. S. Morais, "The Jews of Philadelphia," p. 378). His son, **Emanuel Judah** (see above), was an actor of merit.

Thomas O. Judah, served in Company D, 117th Indiana Infantry, during the Civil war (Wolf, *l.c.* p. 178); **Uriah Judah,** mentioned among the earliest settlers in Montreal, Canada, in 1768 ("Publ." i. 117).

A person named Judah conducted the first school in Mobile, Alabama, *c.* 1820 (comp. "The Mobile Register," Oct. 3, 1822).

The name "Juda" occurs in documents pertaining to the history of the Jews in Surinam, Dutch Guiana, in 1790. **A. M. Juda** was the author of "Four Open Letters on the Finances of Surinam," written in Dutch, and published in Amsterdam in 1869–70. Another person bearing this name was an active abolitionist, and supported the antislavery movement in Jamaica, West Indies, in 1840.

A. G. A. K.

JUDAH (Russian Family): Family prominent in the communal life of Grodno and Lithuania during the greater part of the sixteenth century. **Judah Bogdanovich,** its chief founder, was born about 1475 and died at Grodno about 1546. His father, **Bogdan,** owned an estate in the district of Grodno prior to the expulsion of the Jews from Lithuania by Alexander Jagellon in 1495. Their departure from the country was followed by the occupation of their real property by their Christian neighbors; and the Bogdan possessions were so appropriated. Judah probably returned to Grodno with the other exiles in 1503. He petitioned for the restoration to him of the estate formerly owned by his father, and his claim was allowed and confirmed by the king. A few years later Judah was engaged in extensive business operations; and he became the farmer of the Grodno wax-taxes (1509). He probably is the "Judah of Grodno" referred to in the list of expenses incurred by the grand duchy of Lithuania for the years 1506–11, as having a claim of 12 kop groschen against the town secretary of Grodno for goods sold to him. His name is again mentioned in a document dated Nov. 11, 1523, wherein King Sigismund Jagellon orders payment to be made to Judah Bogdanovich and Lazar Chatzkovich, Jews of Grodno, for merchandise furnished by them.

Importance of Judah Bogdanovich.

In 1525 Judah Bogdanovich was collector of taxes, and had extensive dealings with the local nobles, many of them being indebted to him. In 1532, in a royal document issued to Judah, authorizing him to collect a debt, he is styled "merchant to the Queen Bona." At the instance of Prince Andrei Vassilivich Polubenski the fifteen servingmen who had been transferred to Judah in payment of the debt were to be turned over to the prince, the latter undertaking to pay

to Judah the amount in question. At this time, Judah's oldest son, **Abraham (Avraam Igudich)**, is mentioned in connection with the claim.

In the following year King Sigismund confirmed by a decree (June 23, 1533) the findings of the court of rabbis ("doctorov zhidovskikh") held in Lublin, by which Judah's son **Pesaḥ** was honorably acquitted of the charge made against him by the Jew Yesko Shlomich of Biyelsk to the effect that Pesaḥ had taken from him 13,000 kop groschen which he had failed to return. Some months later Judah and his son **Agron (Aaron)** were authorized to state under oath their claim against the nobleman Wilenski, who they alleged had borrowed of them 500 gold ducats and 1,009 kop groschen, and Wilenski was then ordered to pay them such claim.

Several years later Judah's son Abraham had become a prominent merchant. His name frequently occurs in court documents (1539–41) relating to his attempts to collect debts of money, grain, wax, etc., due to him.

Judah himself is mentioned frequently in legal documents of 1540–41. Thus on April 15, 1540, he was one of the three members of a court of citizens (the other two being Tatars) to pass on the claim of a certain Lukash against the Jewess Brenya; and on June 11, 1540, he was a member of another tribunal which had to consider an agreement made between a Jewess of Grodno, Stekhna Lyatzkova, and her stepson Moses Lyatzkovich. Further evidence of the esteem in which Judah Bogdanovich was held is furnished by a court document, dated Feb. 28, 1541, wherein he is accepted as a reliable witness.

On Nov. 8, 1546, Abraham, Agron, and **Moshko (Moses)**, the elder sons of Judah by his first wife, Maryama, came to an agreement with **Govash, Ilya,** and **Shmoilo (Samuel)**, their brothers by Judah's second wife, Nehama, as to the division of the estate left by their late father. This estate, which was of great value, included gold, silver, houses, lands, and outstanding debts. Breach of the compact on either side was to be subject to a fine of 1,000 kop groschen. Judah had at least three other sons not mentioned in this document, namely, Pesaḥ (mentioned above), **Israel,** and **Bogdan**; and to them should be added, perhaps, **Naḥman.**

Moshko Igudich appears as one of the three persons elected (May 22, 1549) by the community of Grodno to settle with the Christian merchants of the city the proportion of taxes to be paid by the Jewish community, and to come to an agreement with them as to other relations of the community with their Christian neighbors. About this time the Judah family antagonized a part of the Grodno community in connection with the appointment of a rabbi. Complaints had evidently been made, since in a document dated Oct. 28, 1549, Queen Bona ordered Kimbar, the magistrate of Grodno, to assemble the Jews of the city for the election of a rabbi who should have no family ties in Grodno. In case of disagreement, the members of the community not related to the Judah family were to be given the privilege of electing a rabbi of their own. The trouble was chiefly due to the determination of the Judah family to place the religious affairs of the community in charge of their relative Mordecai, who had married a daughter of Judah Bogdanovich.

Relations with the Grodno Community.

The decree of Queen Bona apparently failed to settle the matter; and the leaders of the opposition, Misan Chatzkovich and Isaac Israilovich, made renewed complaints to the queen, who again ordered Misan Chatzkovich and his followers to elect a rabbi of their own, such rabbi to have the same privileges in spiritual matters as the person selected by the Judah family.

On July 11, 1559, Moshko Igudich obtained a decree from King Sigismund relieving him from the payment of debts for a period of three years, because of a misfortune that had befallen Moshko's son Isaac, who had been robbed of a great amount of merchandise near the city of Shklov.

A local census of the Jewish householders in Grodno taken in 1560 gives the names of Agron, Abraham, Pesaḥ, Moshko, and Israel Igudichi, besides those of **Tobias,** the son of Abraham, and **Isaac,** the son of Agron.

Bibliography: *Akty Vilenskavo Centralnavo Arkhiva*, No. 6771, p. 102; *Akty Metriki Litvoskoi*; Bershadski, *Russko-Yevreiski Arkhiv*, i.–iii.; *Regesty*, i.

H. R. J. G. L.

JUDAH I.: Patriarch; redactor of the Mishnah; born about 135; died about 220. He was the first of Hillel's successors to whose name the title of hereditary dignity, "ha-Nasi" (= "the prince"), was added as a permanent epithet; and accordingly in traditional literature he is usually called "Rabbi Judah ha-Nasi." In a large portion of such literature, however, and always in the Mishnah, he is simply called "Rabbi," the master par excellence. He is occasionally called "Rabbenu" (= "our master"; see Yeb. 45a; Men. 32b; comp. Abbahu's sentence, Yer. Sanh. 30a). The epithet "ha-Ḳadosh" (= "the holy") was occasionally added to "Rabbenu." Two of Judah's prominent pupils, Rab and Levi, in speaking of him (Pes. 37b; Shab. 156a), add to the term "Rabbi" the explanatory sentence, "Who is this?" "Rabbenu ha-Ḳadosh" (Frankel, "Darke ha-Mishnah," p. 191, erroneously considers this as a later gloss). The epithet "holy" is justified by Judah's singularly moral life (Shab. 118b; Yer. Meg. 74a; Sanh. 29c). It may have been borrowed from the terminology which was used by the inhabitants of the city of Sepphoris; for Jose b. Ḥalafta also praises his colleague Meïr as a holy and moral man (Yer. Ber. 5, below; comp. Gen. R. c., where the second term is missing). The epithet "holy" is by no means analogous to the epithet "divus," used to designate the Roman emperors ("He-Ḥaluz," ii. 93). It is likewise incorrect to interpret (as Levy, "Neuhebr. Wörterb." iv. 255) the sentence of Ḥiyya, a pupil of the patriarch, in Ket. 103b to mean that the title "holy" was not used after Rabbi's death, for Ḥiyya intends what is repeated elsewhere in different words (Soṭah, end), namely: "At Rabbi's death 'humility and the fear of sin' ceased." The three virtues holiness, humility, and the fear of sin occur in this sequence in the series of virtues enumerated by Phinehas b. Jair (Soṭah ix., end, and parallel passages).

Birth and Education.

According to a statement handed down in Palestine (by Abba b. Kahana, Gen. R. lviii.; Eccl. R. i. 10) and in Babylonia (Ḳid. 72b), Judah I. was born on the same day on which Akiba died a martyr's death. The place of his birth is not known; nor is it recorded where his father, Simon b. Gamaliel II., sought refuge with his family during the persecutions under Hadrian. On the restoration of order in Palestine, Usha became the seat of the academy and of its director; and here Judah spent his youth. It may be assumed that his father gave him about the same education that he himself had received, and that his studies included Greek (Soṭah 49b; comp. Bacher, "Ag. Tan." ii. 325); indeed, his knowledge of Greek fitted him for intercourse with the Roman authorities. He had a predilection for this language, saying that the Jews of Palestine who did not speak Hebrew should consider Greek as the language of the country, while Syriac (Aramaic) had no claim to that distinction (Soṭah *ib.*). In Judah's house pure Hebrew seems to have been spoken; and the choice speech of the "maids of the house of Rabbi" became famous (Meg. 18a; R. H. 26b; Naz. 3a; 'Er. 53a).

Judah devoted himself chiefly to the study of the traditional and of the written law. In his youth he had close relations with most of the great pupils of Akiba; and as their pupil and in converse with other prominent men who gathered about his father at Usha and later at Shefar'am, he laid the foundations of that wide scholarship which enabled him to undertake his life-work, the redaction of the Mishnah. His teacher at Usha was Judah b. 'Ilai, who was officially employed in the house of the patriarch as judge in religious and legal questions (Men. 104a; Sheb. 13a). In later years Judah was wont to tell how when a mere boy he read the roll of Esther at Usha in the presence of Judah b. 'Ilai (Meg. 20a; Tosef., Meg. ii. 8).

Judah felt especial reverence for Jose b. Ḥalafta,' that one of Akiba's pupils who had the most confidential relations with Simon b. Gamaliel. When, in later years, Judah raised objections to Jose's opinions, he would say: "We poor ones undertake to attack Jose, though our time compares with his as the profane with the holy!" (Yer. Giṭ. 48b). Judah hands down a halakah by Jose in Men. 14a.

His Teachers.

At Meron, in Galilee (called also "Teḳoa'"; see Bacher, *l.c.* ii. 76), Judah was a pupil of Simeon b. Yoḥai ("when we studied the Torah with Simeon b. Yoḥai at Teḳoa'"; Tosef., 'Er. viii. 6; Shab. 147b; comp. Yer. Shab. 12c). Judah also speaks of the time when he studied the Torah with Eleazar b. Shammua' ('Er. 53a; Yeb. 84a; comp. Men. 18a). Judah did not study with Meïr, evidently in consequence of the conflicts which had separated this famous pupil of Akiba from the house of the patriarch. He regarded it as great good fortune, however, to have beheld even Meïr's back, though he was not allowed to look him in the face, as one should regard one's teacher according to Isa. xxx. 20 ('Er. 13b; Yer. Beẓah 63a, where an anachronistic anecdote is connected with this saying of Judah's). Nathan the Babylonian, who also took a part in the conflict between Meïr and the patriarch, was another of Judah's teachers; and Judah confessed that once, in a fit of youthful ardor, he had failed to treat Nathan with due reverence (B. B. 131a; in different version Yer. Ket. 29a; B. B. 16a). In halakic as well as in haggadic tradition Judah's opinion is often opposed to Nathan's. In the tradition of the Palestinian schools (Yer. Shab. 12c; Yer. Pes. 37b) Judah b. Ḳorshai, the halakic specialist mentioned as assistant to Simon b. Gamaliel (Hor. 13b), is designated as Judah's real teacher. Jacob b. Ḥanina is also mentioned as one of Judah's teachers, and is said to have asked him to repeat halakic sentences (Sifre, Deut. 306). The R. Jacob whose patronymic is not given and in whose name Judah quotes halakic sentences is identical with one of these two tannaim (Giṭ. 14b; comp. Tosef., 'Ab. Zarah, v. 4). In an enumeration of Judah's teachers his father, Simon b. Gamaliel, must not be omitted (B. M. 85b). In the halakic tradition the view of the son is often opposed to that of the father, the latter generally advocating the less rigorous application (see Frankel, *l.c.* p. 184). Judah himself says ('Er. 32a): "My opinion seems to me more correct than that of my father"; and he then proceeds to give his reasons. Humility was a virtue ascribed to Judah, and he admired it greatly in his father, who openly recognized Simeon b. Yoḥai's superiority, thus displaying the same modesty as the Bene Bathyra when they gave way to Hillel, and as Jonathan when he voluntarily gave precedence to his friend David (B. M. 84b, 85a).

Nothing is known regarding the time when Judah succeeded his father as leader of the Palestinian Jews. According to a tradition (Mishnah Soṭah, end), the country at the time of Simon b. Gamaliel's death not only was devastated by a plague of locusts, but suffered many other hardships. It was for this reason, it may be assumed, that Judah, on beginning his public activity, transferred the seat of the patriarchate and of the academy to another place in Galilee, namely, Bet She'arim. Here he officiated for a long time. During the last seventeen years of his life he lived at Sepphoris, which place ill health had induced him to select on account of its high altitude and pure air (Yer. Kil. 32b; Gen. R. xcvi.; Ket. 103b). But it is with Bet She'arim that the memory of his activity as director of the academy and chief judge is principally associated: "To Bet She'arim must one go in order to obtain Rabbi's decision in legal matters," says a tradition concerning the various seats of the directors of the academies (Sanh. 32b). The chronology of Judah's activity is based entirely on assumption. The year of his death is deduced from the statement that his pupil Rab left Palestine for good not long before Judah's death, in 530 of the Seleucidan era (hence 219; see "R. E. J." xliv. 45–61). He assumed the office of patriarch during the reign of Marcus Aurelius and Lucius Verus (*c.* 165). Hence Judah, having been born about 135, became patriarch at the age of thirty, and died at the age of about eighty-five.

His Academy at Bet She'arim.

It is difficult to harmonize the many anecdotes, found in Talmudic and midrashic literature, relating

to Judah's intercourse with an emperor named Antoninus (see Jew. Encyc. i. 656) with the accounts of the various bearers of that name; and they therefore can not be used in a historic account of Judah's life and activity. However, as Marcus Aurelius visited Palestine in 175, and Septimius Severus in 200, there is a historical basis for the statement that Judah came into personal relations with some one of the Antonines; the statement being supported by the anecdotes, although they may report more fiction than truth. In many of these narratives references to the emperor apply really to the imperial representatives in Palestine. The assumption that not Judah I., but his grandson, Judah II., is the patriarch of the Antonine anecdotes (so Graetz) seems untenable in view of the general impression made by the personality of the patriarch; the tradition doubtless refers to Judah I. The splendor surrounding Judah's position, a splendor such as no other incumbent of the same office enjoyed, was evidently due to the favor of the Roman rulers. Although the Palestinian Jews had to contend with serious difficulties, and were persecuted during the patriarch's tenure of office, covering more than fifty years, yet it was on the whole a period of peace and one favorable to the activity of the academy. Judah I., who united in himself all the qualifications for internal and external authority, was naturally the chief personage of this period, which was destined, in virtue of its importance, to close the epoch of the Tannaim, and to inaugurate definitely with Judah I.'s life-work the epoch of the Amoraim. Judah's importance, which gave its distinctive impress to this period, was characterized at an early date by the saying that since the time of Moses the Torah and greatness, *i.e.*, knowledge and rank, were united in no one to the same extent as in Judah I. (Giṭ. 59a; Sanh. 36a).

His Patriarchate.

It is a curious fact, explainable by the nature of the sources, that only scattered data concerning Judah's official activity are to be found. These data refer to: the ordination of his pupils (Sanh. 5a, b); the recommendation of pupils for communal offices (Yeb. 105a; Yer. Yeb. 13a); orders relating to the announcement of the new moon (Yer. R. H. 58a, above); amelioration of the law relating to the Sabbatical year (Sheb. vi. 4; Yer. Sheb. 37a; comp. Ḥul. 7a, b), and to decrees relating to tithes in the pagan frontier districts of Palestine (Yer. Dem. 22c; Ḥul. 6b). The last-named he was obliged to defend against the opposition of the members of the patriarchal family (Ḥul. *l.c.*). The ameliorations he intended for the fast of the Ninth of Ab were prevented by the college (Meg. 5b; Yer. Meg. 70c). Many religious and legal decisions are recorded as having been rendered by Judah together with his court, the college of scholars (Giṭ. v. 6; Oh. xviii. 9; Tosef., Shab. iv. 16; see also Yeb. 79b, above; Ḳid. 71a).

The authority of Judah's office was enhanced by his wealth, which is referred to in various traditions. In Babylon the hyperbolical statement was subsequently made that Rabbi's equerry was more wealthy than King Sapor. The patriarch's household was compared to that of the emperor (Ber. 43a, 57b). In connection with a sentence by Simeon b. Yoḥai, Simeon b. Menasya praised Judah I. by saying that he and his sons united in themselves beauty, power, wealth, wisdom, age, honor, and the blessings of children (Tosef., Sanh. xi. 8; Baraita Ab. vi. 8). During a famine Judah opened his granaries and distributed corn among the needy (B. B. 8a). But he denied himself the pleasures procurable by wealth, saying: "Whoever chooses the delights of this world will be deprived of the delights of the next world; whoever renounces the former will receive the latter" (Ab. R. N. xxviii.).

No definite statements regarding the redaction of the Mishnah, in virtue of which Judah became one of the most important personages of Jewish history, are to be found either in the Mishnah itself or in the remaining voluminous traditional literature. The Mishnah contains many of Judah's own sentences, which are introduced by the words, "Rabbi says." The work was completed, however, only after Judah's death, sentences by his son and successor, Gamaliel III., being included also (Ab. ii. 2–4). But no proofs are required to show that the Mishnah, aside from this final revision, is Judah's work. Both the Talmuds assume as a matter of course that Judah is the originator of the Mishnah—"our Mishnah," as it was called in Babylon—and the author of the explanations and discussions relating to its sentences. However, the Mishnah, like all the other literary documents of Jewish tradition, can not be ascribed to any one author in the general acceptance of that term; hence Judah is correctly called its redactor, and not its author. The Halakah, the most important branch of ancient Jewish traditional science, found its authoritative conclusion in Judah's Mishnah, which is based on the systematic division of the halakic material as formulated by Akiba; Judah following in his work the arrangement of the halakot as taught by Meïr, Akiba's foremost pupil (Sanh. 86a). Judah's work in the Mishnah appears both in what he included and in what he rejected. The mass of tannaitic Halakah sentences still found in the Tosefta and in the baraitot of both Talmudim shows that Judah had no small task in selecting the material that he included in his work. Also the formulating of halakic maxims on controverted points required both his unusual technical knowledge and his undisputed authority; and the fact that he did not invariably lay down the rule, but always admitted divergent opinions and traditions both of the pre-Hadrianic time and, more especially, of Akiba's eminent pupils, evidences his circumspection and his consciousness of the limits imposed upon his authority by tradition and by its recognized representatives. For questions relating to the Mishnah, including the one whether Judah edited it orally or in writing, see Mishnah.

His Redaction of the Mishnah.

Among Judah's contemporaries in the early years of his activity were Eleazar b. Simeon, Ishmael b. Jose, Jose b. Judah, and Simeon b. Eleazar, the sons respectively of Simeon b. Yoḥai, Jose b. Ḥalafta, Judah b. 'Ilai, and Eleazar b. Shammua'; their relations to Judah are discussed in the articles under their respective names. The following

Contemporaries and Pupils.

among his better-known contemporaries and pupils may be mentioned: Simon b. Manasseh, Phinehas b. Jair, Eleazar ha-Ḳappara and his son Bar Ḳappara, the Babylonian Ḥiyya, Simon b. Ḥalafta, and Levi b. Sissi. Among his pupils who taught as the first generation of Amoraim after his death are: Ḥanina b. Ḥama and Hoshaiah in Palestine, Rab and Samuel in Babylon.

Judah's motto (Ab. ii. 1) is divided into three parts. In the first he answers the question, what course a man should follow in life, with the words: "Let him so act that his deeds will be for his own glory [*i.e.*, approved by his conscience] and praised by men" (another answer by Judah to the same question is recorded in Baraita Tamid 28a). In the second part he remarks that the least commandment should be as rigorously observed as the greatest. In the third he says that the most effective preventive of sin is the consciousness "that there is above us an eye that sees, an ear that hears, and a book in which all the deeds of men are recorded." His deep religious feeling appears in his explanation of certain passages of Scripture—I Sam. xxviii. 15; Amos iv. 13, v. 15; Zeph. ii. 3; Lam. iii. 29; Eccl. xii. 14—which reminded him of the divine judgment and of the uncertainty of acquittal, and made him weep (Yer. Ḥag. 77a; Lev. R. xxvi.; Midr. Shemuel xxiv.).

Judah was, indeed, easily moved to tears. He exclaimed, sobbing, in reference to three different stories of martyrs whose deaths made them worthy of future life: "One man earns his world in an hour, while another requires many years" ('Ab. Zarah 10b, 17a, 18a; for a sentence by Judah on the ranking of the pious in the future world see Sifre, Deut. 47). He began to weep when Elisha b. Abuya's (Aḥer's) daughters, who were soliciting alms, reminded him of their father's learning (Yer. Ḥag. 77c; comp. Ḥag. 15b). And in a legend relating to his meeting with Phinehas b. Jair (Ḥul. 7b) he is represented as tearfully admiring the pious Phinehas' unswerving steadfastness, protected by a higher power. He was frequently interrupted by tears when explaining Lam. ii. 2 and illustrating the passage by stories of the destruction of Jerusalem and of the Temple (Lam. R. ii. 2; comp Yer. Ta'an. 68d). Ḥiyya found him weeping during his last illness because death was about to deprive him of the opportunity of studying the Torah and of fulfilling the commandments (Ket. 103b). The following story shows his delicacy of feeling. He said to a calf, which, while being led to the slaughtering-block, looked at him with tearful eyes, as if seeking protection: "Go; for thou hast been created for this purpose!" To this unkind attitude toward the suffering animal he ascribed his years of illness, which he bore with great resignation. Once, when his daughter was about to kill a small animal which was in her way, he said to her: "Let it live, child; for it is written (Ps. cxlv. 9): 'His [the Lord's] tender mercies are over all'" (B. M. 85a; Gen. R. xxxiii.). His appreciation of animal life appears also in the prayer which he said when eating meat or eggs (Yer. Ber. 10b): "Blessed be the Lord who has created many souls, in order to support by them the soul of every living being." When wine seventy years old cured him of a protracted illness, he prayed: "Blessed be the Lord, who has given His world into the hands of guardians" ('Ab. Zarah 40b). He privately recited daily the following supplication on finishing the obligatory prayers (Ber. 6b; comp. Shab. 30b): "May it be Thy will, my God and the God of my fathers, to protect me against the impudent and against impudence, from bad men and bad companions, from severe sentences and severe plaintiffs, whether a son of the covenant or not." In regard to the inclination to sin ("yeẓer ha-ra'") he said: "It is like a person facing punishment on account of robbery who accuses his traveling companion as an accomplice, since he himself can no longer escape. This bad inclination reasons in the same way: 'Since I am destined to destruction in the future world, I will cause man to be destroyed also'" (Ab. R. N. xvi.). It is not unlikely that Judah was the author of the parable of the blind and the lame with which he is said to have illustrated in a conversation with Antoninus the judgment of the body and the soul after death (Mek., Beshallaḥ, Shirah, 2; Sanh. 91a, b; see a similar parable by him in Eccl. R. v. 10). The impulse to sin is the topic of another conversation between Judah and Antoninus (Gen. R. xxxiv.; Sanh. 91b). Judah's sentence, "Let thy secret be known only to thyself; and do not tell thy neighbor anything which thou perceivest may not fitly be listened to" (Ab. R. N. xxviii.), exhorts to self-knowledge and circumspection. On one occasion, when at a meal his pupils expressed their preference for soft tongue, he made this an opportunity to say, "May your tongues be soft in your mutual intercourse" (*i.e.*, "Speak gently without disputing"; Lev. R. xxxiii., beginning). The following sentence shows a deep insight into the social order: "The world needs both the perfumer and the tanner: but happy he who engages in the fragrant trade; and wo to him who engages in the vile-smelling trade! The world needs both the male and the female: but happy he who has male children; and wo to him who has female children" (Pes. 65a; Ḳid. 82b; comp. Gen. R. xxvi.). He praises the value of work by saying that it protects both from gossip and from need (Ab. R. N., Recension B, xxi.). The administration of justice has taken its place beside the Decalogue (Ex. xx., xxi.); the order of the world depends on justice (A. V. "judgment," Prov. xxix. 4); Zion is delivered by justice (Isa. i. 27); the pious are praised for their justice (Ps. cvi. 3).

His Character.

Judah sums up the experiences of a long life spent in learning and in teaching in the confession, which also throws light upon his character, "I have learned much from my masters, more from my colleagues than from my masters, and more from my pupils than from all the others" (Mak. 10a; Tan., Ta'an. 7a). Judah indicates that one can also learn from a young teacher: "Do not look to the jug, but to its contents: many a new jug is full of old wine; and many an old jug does not even contain new wine" (Ab. iv. 20). He forbade his pupils to study on the public highway (probably in order to put a stop to abuses), basing his prohibition on his interpretation of Cant. vii. 2

Sayings on Study.

(M. K. 16a, b); and he deduced from Prov. i. 20 the doctrine, "Whoever studies the Torah in secret will find public renown through his scholarship" (*ib.*). He connected with Deut. xi. 12 the question: "Why is it written, 'for whom the Eternal, thy God, cares'? Does not God care for all countries? The answer is: 'Scripture means to say that although God seems to care only for the land of Israel, yet for its sake He also cares for all other countries. God is similarly called the protector of Israel (Ps. cxxi. 6), although He protects all men (according to Job xii. 10), but only for the sake of Israel'" (Sifre, Deut. 38). According to Joshua b. Levi, Judah interpreted Jer. xlix. 20 to mean that the Romans, the destroyers of the Temple, will in time be destroyed by the Persians (Yoma 10a).

In Judah's Bible exegesis those portions may be noted in which he undertakes to harmonize conflicting Biblical statements. Thus he harmonizes (Mek., Bo, 14) the contradictions between Gen. xv. 13 ("400 years") and verse 16 of the same chapter ("the fourth generation"); Ex. xx. 16 and Deut. v. 18 (*ib.* Yitro, Baḥodesh, 8); Num. ix. 23, x. 35 and *ib.* (Sifre, Num. 84); Deut. xiv. 13 and Lev. xi. 14 (Ḥul. 63b). The contradiction between Gen. i. 25 and verse 24 of that chapter, in the latter of which passages among the creatures created on the sixth day is included as a fourth category the "living souls"—a category not included in verse 25—Judah explains by saying that this expression designates the demons, for whom God did not create bodies because the Sabbath had come (Gen. R. vii., end).

Noteworthy among the other numerous Scriptural interpretations which have been handed down in Judah's name are those in which he cleverly introduces etymological explanations, as of the following: Ex. xix. 8-9 (Shab. 87a); Lev. xxiii. 40 (Suk. 35a); Num. xv. 38 (Sifre, Num. 115); II Sam. xvii. 27 (Midr. Teh. to Ps. iii. 1); Joel i. 17 (Yer. Peah 20b); Ps. lxviii. 7 (Mek., Bo, 16).

David did not really commit sin with Bath-sheba, but only intended to do so, according to Judah's interpretation of the words "to do the evil" (II Sam. xii. 9). Rab, Judah's pupil, ascribes this apology for King David to Judah's desire to justify his ancestor (Shab. 56a). A sentence praising King Hezekiah (Ḥul. 6b) and an extenuating opinion of King Ahaz (Lev. R. xxxvi.) have also been handed down in Judah's name. Characteristic of Judah's appreciation of the Haggadah is his interpretation of the word "wa-yagged" (Ex. xix. 9) to the effect that the words of Moses attracted the hearts of his hearers, like the Haggadah (Shab. 87a). The anecdote related in Cant. R. i. 16 (comp. Mek., Beshallaḥ, Shirah, 9) indicates Judah's methods of attracting his hearers' attention in his discourses.

Use of Scripture.

Judah was especially fond of the Book of Psalms (see 'Ab. Zarah 19a; Midr. Teh. to Ps. iii. 1). He paraphrased the wish expressed by David in Ps. xix. 14, "Let the words of my mouth . . . be acceptable in thy sight," thus: "May the Psalms have been composed for the coming generations; may they be written down for them; and may those that read them be rewarded like those that study halakic sentences" (Midr. Teh. to Ps. i. 1). In reference to the Book of Job he said that it was important if only because it presented the sin and punishment of the generations of the Flood (Gen. R. xxvi., end). He proves from Ex. xvi. 35 that in the arrangement of the sections of the Torah there is no chronological order (Sifre, Num. 64). Referring to the prophetic books, he says: "All the Prophets begin with denunciations and end with comfortings" (Midr. Teh. to Ps. iv. 8). Even the genealogical portions of the Book of Chronicles must be interpreted (Ruth R. ii., beginning). It appears from a note in Pesiḳ. R. xlvi. (ed. Friedmann, p. 187a) that there was a haggadic collection containing Judah's answers to exegetical questions. Among these questions may have been the one which Judah's son Simeon addressed to him (according to Midr. Teh. to Ps. cxvii. 1).

Judah's death is recorded in a touching account (Yer. Kil. 32b; Ket. 104a; Yer. Ket. 35a; Eccl. R. vii. 11, ix. 10). No one had the heart to announce the patriarch's demise to the anxious people of Sepphoris, until the clever Bar Ḳappara broke the news in a parable, saying: "The heavenly host and earth-born men held the tables of the covenant; then the heavenly host was victorious and seized the tables." Judah's testamentary wishes, which referred to his successor and to his family as well as to his interment, have likewise been handed down (*ib.*). In accordance with his express desire he was buried at Bet She'arim, where he had lived at one time and where he had long since prepared his tomb (Ket. 103b, below); but, according to the work "Gelilot Ereẓ Yisrael," his tomb was shown at Sepphoris.

His Death.

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S. S.

W. B.

JUDAH II.: Patriarch; son of Gamaliel III. and grandson of Judah I.; lived at Tiberias in the middle of the third century. In the sources he is called "Judah," "Judah Nesi'ah" (="ha-Nasi"), and occasionally "Rabbi" like his grandfather; as Judah III. is also designated as "Judah Nesi'ah," it is often difficult, sometimes impossible, to determine which one of these patriarchs is referred to. In halakic tradition Judah II. was especially known by three ordinances decreed by him and his academy; one of these ordinances referred to a reform of the divorce laws (Yer. Giṭ. 48d; Giṭ. 46b). Especially famous was the decree permitting the use of oil prepared by pagans, incorporated in the Mishnah with the same formula used in connection with decrees of Judah I.—"Rabbi and his court permitted" ('Ab. Zarah ii. 9; comp. Tosef., 'Ab. Zarah iv. 11). This ordinance, which abrogated an old law, was recognized as authoritative in Babylonia by Samuel and, subsequently, by Rab, who at first hesitated to accept it (see Yer. 'Ab. Zarah 41d; 'Ab. Zarah 37a). Simlai, the famous haggadist, endeavored to induce the patriarch to abrogate also the prohibition against using bread prepared by pagans. Judah, however, refused to do so, alleging that he did not wish his academy to be called the "loosing court" ('Ab. Zarah 37a). Judah could not carry out his intention

of omitting the fast-day of the Ninth of Ab when it fell on the Sabbath (Yer. Meg. 70b; Meg. 2b). The patriarch was by no means regarded by his great contemporaries as their equal in scholarship, as appears from a curious meeting between Yannai and Judah II. (see B. B. 111a, b; another version occurs in Yer. Sanh. 16a, where Johanan accompanies Yannai).

Hoshaiah was in especially friendly relations with Judah (see Yer. Yeb. 9b; Yer. Beẓah 60d, bottom; B. Ḳ. 19b; in another version Yer. B. Ḳ. 2d; Yer. Meg. 70d; Meg. 7a, b; in Pes. 87b, where Hoshaiah refutes an inimical opinion on heretics at the request of the patriarch, Judah I. is probably meant; see Bacher, "Ag. Pal. Amor." i. 96). Together with Joshua b. Levi, Judah assisted at Laodicea at the reception of a female proselyte into Judaism (Yer. Yeb. 8d). Jonathan b. Eleazar was his companion at the baths of Gadara (Yer. Ḳid. 64d). The relations between the patriarch and Johanan, the leader of the Academy of Tiberias, seem to have been friendly (Ta'an. 24a); Johanan accepted the regular material support offered to him by the patriarch (Soṭah 21a). He also induced the patriarch to visit Simeon ben Laḳish, who had fled from Tiberias in consequence of having made offensive remarks in regard to the dignity of the patriarchate, and invite him to return (Yer. Sanh. 19d; Yer. Hor. 47a; Midr. to Sam. vii.).

Relations with Johanan.

On another occasion it was Simeon ben Laḳish who succeeded in softening Judah's indignation toward a daring preacher, Jose of Maon, who had denounced the rapacity of the patriarchal house (Yer. Sanh. 20d; Gen. R. lxxx.). Simeon ben Laḳish, moreover, seems to have exhorted the patriarch to unselfishness. "Take nothing," said he, "so that you will have to give nothing [to the Roman authorities]" (Gen. R. lxx.). Simeon ben Laḳish also reminded the patriarch of the need of providing for elementary education in the various cities, referring to the saying, "A city in which there are no schools for children is doomed to destruction" (Shab. 119b; see Bacher, *l.c.* i. 347). Judah was not so unimportant in the field of the Halakah as might appear from some of the details mentioned above, since Simeon ben Laḳish, who was not his pupil, hands down a whole series of halakic sentences in the name of "Judah Nesi'ah" (*i.e.*, Judah II.; see "Seder ha-Dorot," ed. Maskileison, ii. 177; Halevy, "Dorot ha-Rishonim," ii. 30 *et seq.*). Simeon ben Laḳish doubtless survived Judah and repeated his traditions. Simeon handed down also some of Judah's haggadic sentences (see Shab. 119b; Yer. M. Ḳ. 82c). The passage (Nazir 20c) referring to Simeon ben Laḳish as "sitting before Judah" and explaining a midrash does not refer to him as a pupil, but as a member of the college. This view is supported by 'Ab. Zarah 6b, which speaks of Simeon as "sitting before Judah Nesi'ah"; here the patriarch asks Simeon what to do in a certain case, and Simeon clearly appears as the better halakist, not as the patriarch's pupil.

Judah's relations to the scholars of his time in general appear from the following controversy in reference to Ps. xxiv. 6: "One of them says: 'The time is adapted to the leader ["parnas"]'; another says: 'The leader is adapted to the time'" ('Ar. 17a). It was probably the patriarch who expressed the opinion that the leader is adapted to the time in which he is called to leadership, and that he must not be blamed for his own incapacity. In the above-mentioned meeting between Judah and the daring preacher Jose of Maon (Gen. R. lxxx.; Yer. Sanh. 20d) it is the latter who utters the maxim, "As the time, so the prince." On another occasion Judah openly confessed his incapacity. Once during a drought he had ordered a fast and prayed in vain for rain. Thereupon he said, "What a difference between Samuel of Ramah [referring to I Sam. xii. 18] and Judah, the son of Gamaliel! Wo to the time which has such a tent-peg, and wo to me that I have come at such a time!" Rain soon fell in consequence of this self-abasement (Ta'an. 24a).

Various stories of Judah's youth, referring to him and his brother Hillel, have been preserved. "Judah and Hillel, the sons of R. Gamaliel [Gamaliel III.], on their trip to Kabul, in Galilee, and to Biri" (Tosef., Mo'ed, ii., end; Yer. Pes. 30d; Pes. 51a) "offend against the customs of both places. In Kabul they meet with a solemn reception" (Sem. viii.). Grätz identifies this Hillel, Judah's brother, with the "patriarch Joullos" (Ἰοὔλλος πατριάρχης), with whom Origen conversed at Cæsarea on Biblical subjects (Origen on Psalms, i. 414; see Grätz, "Gesch." 2d ed., iv. 250, 483; "Monatsschrift," 1881, pp. 443 *et seq.*); but as Hillel himself was not a patriarch, it may be assumed that it was Judah who conversed with Origen. Origen probably misread ΙΟΥΛΟΣ for ΙΟΥΔΑΣ. This assumption agrees with the above-mentioned statement about Hoshaiah's close relations with the patriarch, for it may be assumed as a fact that Hoshaiah had intercourse with Origen at Cæsarea ("Monatsschrift," *l.c.*; "J. Q. R." iii. 357–360; Bacher, "Ag. Pal. Amor." i. 92).

Relations with Origen.

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S. S. W. B.

JUDAH III.: Patriarch; son of Gamaliel IV. and grandson of Judah II. The sources do not distinguish between Judah II. and Judah III., and, since the title "Nesi'ah" was borne by both, which of the two in any citation is meant by "Judah Nesi'ah" can be gathered only from internal evidence, especially from the names of the scholars mentioned in the context. Judah III. held the office of patriarch probably during the close of the third and the beginning of the fourth century. He was a pupil of Johanan (d. 279); in a question regarding the time of the new moon, which he sent to Ammi, he introduces a sentence taught to him by Johanan with the words: "Know that R. Johanan has taught us thus all his life long" (R. H. 20a). In a conversation with the famous haggadist Samuel b. Naḥman, he refers to a haggadic sentence by Eleazar b. Pedat (Yer. Ḥag. 77a; Gen. R. xii.). Judah III. commissioned Johanan's pupils Ammi and Assi, who directed the Academy of Tiberias after Eleazar's death, to organize the schools for children in the Palestinian cities (Yer. Ḥag. 76c; Pesiḳ. 120b); Ammi especially ap-

pears as his councilor in haggadic questions (Beẓah 27a; M. Ḳ. 12b, 17a; 'Ab. Zarah 33b). Once he questioned Ammi regarding the meaning of Isa. xxvi. 4 (Men. 29a); he also visited the baths of Gadara with Ammi (Yer. 'Ab. Zarah 42a, 45b).

Ammi protested against the number of fast-days which Judah set in times of trouble, saying that the community should not be overburdened (Ta'an. 14a, b). Once Ḥelbo, a pupil of the above-mentioned Samuel b. Naḥman, requested Judah, who had absented himself from a fast-day service held in the public square of the city, to take part in the service, which would thereby become more efficacious (Yer. Ta'an. 65a). The prominent amora Jeremiah is said (Yer. Meg. 74) to have reproached Judah in a letter for hating his friends and loving his enemies (comp. II Sam. xix. 6). Germanus, Judah's Roman slave, is mentioned several times (Yer. Shab. 8c; Yer. Yoma 45b; Yer. 'Ab. Zarah 42a). The most important event of Judah III.'s patriarchate is the visit of the emperor Diocletian to Palestine (see Jew. Encyc. iv. 606, where "Judah III." should be read instead of "Judah II."). One Friday the patriarch was called upon hurriedly to visit Diocletian at Cæsarea Philippi, and his extraordinarily quick journey thither from Tiberias gave rise to a legend (Yer. Ter. viii., end; Gen. R. lxiii.) in which the aged Samuel b. Naḥman appears. (On the Church father Epiphanius' reference to the patriarch see Grätz, "Gesch." 2d ed., iv. 483.) When Judah III. died (*c.* 320) Ḥiyya bar Abba compelled his colleague Ze'era, who was of priestly descent, to ignore, in honor of the dead patriarch, the prescriptions to be observed by the Aaronides (Yer. Ber. 6b; Nazir 5b, c). This scene took place in the "synagogue of the vine" at Sepphoris; hence it is to be assumed that Judah III. was buried at Sepphoris. He was succeeded by his son Hillel II.

Bibliography: Grätz, *Gesch.* 2d ed., iv. 351 *et seq.*; Halevy, *Dorot ha-Rishonim*, ii.

S. S. W. B.

JUDAH IV.: Patriarch; son of Gamaliel V. and grandson of Hillel II. Beyond his name and the fact that he officiated during the last two decades of the fourth century, nothing is known of him. He is probably identical with the "Judah Nesi'ah" who addressed a question on Ruth iii. 7 to the haggadist Phinehas b. Ḥama (Ruth R. v.; Bacher, "Ag. Pal. Amor." iii. 312). With his son Gamaliel VI. the patriarchate of Hillel's descendants ceased in Palestine.

Bibliography: Grätz, *Gesch.* 2d ed., iv. 384, 484.

S. S. W. B.

JUDAH BEN ABRAHAM: Pupil of Rashi; flourished at the beginning of the twelfth century. He studied under Rashi with Shemaiah (father-in-law of Rashbam), with whom he was engaged in literary work. Together they arranged the posthumous writings of their teacher, and edited, in accordance with oral instructions, a work on the Passover rite. This work is cited in the Tosafot (Pes. 114a), Rashi and Shemaiah being named as its authors.

Bibliography: Gross, *Gallia Judaica*, p. 508.

S. S. A. Pe.

JUDAH B. ABUN (in Arabic, **Abu Zakariyya**): Spanish poet; lived in Seville. He was probably the son of that Abun to whom Moses ibn Ezra dedicated several poems and whose death Ibn Ezra bewailed in an elegy ("Diwan," No. 12; "Monatsschrift," xl. 198). Judah is classed, in Moses ibn Ezra's works on poetry, among the Spanish poets, and his scholarship is highly praised by Judah ha-Levi. Only one short poem of Judah's has survived; it was addressed in token of friendship to Judah ha-Levi, who answered it by another (Judah ha-Levi, "Diwan," ed. Brody, i. 88, No. 63). Judah b. Abun is not identical with Judah Samuel 'Abbas b. Abun, the author of a well-known "'aḳedah."

Bibliography: Geiger, *Jehuda ha-Levi*, p. 142; Brody, in *Zeit. für Hebr. Bibl.* iii. 178.

G. H. B.

JUDAH B. AMMI: Palestinian amora of the third generation (4th cent.); the son, perhaps, of the celebrated R. Ammi (Bacher, "Ag. Pal. Amor." iii. 715). His house was a rendezvous for scholars, and R. Ze'era, when exhausted by study, would sit at the threshold of Judah's house, so that as the rabbis came and went he could rise in their honor ('Er. 28b). Judah b. Ammi transmitted a number of halakic decisions in the name of Simeon b. Laḳish (Yer. Ter. ii. 3).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 182; *Ag. Pal. Amor.* iii. 715.

E. C. A. S. W.

JUDAH ARYEH LÖB BEN JOSHUA HÖSCHEL: Rabbi at Slutsk, government of Minsk, Russia, in the middle of the eighteenth century. He was the author of "Torah Or" (Berlin, 1745), halakot concerning the reading and writing of the Law and the rudiments of Hebrew grammar. Judah wrote also a work entitled "Sha'agat Aryeh," mentioned by him in the twentieth chapter of the preceding work.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 644.

G. I. Br.

JUDAH ARYEH OF MODENA. See Leon (Judah Aryeh) of Modena.

JUDAH ARYEH BEN ẒEBI HIRSCH: French Hebraist; flourished in the beginning of the eighteenth century; born in Krotoschin, Germany. He lived at Avignon and Carpentras, and is generally called after the latter town. He was the author of: "Ohole Yehudah" (Jessnitz, 1719), a Hebrew dictionary, in which special attention is paid to proper names, including their etymology; and "Geza' Yehudah" (Offenbach, 1732), a short concordance. In his introduction to the former work Judah mentions two other works of his: "Pene Aryeh" and "Ḥelek Yehudah," both on the Pentateuch. The grammatical essay which preceded the "Ḥelek Yehudah" was published with a German translation under the title "Yesod Leshon ha-Ḳodesh" (Wilmersdorf, 1724). A Hebrew manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2300, 2) contains a grammatical poem, beginning "אישר שם", and a commentary by Judah, to which are added the paradigms of

the verbs, with a Hebrew-German translation, and some grammatical rules.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 612-613; Steinschneider, *Cat. Bodl.* col. 1378.

T. M. SEL.

JUDAH BEN ASHER: German Talmudist; later, rabbi of Toledo, Spain; born in western Germany June 30, 1270; died at Toledo July 4, 1349; brother of JACOB BEN ASHER ("Ba'al ha-Ṭurim"). These dates are deduced from the evidence furnished by Judah's testament and epitaphs (Luzzatto, "Abne Zikkaron," No. 5; see Schechter in "Bet Talmud," iv. 340-346, 372-379).

At the age of thirteen, according to the custom of the German Talmudists of that epoch, Judah began to travel. He set out for Spain July 18, 1283, and arrived at Toledo April 7, 1285, consuming almost two years in his journey. He does not appear to have stayed long in Toledo; for in 1286 he married the daughter of his oldest brother, Jehiel, who is not known to have left Germany before 1305. After her death he married the daughter of Solomon, another brother of his. In 1305 his father, ASHER B. JEHIEL, who was then obliged to leave Germany, sent Judah before him into Spain in order to arrange for his settling there.

Judah says in his testament that when he first came to Toledo he could not profit much by the Spanish Talmudists, as he understood neither their writing nor their language; and as he had sore eyes he could not even occupy himself with writing. After his father's death (1321 or 1328) Judah was chosen by the Toledo community as his successor in the rabbinate. He was held in great esteem by the members of his congregation, and when, on account of some disagreement, he manifested a desire to remove to Seville, they urged him to remain and doubled his salary. Still, he was not favorably inclined toward Spain; for he recommended his five sons to emigrate to Germany, his native country.

Asher, Judah's father, had ordained that every member of his family should give for charitable purposes a tithe of his earnings, and that three-fourths of the amount of such tithe should be confided to two trustees for distribution among the poor. In the agreement signed by Asher and his sons on Oct. 20, 1314, Judah and his brother Jacob were appointed trustees (see JACOB B. ASHER). Judah approved heartily of this charitable institution, and at his request, on Sept. 18, 1346, his sons signed an agreement making a similar arrangement in regard to the disposition of their own earnings (Bet Talmud, iv. 377).

Judah was a recognized authority on rabbinics; and his responsa, together with a fragment of his commentary on Shabbat, were published, under the title of "Zikron Yehudah," by David Cassel (Berlin, 1846).

BIBLIOGRAPHY: Cassel, introduction to *Zikron Yehudah*; Grätz, *Gesch.* 3d ed., vii. 301-302; Steinschneider, *Cat. Bodl.* col. 1291.

S. S. M. SEL.

JUDAH B. BABA: Tanna of the second century; martyred (at the age of seventy) during the persecutions under Hadrian. At that time the government forbade, among other things, the ordination of rabbis, an infraction of the law being punished by the death of both ordainer and ordained and by the destruction of the city in which the ordination took place. Judah b. Baba nevertheless called together five—according to others, seven—disciples qualified for ordination, took them to a defile between Usha and Shefara'm, and duly ordained them. They were detected, and while his disciples, at his urging, fled, he, too old and feeble to flee, was slain by the Roman soldiery, who hurled 300 javelins at his body (Sanh. 14a). So great was the fear of the Romans that people did not dare even to praise him publicly.

In the Haggadah he not only appears as an authority, but is the subject of many sayings and legends. He was known as "the Ḥasid," and it is said that wherever the Talmud speaks of "the Ḥasid," either he or Judah b. Ilai is meant; he was considered by his contemporaries as perfectly stainless (B. Ḳ. 103b). From eight (or eighteen) years of age until his death he enjoyed little sleep; he fasted for twenty-six years in succession; and he defied the Emperor of Rome in his presence (Jellinek, "B. H." ii. 69; vi. 25 *et seq.*, 35).

In the Halakah, he was the author of some decisions; he also transmitted a number of important halakot ('Eduy. vi.), the most remarkable being that one witness to the death of the husband is sufficient to justify permitting the wife to marry again (Hamburger, "R. B. T." ii. 451). Akiba was his most powerful opponent in halakic disputes (Bacher, "Ag. Tan." i. 404).

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 59, 164; Bacher, *Ag. Tan.* i. 403 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 165; Frankel, *Darke ha-Mishnah*, p. 129; Brüll, *Mebo ha-Mishnah*, i. 133; Weiss, *Dor*, ii. 119.

S. S. A. S. W.

JUDAH BEN BARZILLAI (usually called **Al-Bargeloni** = "the Barcelonian"): Spanish Talmudist of the end of the eleventh and the beginning of the twelfth century. Almost nothing is known of his life. He came of a very distinguished family, on account of which he was not seldom called "ha-Nasi" (the prince), a title of honor borne also by his descendants in Barcelona.

It is very doubtful if Judah was a pupil of Isaac b. Reuben, as some have asserted; nor can the names of his own pupils, and whether Abraham b. Isaac (RABaD II.) of Lunel was among them, be determined. Certain it is that Abraham ben Isaac knew Judah personally and consulted him in difficult cases. Judah once had a controversy with his learned fellow citizen Abraham b. Ḥiyya. The latter, it seems, tried to postpone a wedding because the stars displayed unfavorable omens, while Judah held such a course to be contrary to law, since the regarding of omens is forbidden in the Scriptures. Judah was one of the greatest codifiers of the Middle Ages, although, with the exception of a few fragments, his writings in this department have been lost. They are often cited as authoritative, however, by Rabad II., Isaac b. Abba Mari (for both of whom he is simply "Ha-Rab," or "Ha-Rab ha-Meḥabber"), Abraham b. David (RABaD III.), and Zerahiah b. Isaac ha-Levi.

The works of Maimonides and Judah b. Asher, published a century later, caused Judah's codex

to be neglected, although individual scholars down to the sixteenth century made use of it. From quotations found in works of more than forty authors it is seen that Judah codified the whole law, ritual and civil. His "Sefer ha-'Ittim," of which manuscript fragments exist in the library of Jews' College, London (Hirschfeld, in "J. Q. R." xiv. 191–192), is cited by name. The fragments contain regulations for the Sabbath; but the book originally included not only regulations for the Sabbath festivals and the New Moon, but also nearly all the material treated of in the first part of the Ṭur, and probably even more than this. Part of the "Sefer ha-'Ittim" is printed in Coronel's "Zeker Natan" (pp. 129 *et seq.*, Vienna, 1872). The part of the codex which deals with marriage laws and kindred topics is called by some "Seder Nashim"; by others, "Yiḥus She'er Bosar." The civil law was contained in the "Sefer ha-Dinim" (so read by Halberstam instead of "Sefer ha-Dayyanim"), which was divided into five "gates," and the extent of which may be judged from that portion of it published as "Sefer ha-Sheṭarot" (S. I. Halberstam, Berlin, 1898), embracing 138 pages, and treating of the different forms of contracts according to rabbinical law.

Besides this halakic work Judah wrote a detailed commentary on the "Sefer Yeẓirah." Like most commentaries on this remarkable book, that by Judah helps little to an understanding of the text; on the contrary, it contains Judah's own rather diffuse, half-mystical, half-philosophical theological discussions. The author betrays, besides, an astonishing familiarity with the Talmudic-Midrashic literature, and gives extracts from works of the Geonim which are otherwise unknown.

Judah was acquainted with the philosophical writings of Saadia and of Samuel b. Ḥophni, but not with those of Solomon ibn Gabirol and Baḥya. He shows little talent for dealing with theological or philosophical subjects. He argues strenuously against the charge made by the Karaites that the Rabbis favored anthropomorphisms. The "Sefer Yeẓirah" was first published by Halberstam in 1885 (Berlin).

A treatise on the preparation of scrolls of the Law, published by E. Adler in "J. Q. R." ix. 681–716, is attributed to Judah, but hardly with sufficient reason. In his commentary to the "Sefer Yeẓirah" Judah mentions another of his own works, "Zemannim," about which nothing further is known. To judge from certain allusions of Judah it would seem that he wrote a commentary also on the Bible; at any rate he had planned such a work.

Bibliography: Bacher, in *J. Q. R.* x. 381–382; idem, in *R. E. J.* xvii. 272–284; E. Adler, *ib.* ix. 669–681; Halberstam, in the introduction to Judah ben Barzillai's commentary on the *Sefer Yeẓirah* and *Sefer ha-Sheṭarot*; idem, in *J. Q. R.* x. 165–167; Kaufmann, in additions to Judah's *Yeẓirah* commentary; J. H. Weiss, in *Ha-Asif*, iv. 221–225; Zunz, in *Catalogus . . . Lipsiensis*, p. 321.

S. S. L. G.

JUDAH B. BATHYRA. See Bathyra.

JUDAH BENVENISTE. See Benveniste.

JUDAH DE BLANIS (called also **Laudadeus** [= "Judah"] **Blanis**): Italian physician; lived at Perugia in the middle of the sixteenth century. David de Pomis, in his "De Medico Hebræo," counts Judah among the most prominent Italian physicians. He was a diligent student of Cabala, and associated much with Emanuel of Benevento, the editor of the "Tiḳḳune Zohar." In 1553 Judah caused a copyist to prepare for him a copy of the cabalistic work "Sefer ha-Ḳaneh." It is probable that Judah de Blanis is identical with Judah ben Solomon, who in 1523 copied several letters from Jerusalem, and with a certain Judah ben Solomon de Blanis (דבלניש) of Pesaro, whose authority Lampronti ("Paḥad Yiẓḥaḳ," iii. 26a) invokes.

Bibliography: Grätz, *Gesch.* ix. 42; Brüll, *Jahrb.* i. 237.

K. I. Br.

JUDAH THE BLIND. See Yehudai ben Naḥman.

JUDAH OF CORBEIL: Tosafist of the thirteenth century. He wrote tosafot to a great number of Talmudical treatises, and is quoted in the "Kol Bo" (No. 87, on Berakot), in the Tosafot Yeshanim (on Yoma 14a), in the tosafot of Asheri (to Yeb. 14a; Ket. 17a; Ḳid. 16b; Naz. 65b; Zeb. 37b), and in the "Shiṭṭah Meḳubbeẓet" of Bezaleel Ashkenazi (on B. Ḳ. 70b). Judah was also the author of ritual decisions which are found in "Haggahot Maimoniyyot" (Hilkot "Ma'akalot Asurot," viii.) and in the responsa of Meïr of Rothenburg (ed. Lemberg, No. 487, on Niddah). Biblical explanations by Judah are quoted in the tosafot to the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 270).

Bibliography: Neubauer, in Geiger's *Jüd. Zeit.* ix. 217; Renan-Neubauer, *Les Rabbins Français*, p. 441; Gross, *Gallia Judaica*, p. 561.

G. I. Br.

JUDAH HA-DARSHAN BEN MOSES: French Bible commentator; lived at Toulouse in the first half of the eleventh century. He is often quoted by Rashi in his commentary on the Pentateuch, and is twice mentioned in a commentary on the Maḥzor (Cod. Munich, No. 346) in connection with an explanation of Zeph. iii. 1 and of an expression of Eliezer ha-Ḳalir's quoted by Menahem of Ḥelbo. According to Geiger, Judah was the son of Moses ha-Darshan of Narbonne; in that case he may be identical with Judah ben Moses, a disciple of Rashi who is cited by Abraham ibn Daud in his "Sefer ha-Ḳabbalah" as having taught in Narbonne.

Bibliography: Geiger, *Parschandatha*, p. 11; Gross, *Gallia Judaica*, p. 214.

G. I. Br.

JUDAH B. DAVID CAGLIARI. See Cagliari.

JUDAH BEN DAVID OF MELUN: French tosafist of the first half of the thirteenth century; son of the tosafist David of Melun (department of Seine-et-Marne). In Perez of Corbeil's tosafot to Baba Ḳamma (ed. Leghorn, p. 53a) he is quoted under the name "Judah of Melun." After 1224 he took charge of the Talmud school at Melun; and he was one of the four rabbis who defended the Talmud against Nicholas Donin in the public disputation at Paris in 1240.

Bibliography: *R. E. J.* i. 248; Zunz, *Z. G.* p. 48; Gross, *Gallia Judaica*, p. 354; Grätz, *Gesch.* vii. 96.

S. S. A. Pe.

JUDAH BEN ELI, or 'ALI ('ALAN), THE TIBERIAN: Karaite grammarian and liturgical poet; died at Jerusalem, where he was rosh yeshi-

bah, in 932. He was the author of a grammatical work entitled "Me'or 'Enayim," in which he divided the Hebrew nouns into thirty-five classes (see Hadassi, "Eshkol ha-Kofer," alphabets 173, 257). Pinsker ("Likḳuṭe Ḳadmoniyyot," p. 5) supposes that the scholar of Jerusalem mentioned by Abraham ibn Ezra at the beginning of his "Moznayim" as author of eight grammatical works was Judah b. Eli. He wrote also two piyyuṭim (Karaite Siddur, iv. 119), and a dirge on the ruin of Zion containing an acrostic on his name (Pinsker, *l.c.* Supplement, p. 139).

Judah is identified by Dukes ("Ḳontres," p. 2) and Abraham Geiger ("Oẓar Neḥmad," ii. 158) with the 'Ali, or Eli, b. Judah ha-Nazir quoted by David Ḳimḥi in his "Miklol" (ed. Fürth, p. 90b). The identity of Judah b. 'Ali and 'Ali b. Judah is confirmed by Abraham b. Azriel in his commentary on the Maḥzor (Perles, in "Monatsschrift," xxvi. 365), who quotes a Judah ha-Nazir, or ha-Nasi, b. 'Ali. Pinsker (*l.c.*) identifies Judah also with Yaḥya ibn Zakariyya the Tiberian, mentioned by the Mohammedan historian Mas'udi.

Bibliography: D. Kaufmann, in *Monatsschrift*, xxxv. 33-37; Fürst, in *Orient, Lit.* xii. 83, 84; Steinschneider, in *J. Q. R.* xi. 483; Pinsker, *Likḳuṭe Kadmoniyyot*, pp. 68, 105, 106, and Supplement, pp. 64, 106; Gottlober, *Bikḳoret le-Toledot ha-Ḳera'im*, pp. 170, 171.

K. M. Sel.

JUDAH BEN ELIEZER (called **YeSOD**): Lithuanian Talmudist and philanthropist; born at Wilna; died there March 18, 1762, having officiated as dayyan, communal secretary, and, for a short time, rabbi. Although so eminent as a Talmudist that he was consulted in the dispute between Jonathan Eybeschütz and Jacob Emden, he was nevertheless revered by the Jews of Wilna not for his learning, but because of his philanthropy. He lived at a time of continuous persecution (see Wilna), but was ever ready to come to the help of his coreligionists with both word and deed. He renovated the half-ruined synagogue, built a new one that still bears his name, contributed to philanthropic societies, and aided widows and orphans.

The Jews showed their gratitude to their benefactor by appointing him temporary rabbi, with the single purpose that he might keep this important office open for his young son-in-law, Samuel b. Abigdor. Judah also rendered important services as communal secretary; for he not only arranged and carefully preserved all the documents relating to the history of the Jews of Wilna, but also, in his last will, made it obligatory upon every succeeding secretary to continue his work.

Bibliography: Fuenn, *Kiryah Ne'emanah*, p. 115.

S. S. A. Pe.

JUDAH BEN ELIJAH TISHBI: Karaite scholar and liturgical poet; flourished at Belgrade in the first half of the sixteenth century; grandson of Abraham ben Judah. He copied and completed the exegetical work of his grandfather, entitled "Yesod Miḳra," and was the author of liturgical poems, several of which have been inserted in the Karaite prayer-book ("Siddur ha-Ḳera'im," ii. 215; iii. 171, 172, 174). Judah was the copyist of the "Yehi Me'orot," on the precepts attributed to Tobiah ben Moses.

Bibliography: Pinsker, *Likḳuṭe Kadmoniyyot*, p. 93; Fürst, *Gesch. des Karaert.* ii. 293.

K. I. Br.

JUDAH BEN ENOCH: Chief rabbi and preacher of Pfersee, Bavaria; lived at the end of the seventeenth century. His sermons for the festivals of Passover, Pentecost, and Tabernacles were published with those of his father, Enoch ben Abraham, under the title of "Reshit Bikkurim" (Frankfort-on-the-Main, 1708). A collection of his responsa was published by his son Enoch ben Judah under the title "Ḥinnuk Bet Yehudah" (*ib.* 1709), in which are included some responsa of Judah's father, as well as of Enoch ben Judah himself.

Bibliography: Fürst, *Bibl. Jud.* ii. 38; Wolf, *Bibl. Hebr.* iii., No. 742c.

S. S. M. Sel.

JUDAH B. EZEKIEL: Babylonian amora of the second generation; born in 220; died at Pumbedita in 299. He was the most prominent disciple of Rab (Abba Arika), in whose house he often stayed, and whose son Ḥiyya was his pupil ('Er. 2b). After Rab's death Judah went to R. Samuel, who esteemed him highly and called him "Shinena" (= "sharp-witted"; Ber. 36a; Ḳid. 32a). He remained with Samuel until he founded a school of his own at Pumbedita. Judah possessed such great zeal for learning and such tireless energy that he even omitted daily prayer in order to secure more time for study, and prayed but once in thirty days (R. H. 35a). This diligence, together with a remarkably retentive memory, made it possible for him to collect and transmit the greater part of Rab's, as well as many of Samuel's, sayings; the Talmud contains about four hundred haggadic and halakic sayings by the former, and many by the latter, all recorded by Judah b. Ezekiel; while a number of other sayings of Rab's that occur in the Talmud without the name of the transmitter likewise were handed down by Judah (Rashi to Ḥul. 44a).

Transmits Rab's and Samuel's Sayings.

In recording the words of his teachers, Judah used extreme care, and frequently stated explicitly that his authority for a given saying was uncertain, and that his informant did not know positively whether it was Rab's or Samuel's (Ḥul. 18b). His own memory, however, never failed him, and the traditions recorded by him are reliable. When his brother Rami says, in one place, that a certain sentence of Rab's, quoted by Judah, should be disregarded (Ḥul. 44a), he does not question the accuracy of Judah's citation, but implies that Rab had afterward abandoned the opinion quoted by Judah, and had, in a statement which the latter had not heard, adopted an opposite view.

Judah b. Ezekiel introduced a new and original method of instruction in the school which he built up at Pumbedita; by emphasizing the need of an exact differentiation between, and a critical examination of, the subjects treated, he became the founder of Talmudic dialectics (Sanh. 17b; Ḥul. 110b; B. M. 38b). His method of instruction, however, did not please some of his older pupils, and they left him; among these was Ze'era, who went to Palestine despite Judah's declaration that no man

should leave Babylonia for that country (Ket. 111a). But the new method was acceptable to most of his disciples, and was especially attractive to the young, so that the school at Pumbedita steadily increased in importance and popularity. After the death of Huna, head of the Academy of Sura, most of his pupils went to Pumbedita, which, until the death of Judah, remained the only seat of Talmudic learning. Although Judah devoted himself chiefly to dialectics, he did not fail to interpret the mishnayot, to explain peculiar words in them (Pes. 2a; M. K. 6b), or to determine the correct reading where several were given (Beẓah 35b; Suk. 50b).

New Method of Dialectics.

Judah gave little attention to Haggadah, and what work he did in that field was almost entirely lexicographical (Ned. 62b; Ḥul. 63a; Ta'an. 9b; Giṭ. 31b). In his daily conversation he took pains to acquire the habit of exact and appropriate expression, for which his contemporary Naḥman b. Jacob praised him (Ḳid. 70a, b). A lover of nature, Judah was a close observer of the animal and plant life around him. "When in the springtime thou seest Nature in her beauty thou shalt thank God that He hath formed such beautiful creatures and plants for the good of mankind" (R. H. 11a). Several of his explanations of natural phenomena have been preserved (Ta'an. 3b, 9b), as well as etymologies of the names of animals and descriptions of their characteristics (Ḥul. 63a; M. K. 6b; Shab. 77b).

Judah was celebrated for his piety, and it is related that whenever he ordained a fast in time of drought rain fell (Ta'an. 24a). According to him, piety consists chiefly in fulfilling one's obligations to one's fellow creatures and in observing the laws of "meum et tuum" (B. K. 30a). It was probably for this reason that he applied himself chiefly to the Mishnaic treatise Neziḳin (Ber. 20a).

BIBLIOGRAPHY: Bacher, *Ag. Bab. Amor.* pp. 47-52; Weiss, *Dor*, iii. 186-189.

J. J. Z. L.

JUDAH IBN EZRA. See IBN EZRA, JUDAH.

JUDAH IBN GHAYYAT. See IBN GHAYYAT, JUDAH BEN ISAAC.

JUDAH HADASSI. See HADASSI, JUDAH.

JUDAH ḤAYYUJ. See ḤAYYUJ, JUDAH.

JUDAH B. ḤIYYA: Palestinian amora of the first generation (3d cent.); son of the famous R. Ḥiyya. In Midr. Shemuel xi., and in Yer. Sanh. 29b, he is called also **Judah be-Rabbi.** He was the twin brother of Hezekiah (Yeb. 65b) and son-in-law of Yannai, who outlived him (Ket. 62b). Judah b. Ḥiyya is sometimes called "Rabbi" (Sanh. 37b), although it would seem that he was never ordained, since he is more frequently mentioned without this title. He and his brother Hezekiah are often termed simply the "sons of Ḥiyya" (Yoma 5b, *et al.*) or "the young people" (Ḥul. 20a), although both were celebrated for their learning and piety. Simeon ben Laḳish states that they left Babylonia with their father and went to Palestine, and spread learning there (Suk. 20a). Their piety is extolled in Ḥul. 86a and B. M. 85b.

Judah was extremely diligent, and would spend the entire week in the seminary away from his family, going home only for the Sabbath (Ket. 62b). Besides the discussions which Judah and Hezekiah held with Johanan ('Ab. Zarah 46a) and Joshua b. Levi (Zeb. 116a), and the sayings that are ascribed to both brothers, many maxims have been preserved that belong to Judah alone. The following sentence of his may be mentioned: "Cain did not know where life leaves the body, and consequently inflicted many blows upon Abel before he finally wounded him in the neck and killed him" (Sanh. 37b).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 48-52; Frankel, *Mebo*, pp. 91a, 123b.

J. J. Z. L.

JUDAH BEN ILAI: One of the most important tannaim of the second century; born at Usha, a city of Galilee (Cant. R. ii.). His teachers were his father (himself a pupil of Eliezer b. Hyrcanus), Akiba, and Ṭarfon. He studied under the last-named in early youth (Meg. 20a), and was so closely associated with him that he even performed menial services for him (Tosef., Neg. viii. 1). Judah b. Baba ordained him as teacher at a time when the Roman government forbade such a ceremony. Almost at the beginning of Hadrian's persecution Judah ben Ilai was forced to flee from Usha and conceal himself; and he often related episodes of the "times of peril" (Tosef., 'Er. viii. 6; Suk. i. 7). When, after the revocation of Hadrian's edicts of persecution, the pupils of Akiba held their reunions and councils in Usha, Judah received the right to express his opinion before all others, thus being "Rosh ha-Medabbebrim" (leader among the speakers), on the ground that he was the best authority on the traditions (for other grounds see Cant. R. ii., 4; Ber. 63b; Shab. 33a). He was intimately associated with the patriarch Simon b. Gamaliel II., in whose house he is said to have been entrusted with the decision in matters pertaining to the religious law (Men. 104a). He was also able to win the confidence of the Romans by his praise of their civilizing tendencies as shown in their construction of bridges, highways, and market-places (Shab. 33a).

Judah's personal piety was most rigid; and he observed many of the practises of the Ḥasidim and the Essenes. He drank no wine except on the days when the Law required, and preferred to eat only vegetable food (Ned. 49b). On Friday, after he had bathed and clad himself in white to prepare for the Sabbath, he seemed to his pupils an angel. According to a later rule of interpretation, Judah b. Ilai is meant in all passages reading, "It once happened to a pious man" (B. K. 104a). He was naturally passionate and irascible (Ḳid. 52b); but such was his self-control that he seemed the reverse. Thus he once showed exceptional mildness when he had an opportunity to reconcile a married pair (Ned. 66b). The study of the Law was his chief and dearest occupation; and he lamented the fact that such a devotion was no longer wide-spread as in former times. Yet his interest in the joys and sorrows of his fellow men was keener still. Whenever a funeral or a wedding-procession passed, he interrupted his study to join it (Ket. 17a).

Personal Piety.

Judah lived in the utmost poverty. His wife made with her own hands a cloak which served them both in turn: the wife as she went to the market; the husband on his way to the college. Nevertheless, he declined all assistance, since he had accustomed himself to the simplest mode of life, and on principle desired to have no delight in this world (Ned. 40b). His high conception of the calling and the responsibility of a teacher of the Law, as well as his mild judgment of the multitude, was expressed in his interpretation of Isa. lviii. 1: "Show my people their transgression"—that is, the teachers of the Law, from whose errors wickedness arises —"and the house of Jacob their sins"—that is, the ignorant, whose wickedness is only error (B. M. 33b).

Sources of His Teaching.

Judah often teaches the Mishnah of Eliezer, which he had received from his father (Men. 18a), and frequently explains the traditional halakot by particularizations introduced by the phrases "Ematai?" (= "When does this statement apply?") and "Bameh debarim amurim?" (= "In what connection was this said?" Ḥul. v. 3; Ber. ii. 4). His most frequent teachings, however, are the doctrines of his master Akiba. His own halakot he sets forth in the form of midrashim (see Midrash Halakah); for, in his view, mishnah and midrash are identical (Ḳid. 49a). Those who devote themselves only to the Mishnah, that is, to the stereotyped Halakah without its Scriptural basis, he terms "enemies" (B. M. 33b); but those who direct their attention to the Scriptures are "brothers." Yet it is only they who interpret or expound the Bible who receive this latter name; for he who makes a literal translation of a verse of Scripture is a "liar," and he who adds to it a "blasphemer" (Tosef., Meg., end).

Chief Authority of Sifra.

In his interpretation of the Scriptures and in the deduction of legal requirements from it Judah adheres strictly to the method of his teacher Akiba, whose rules of exegesis he adopts. It is thus that he explains a word apparently superfluous (Bek. 43b; Pes. 42a), and employs the rules of "al tikri" ('Ar. 13b) and "noṭariḳon" (Men. 29b). Nevertheless, he interprets also according to the older Halakah in cases where he deduces a definition from the literal wording of a passage, and bases his explanation strictly on its obvious meaning, "debarim ki-ketaban" (Pes. 21b, 91a; Zeb. 59b). The greater portion of the Sifra, or halakic midrash on Leviticus which originated in the school of Akiba, is to be attributed to Judah, nearly all the anonymous statements in it being his, "Setam Sifra R. Yehudah" ('Er. 96b). Of his exegetical principles only one need be noted: "In the Holy Scriptures certain phrases which border on blasphemy have been altered" (Mek., ed. Weiss, 46a).

Many haggadic utterances and traditions of Judah's have been preserved. His traditions regarding the Temple at Jerusalem are very numerous; and special interest attaches to his accounts of the origin of the Temple of Onias (Men. 109b) and of the Septuagint (Meg. 9), as well as to his description of the synagogue at Alexandria (Suk. 51b) and of the conditions and institutions of antiquity (Tosef., Ter. i. 1; Shab. v. 2; and many other passages).

Many of Judah's maxims and proverbs have likewise been preserved; a few are cited here: "Great is beneficence: it quickeneth salvation" (B. B. 10a). "Great is toil: it honoreth the toiler" (Ned. 49b). "Who teacheth his son no trade, guideth him to robbery" (Ḳid. 29a). "The best path lies midway" (Ab. R. N. xxviii.).

Judah attained a very great age, surviving his teachers and all of his colleagues. Among his disciples who paid him the last honors was Judah ha-Nasi. His grave was shown at Ensetim beside the tomb of his father ("Seder ha-Dorot," p. 169).

Bibliography: Frankel, *Hodegetica in Mischnam*, pp. 158–164, Leipsic, 1859; Brüll, *Einleitung in die Mischna*, pp. 169–178, Frankfort-on-the-Main; Hamburger, *R. B. T.* ii. 452–460; Bacher, *Ag. Tan.* ii. 191–224; Hoffmann, *Einleitung in die Halachischen Midraschim*, p. 26.

S. J. Z. L.

JUDAH BEN ISAAC (known also as **Judah Sir Leon of Paris**): French tosafist; born in Paris 1166; died there 1224 (Solomon Luria, Responsa, No. 29). According to Gross he was probably a descendant of Rashi, and a pupil of Isaac b. Samuel of Dampierre and his son Elhanan. He married a daughter of Abraham b. Joseph of Orleans, who has been identified by Jacobs ("Jews of Angevin England," p. 409) with Abraham fil Rabbi Joce, chief Jew in London in 1186. In a list of that year associated with Abraham occurs the name of **Leo Blund**, whom Jacobs identifies with Judah ben Isaac (*ib.* p. 88; comp. Bacher, in "J. Q. R." vi. 360).

Sir Leon must have left Paris in 1182, when all Jews were expelled from the French king's dominions; he did not return till 1198. According to Gross, however, he received his chief training at Dampierre under Simson of Sens, Simson of Coucy, Solomon of Dreux, and Abraham b. Nathan of Lunel. Shortly after 1198 he returned to Paris and founded an important school of tosafists, in which were trained, among others, Jehiel b. Joseph (Sir Leon's successor), Isaac b. Moses (author of "Or Zarua'"), Samuel b. Solomon (Sir Morel of Falaise), and Moses of Coucy. He appears to have composed tosafot to most of the tractates of the Talmud, traces being found of his annotations to twenty tractates. The only collection that has been published are his additamenta to Berakot, published at Warsaw in 1863. A long fragment of his tosafot to 'Abodah Zarah is still extant in a manuscript that formerly belonged to Luzzatto and Halberstam ("R. E. J." vii. 55) and that is now in the possesion of Jews' College, London. A few of his responsa are also found, chiefly in various additions to the Mordecai, while reference is also found to his commentary on the Pentateuch, in which he appears to have followed the method of RaSHBaM.

Judah wrote several poems—an Aramaic description of the Decalogue (Zunz, "Ritus," p. 198), a pizmon (*idem*, "Literaturgesch." p. 329), and a piyyuṭ (Landshuth, "'Ammude ha-'Abodah," i. 68). He is not, however, to be identified with the mystical Judah Ḥasid, to whom are attributed the "Sefer ha-Ḥasidim" and an ethical will. Among the writers whom Judah quotes may be mentioned R. Amram, Sherira, Hai, and Nissim Gaon, Alfasi,

Maimonides, Elijah b. Menahem, Gershom b. Judah, Jacob of Orleans, Jacob of Corbeil, Joseph Kara, Joseph Bekor Shor, Yom-Ṭob of Joigny, and Rashi.

BIBLIOGRAPHY: Gross, in Berliner's *Magazin*, iv. 173-210; idem, *Gallia Judaica*, pp. 519-524; Jacobs, *Jews of Angevin England*, pp. 406-416.

S. S. J.

JUDAH B. ISAAC IBN SHABBETHAI HA-LEVI. See JUDAH IBN SHABBETHAI.

JUDAH B. ISAAC IBN WAḲAR. See IBN WAḲAR, JUDAH BEN ISAAC.

JUDAH BEN JOSEPH PEREZ: Rabbi at Venice and Amsterdam in the first half of the eighteenth century. He wrote: "Seder Ḳeri'e Mo'ed," cabalistic readings for the holy days (Venice, 1706); "Peraḥ Lebanon," sermons on the Pentateuch, to which he added "Naḥal Etan," sermons and autobiography of his relative and predecessor Isaac Cavallero (Berlin, 1712); "Sha'are Raḥamim," mystical and cabalistic prayers, readings from the Zohar, etc. (Venice, 1716); "Fundamento Solido," compendium of Jewish theology in Spanish (Amsterdam, 1729); "Aseret ha-Debarim," ch. xix.–xx. of Exodus with poetical paraphrases in Aramaic and Arabic, and hymns in praise of Simeon ben Yoḥai (*ib.* 1737). He also edited "Dibre Yosef," responsa of Joseph ben Mordecai ha-Kohen of Jerusalem (Venice, 1715).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 77-78; Steinschneider, *Cat. Bodl.* col. 1366; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 88.

D. S. MAN.

JUDAH JUDGHAN. See YUDGHANITES.

JUDAH B. KALONYMUS B. MEÏR: German historian and Talmudic lexicographer; flourished in the second half of the twelfth century. Judah came from one of the most celebrated Jewish families of Germany. Kalonymus, Judah's father, was a scholar, an elder in Speyer, and respected at court. He was taught by his great-uncle Abraham b. Samuel, by Judah (the brother of the pious SHEMAIAH B. MORDECAI), and by his uncle Moses b. Meïr (of whom nothing more is known). Judah was the author of the following works: (1) "Agron," a Talmudic lexicon, dealing especially with the "termini technici" of the Talmud; (2) a treatise on benedictions, treating especially the linguistic forms used; (3) tosafot to Beẓah and Soṭah; (4) a work in which Judah enumerates all the persons mentioned in the Talmud and the Midrash, and seeks to determine their periods, examining critically and in detail all the statements concerning them to be found in rabbinical literature.

The last-given work is the only one of Judah's writings that has been, partially at least, preserved. The Bodleian Library has two manuscripts containing parts of it; one (No. 2199 in Neubauer, "Cat. Bodl. Hebr. MSS.") extends from ברזתן to ישעיה inclusive; the other (No. 2220, *ib.*) extends only to טרפון, and is also otherwise shortened. Portions of this lexicon, now generally called "Yiḥuse Tannaim wa-Amoraim," have been published in Steinschneider's article חדקא in "Oẓar Neḥmad" (ii. 29) and in Goldberg's article בר פדא in "Ha-Maggid" (xi. 85, 93); and R. N. Rabbinowicz has published, under the title "Yiḥuse Tannaim wa-Amoraim," in the publications of the society Meḳize Nirdamim (Lyck, 1874), all that is given under the letter ב in MS. 2199. As the scope of this excerpt shows, the book was laid out on a large scale; in fact, the remnant of it preserved in manuscript comprises 800 pages.

The great knowledge of the author, who was master of the whole Talmudic literature, is excelled only by his critical ability. Quite like a modern critic, Judah went to work cautiously, and sifted his material carefully. He not only compared parallel passages, but in doubtful cases he presented collations from all the manuscripts he could find. Besides Talmudic-Midrashic literature, he made use of all the geonic and rabbinical writings. His lexicon is, therefore, of quite as much value for post-Talmudic literature as for the Talmudic. Judah's book is especially rich in material for the history of German scholars of the eleventh and twelfth centuries.

BIBLIOGRAPHY: Epstein, *Das Talmudische Lexicon Yiḥuse Tannaim wa-Amoraim*, reprinted from *Monatsschrift*, xxxix.; Goldberg, in *Ha-Maggid*, xi. 85; R. N. Rabbinowicz, in the introduction to his edition of the fragments of Judah's work; Steinschneider, in *Oẓar Neḥmad*, ii. 29.

S. S. L. G.

JUDAH IBN ḲURAISH: Hebrew grammarian and lexicographer; born at Tahort, northern Africa; flourished in the eighth and ninth centuries. In his grammatical work he advanced little beyond his predecessors, but his contributions to comparative philology are of great value. He recognized that the various Semitic languages are derived from one source, and that, although different in their development, they are subject to the same linguistic laws. His "Risalah," a letter in Arabic to the community at Fez (ed. Bargès and Goldberg, Paris, 1857), is the earliest known contribution to the critical study of the Semitic languages. In the preface he warns the community of Fez not to neglect the study of the Targumim, since they are important for a correct knowledge of the Bible, which contains many Aramaisms. Judah's grammatical researches were original, and he maintained his views regardless of the Mishnah and the Talmud; hence he has been, erroneously, considered a Karaite. He is said to have written, in addition to the "Risalah," a dictionary, and a book on the Commandments. Of these works, however, nothing certain is known, although Judah himself mentions the dictionary in the "Risalah."

BIBLIOGRAPHY: Goldberg, preface to the *Risalah*, Paris, 1857; Karpeles, *Gesch. der Jüdischen Literatur*, i. 435 *et seq.*, Berlin, 1886; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 142-144.

J. J. Z. L.

JUDAH BEN LAḲISH: Tanna of the second century. His name occurs only in the Tosefta and the Mekilta. He is the author of the halakah to the effect that a corpse may be carried on the Sabbath to save it from a fire (Shab. 43b). Besides this halakah, which is transmitted by him alone, there is another (Tosef., Sanh. i. 7) which prescribes that after a judge has heard both sides, and has formed an opinion, he may not say: "I will not judge between you."

A few of Judah's haggadic utterances also have been preserved; *e.g.*: "The children of Israel had two Arks of the Covenant. In one were the broken tables of stone; in the other, the Book of the Torah" (Tosef., Soṭah, vii. 18). "The Ark of the Covenant was not carried to Babylon, but was hidden in

the Temple itself" (Yoma 53a). "When a scholar neglects learning, Prov. xxvii. 8 may be applied to him" (Ḥag. 9b).

BIBLIOGRAPHY: Brüll, *Einleitung in die Mischna*, p. 249, Frankfort-on-the-Main; Bacher, *Ag. Tan.* ii. 494–495.

S. J. Z. L.

JUDAH LEON DI LEONE: Italian rabbi from 1796 to 1835. Sent as a messenger from Hebron to Rome, he became rabbi in the latter city during the troublous times following the struggles of the Jews for emancipation and reform. He was one of the collaborators to the collective work entitled מכתבי הרבנים אשר בערי איטליא ("Letters of Italian Rabbis"), which first appeared at Leghorn, then in a German translation at Hamburg, and was subsequently translated into French. Judah represented the Jewish community when Pius VII. entered Rome in 1800; the pope, however, did not keep the promises of good-will toward the Jews which he then made. While Rome was under French rule Judah was director of the consistory of Rome (1811). He could not preach there, as he did not understand Italian. In his work "Hilkot Bekorot" he appears as a halakic author.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 400; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 166; Berliner, *Gesch. der Juden in Rom*, ii. 2, 130.

S. I. E.

JUDAH LEONE B. ISAAC SOMMO (DE SOMMI; called also **Leone Ebreo):** Italian writer and dramatic critic and manager; died after 1591. A scion of the Portaleone family of Mantua, he lived first at Ferrara—where he was the friend of Azariah dei Rossi and became known as a scholar and skilful penman—and then at Mantua (*c.* 1550–1590). At the instance of the ducal court of Mantua he then devoted himself entirely to the stage, as a teacher of the theory and practise of the dramatic art. In 1562, as a result of the appearance of his poem "Drusilla," he was elected member of the Accademia degli Invaghiti, and as he could not become a "cavaliere," being a Jew, he received the title of "Scrittore Accademico."

He was a prolific writer in Italian; and his works, which are extant in manuscript in sixteen volumes at Turin, include dramas, dialogues on dramatic art, and poems. The dialogues deal with: (1) the origin and rules of the art of acting; (2) division of the drama into five acts; (3) delivery, costumes, etc.; (4) the actor; (5) scenery; (6) the entr'acte.

Judah considered Moses, the reputed author of the Book of Job, as the originator of the drama. He pretended to have translated from the Aramaic a book, "Corso della Vita," in which a youth receives instructions for correct living from his guardian angel, and is then seduced by the Tempter. This work, according to Judah, was intended for dramatic representation. For the Accademia Judah wrote ten pieces including allegorical dramas on the accession of princes and on their death. His lyrical poems fill four volumes, and include sonnets, canzones, and satires, which he dedicated to various members of the house of Gonzaga and to the pope as protector of the Accademia.

In the field of Jewish literature, Judah translated forty-five Psalms in ottave rima, with superscriptions in Hebrew. He also wrote "Magen Nashim," in Hebrew, an apology for woman, with an Italian translation, which he dedicated to Hannah da Rieti.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* vi. 94; *idem*, in *Monatsschrift*, xlii. 467 *et seq.*; *Isr. Letterbode*, xii. 73; Peyron, *Nota di Storia Letteraria*, Turin, 1884; Dejob, *De la Condition des Juifs à Mantoue*, in *R. E. J.* xxiii. 75; Alessandro d'Ancona, *Origini del Teatro Italiano*, ii. 401–427; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 103.

D. I. E.

JUDAH HA-LEVI (Arabic, **Abu al-Ḥasan al-Lawi):** Spanish philosopher and Hebrew poet; born at Toledo, southern Castile, in the last quarter of the eleventh century; died in the Orient after 1140. If his birth is correctly assigned to 1085 or 1086 (Rapoport, in "Kerem Ḥemed," vii. 265), it occurred about the time of the eventful conquest of Toledo (May 24, 1085) by the Christian king Alfonso VI. It is probable that Judah's father, Samuel "the Castilian," sent Judah, who was his only son, to Lucena to be educated in the various branches of Jewish learning at the school of Isaac Alfasi. On the death of his master, Judah composed an elegy (Brody, "Diwan des Abul-Ḥasan Jehuda ha-Levi," ii., No. 14, p. 100). It was probably in Lucena, too, that Judah won the friendship of Alfasi's most prominent pupils, Joseph ibn Migas and Baruch Albalia. Judah chose medicine as his profession; but he early evinced a love for poetry and showed marked poetic talent. He was well acquainted with the productions of the Arabic and the Castilian poets; yet the muse spoke to him in the old and sacred language of the Bible, in which "he sang for all times and places, soon becoming the favorite of the people" (Zunz, "Literaturgesch." p. 203). He became deeply versed in Greco-Arabic philosophy also. The early ripening of his poetic talent aroused the admiration of his friend and senior, the poet Moses ibn Ezra, who accorded him enthusiastic praise (see Luzzatto in "Kerem Ḥemed," iv. 86; Dukes, "Moses ibn Ezra," p. 987; Geiger, "Diwan des Castilier's Abu'l-Hassan," pp. 15, 120).

His Youth.

After completing his studies, which he, being in easy circumstances, had been able to pursue deliberately, Judah returned to Toledo, where he soon acquired so large a practise that he complained in a letter to his friend David Narboni (Brody, *l.c.* i. 224, 225) of a lack of tranquillity and leisure. He married in Toledo; and from allusions in some of his poems it is evident that his only child was a daughter, through whom he had a grandson, also named Judah.

Journey to the Holy Land.

Judah ha-Levi does not seem to have been contented in Toledo; for he removed to the Mohammedan city of Cordova. Even here he did not feel at ease. Though personally he occupied an honored position as a physician, he felt the intolerance of the Almoravid fanatics toward his coreligionists. He had long yearned for a new, or rather for the old, home—for the Holy Land. This yearning was deepened by his intense application to his religio-philosophical work and by his resulting clearer insight into Judaism; and at length he decided to set out on a journey to Palestine. For himself at least, he wished "to do away with the contradiction of daily confessing a longing and of never at-

tempting to realize it" (Kaufmann, "Jehuda Halevi"); and therefore, on the death of his wife, he bade farewell to daughter, grandson, pupils, friends, rank, and affluence. There was only one image in his heart—Jerusalem:

"O city of the world, most chastely fair,
In the far West, behold I sigh for thee.
* * * * * * * * *
Oh! had I eagle's wings, I'd fly to thee,
And with my falling tears make moist thine earth."

(Brody, *l.c.* ii. 167; version in Lady Magnus' "Jewish Portraits.")

After a stormy passage he arrived in Alexandria, where he was enthusiastically greeted by friends and admirers. At Damietta he had to struggle against the promptings of his own heart and the pleadings of his friend Ḥalfon ha-Levi that he remain in Egypt, which also was Jewish soil and free from intolerant oppression. He, however, resisted the temptation to remain there, and started on the tedious land route trodden of old by the Israelitish wanderers in the desert. Again he is met with, worn out, with broken heart and whitened hair, in Tyre and Damascus. Here authentic records fail; but Jewish legend has taken up the broken threads of history and woven them further. It is related that as he came near Jerusalem, overpowered by the sight of the Holy City, he sang his most beautiful elegy, the celebrated "Zionide," "Zion ha-lo Tish'ali." At that instant he was ridden down and killed by an Arab, who dashed forth from a gate (Gedaliah ibn Yaḥya, "Shalshelet ha-Ḳabbalah," ed. Venice, p. 40b).

The life-work of Judah ha-Levi was devoted to poetry and philosophy. His poetry is usually classified under the heads of secular and religious, or, as in Brody's new edition of the "Diwan," under liturgical and non-liturgical. Such a division, however, can be only external; for the essential characteristic of Judah's poems—which are the expression of a deeply religious soul—is the lofty key to which they are attuned. Even in his drinking- and love-songs an attentive reader may hear the vibrations of religion's overtones.

His Secular Poetry.

The first place in his secular or non-liturgical poetry is occupied by poems of friendship and eulogy. Judah must have possessed an attractive personality; for there gathered about him as friends, even in his earliest youth, a large number of illustrious men, like Levi al-Ṭabban of Saragossa, the aged poet Judah ben Abun, Judah ibn Ghayyat of Granada, Moses ibn Ezra and his brothers Judah, Joseph, and Isaac, the vizier Abu al-Ḥasan, Meïr ibn Kamnial, the physician and poet Solomon ben Mu'allam of Seville, and Samuel ha-Nagid of Malaga, besides his schoolmates Joseph ibn Migas and Baruch Albalia. He was associated also with the grammarian Abraham ibn Ezra; but the assertion that the latter was the son-in-law of Judah is one of the fictions of Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," ed. Amsterdam, p. 41a). Equally incorrect is the statement made by the author of "Yuḥasin" (ed Amsterdam, p 186) that the two were cousins. In Cordova Judah addressed a touching farewell poem to Joseph ibn Ẓaddiḳ, the philosopher and poet (Geiger, "Nachgelassene Schriften," p. 159). In Egypt, where the most celebrated men vied with one another in entertaining him, his reception was a veritable triumph. Here his particular friends were Aaron ben Jeshua Alamani in Alexandria, the nagid Samuel ben Hananiah in Cairo ("Monatsschrift," xl. 417 *et seq.*), Ḥalfon ha-Levi in Damietta, and an unknown man in Tyre, probably his last friend. In their sorrow and joy, in the creative spirit and all that moved the souls of these men, Judah sympathetically shared; as he says in the beginning of a short poem (Brody, *l.c.* i., No. 45): "My heart belongs to you, ye noble souls, who draw me to you with bonds of love" (comp. Geiger, *l.c.* iii. 123).

Love-Songs.

Especially tender and plaintive is Judah's tone in his elegies (Brody, *l.c.* ii. 67 *et seq.*). Many of them are dedicated to friends. Besides those composed on the deaths of the brothers Judah (*ib.* Nos. 19, 20), Isaac (*ib.* No. 21), and Moses ibn Ezra (*ib.* No. 16), R. Baruch (*ib.* Nos. 23, 28), Meïr ibn Migas (*ib.* No. 27), his teacher Isaac Alfasi (*ib.* No. 14), and others, one of the most affecting is that on Solomon ibn Farissol, who was murdered on May 3, 1108. The news of this friend's death suddenly changed Judah's poem of eulogy (Nos. 11, 22) into one of lamentation (*ib.* Nos. 12, 13, 93 *et seq.*), which for grandeur and loftiness of tone has been compared to David's lament over Jonathan.

Joyous, careless youth, and merry, happy delight in life find their expression in his love-songs (*l.c.* ii. 1 *et seq.*). Many of these are epithalamia, and are characterized by a brilliant Oriental coloring as well as by a chaste reserve (see "Betulat Bet Yehudah," ed. Luzzatto, *passim*). In Egypt, where the muse of his youth found a glorious Indian summer in the circle of his friends, he wrote his swan-song:

"Wondrous is this land to see,
With perfume its meadows laden,
But more fair than all to me
Is yon slender, gentle maiden.
Ah, Time's swift flight I fain would stay,
Forgetting that my locks are gray."

(Geiger, *l.c.* p. 168.)

Drinking-songs and enigmas in rime by Judah have also been preserved (Brody, *l.c.* ii. 189 *et seq.*).

His Religious Poetry.

If one may speak of religious geniuses Judah ha-Levi must certainly be regarded among the greatest produced by medieval Judaism. No other man, it would seem, drew so near to God as Judah; none else knew how to cling to Him so closely, or felt so safe in His shadow. At times the body is too narrow for him: the soul yearns for its Father in heaven, and would break through the earthly shell (S. D. Luzzatto, "Diwan," No. 14; Heller, "Die Echten Melodien," p. 227). Without God his soul would wither away; nor is it well with him except he prays (Luzzatto, *l.c.* No. 57; Heller, *l.c.* p. 135). The thought of God allows him no rest; early and late He is his best beloved, and is his dearest concern (Heller, *l.c.* p. 82; "Ṭal Orot," No. 12). He occupies the mind of the poet waking and sleeping; and the thought of Him, the impulse to praise Him, rouse Judah from his couch by night (Luzzatto, *l.c.* No. 81; Heller, *l.c.* p. 229). Although

Judah strives to be free from subjection unto many, he rejoices that he is subject to the One, whose servant he gladly designates himself; for he may win the grace of God throughout eternity. Characterized by "noble grandeur and quiet simplicity," the short poem in Luzzatto, *l.c.* (No. 28) and in Heller, *l.c.* (p. 152) is most effective, and might be entitled "The Higher Peace," after a similar poem by the German poet Heinrich von Kleist. When Judah is ill he hopes to be cured by God's grace rather than by the medicines he himself has prepared (Geiger, *l.c.* p. 117). Even during the voyage, amid storms and surrounded by rough sailors, over whom only the pilot has any authority (Brody, *l.c.* ii., No. 16; Geiger, *l.c.* p. 164), Judah finds peaceful trust in God; and his poems (Brody, *l.c.* ii. 168 *et seq.*), composed on the sea, are among the most beautiful of his religious lyrics. In all situations in life God is the friend to whom his heart turns in the fulness of its longing. If God is with him, all is bright in his "narrow prison," and sorrow's gloom dissolves in gladness.

Patriotism.

Next to God, the poet's people stand nearest to his heart: their sufferings and hopes are his. Like the authors of the Psalms, he gladly sinks his own identity in the wider one of the people of Israel; so that it is not always easy to distinguish the personality of the speaker. No other Jewish poet is so steeped in recollections of the ancient history of Israel when singing of the tokens of God's love to His chosen people. Whenever Judah reflects on his coreligionists, the reproachful question rises, despite his reverence: "Why hast Thou sold us to the oppressors?" (Luzzatto, *l.c.* No. 11). "Shall we be captives forever in a strange land?" (Heller, *l.c.* p. 101; "Ṭal Orot," No. 2). "How long must our anxious hopes drag on?" (Heller, *l.c.* p. 126; Brody, *l.c.* No. 70). "When shall the morn of freedom dawn for Israel?" On earth none can or will answer him; yet while "Edom and Ishmael riot in the Holy City" (Heller, *l.c.* p. 44; "Ṭal Orot," No. 6) and Israel everywhere is in bondage, his prayers shall wring from heaven the redemption of his people. How he prays for "new life," for "refreshment for the weary flower"—Israel! Through temporary resignation and despair (Heller, *l.c.* p. 1; "Ṭal Orot," No. 71) the poet fights his way to confidence and hope; for "the prophet hath foretold all" (*ib.*). He represents Israel calling upon God with tender persuasion to set him free:

> "Come, Belovèd, come thou to me,
> In the bower of lilacs woo me:
> Slay the fiends that would pursue me.
>
> "Harps and chimes and cups all golden
> To the joy of old embolden,
> 'Neath the radiant glory olden."
> (Heller, *l.c.* p. 77; "Ṭal Orot," No. 8.)

God answers, giving to His people new comfort together with new strength for endurance (Heller, *l.c.* p. 77; "Ṭal Orot," No. 8):

> "Bide thou thy time—within thy soul be peace,
> Nor ask complaining when thy pain shall cease;
> Speak, rime, and sing, for victory is thine,
> Nigh thee my tent is pitched, and thou art mine."
> (Zunz, "G. S." i. 131.)

Often Judah's poetic fancy finds joy in the radiant thought of the return of his people (Heller, *l.c.* p. 226; Brody, "Diwan," No. 6). Then his words seem to be the music of the harp (Geiger, *l.c.* p. 145); and he summons Israel, "the dove in a strange land," to jubilant rejoicing over her triumphant return (*ib.*). The period of political agitation about 1130, when Islam (so intensely hated by the poet) was gradually losing ground before the victorious arms of the Christians, gave Judah reason to hope for such a return in the near future. The vision of the night, in which this was revealed to him (Geiger, *l.c.* p. 154), remained indeed but a dream; yet Judah never lost faith in the eventual deliverance of Israel and in the eternity of his people. On this subject he has expressed himself in the poem:

> "Lo! sun and moon, these minister for aye;
> The laws of day and night cease nevermore:
> Given for signs to Jacob's seed that they
> Shall ever be a nation—till these be o'er.
> If with His left hand He should thrust away,
> Lo! with His right hand He shall draw them nigh."
> (Luzzatto, *l.c.* No. 61; transl. by Nina Davis in "Songs of Exile," p. 49.)

Representative Character of His Poetry.

The remarkable and apparently indissoluble union of religion, nationalism, and patriotism characteristic of post-exilic Judaism reached its acme in Judah ha-Levi and his poetry. Yet this very union in one so consistent as Judah demanded the fulfilment of the supreme politico-religious ideal of medieval Judaism—the return to Jerusalem. Though his impassioned call to his contemporaries to return to Zion might be received with indifference or even with mockery (Luzzatto, *l.c.* No. 86), his own decision to go to Jerusalem never wavered. "Can we hope for any other refuge either in the East or in the West where we may dwell in safety?" he exclaims to one of his opponents (*ib.*). The songs that accompany his pilgrimage (Brody, *l.c.* ii. 153) sound like one great symphony wherein the "Zionides"—the single motive ever varied—voice the deepest soul-life alike of the Jewish people and of each individual Jew. The most celebrated of these "Zionides," with its remarkable monotony, is found in every Jewish liturgy, and is usually repeated in the synagogue on the Ninth of Ab (Brody, *l.c.* ii. 155). It has been translated into German by Herder, Mendelssohn, and many other modern writers; into French by Munk; into Dutch by L. Wagenaar ("Isr. Letterbode," v. 18 *et seq.*); into Italian by Benedetti; into Russian by Harkavy; repeatedly into English; and into other European languages. The following is the English translation by Nina Davis (*l.c.* p. 37) of the opening lines:

> "Zion, wilt thou not ask if peace's wing
> Shadows the captives that ensue thy peace,
> Left lonely from thine ancient shepherding?
>
> "Lo! west and east and north and south—world-wide—
> All those from far and near, without surcease,
> Salute thee: Peace and Peace from every side."

Synagogal Poetry.

The poems of Judah ha-Levi which have been adopted into the liturgy number in all more than 300. Every season, whether of sorrow or of joy, has been enriched by his songs. A summary of them has been given by Zunz (*l.c.* pp. 203 *et seq.*; Appendix, pp. 8–10, 33, 55, and by Landshuth ("'Ammude ha-'Abodah," pp. 70 *et seq.*). The

וההולכים האחרים הם שאר הנביאים והשלוחים ההודיים הם השכינה והמלאכים
והבגדים החמודות הם האור המושכל אשר חל בנפשו מהנבואה והאור המורגש אשר
חל על פניו והמתנות היקרות השלוחות הם השני לוחות בעשרת הדברים [illegible]
הנימוסים האחרים לא ראו מבל זה מאומה אך אמרו להם קבלו עבודת מלך [illegible]
כאשר קבלו עליהם ההברים ההם ואחרי המות תגיעו אל המלך ואם לא תעשו [illegible]
אתכם ויענה אתכם אחרי מותכם ומהם מי שאמר לא בא אלינו אדם [illegible]
לנו שיהיה אחרי מותו בגן עדן או בגיהנם ורובם הגבירו סדור ענינם וחבור [illegible]
וקבלו העבודה ויחלו נפשותם במצפון יהול חלוש אך בנראה יהול חזק ונאמן ומתגדלים
ומתפארים על עמי הארץ שבהם כאמונה ואיך יתפארו אלה בטענת מה שיגיע אליו
אחרי מותם על מי שיגיע אליו בחייו והלא טבע הנביאים והחסידים קרוב אל הקיימה
בעולם הבא יותר מטבע מי שלא קרב אל המדרגה [illegible]

אמר הכוזרי כמה הוא רחוק מן הדעת שיהיה האדם כלה בטבעו [illegible]
גופו ונפשו זולתי הפילוסופים על דעתם ׳ ועוד יאמרו
אנשי התורות שהוא ישוב חי לעד בנעימים בעבור מלה שהוא אומר בפיו ואפשר
שאיננו יודע כל ימיו זולתי המילה ההיא ואפשר שלא יבין ענינה כמה גדולה מעלת
המלה שתעתיק ממדרגת הבהמות אל מעלת המלאכים ׳ ומי שאינו אומר המלה ההיא
ישוב בהמה אפי׳ אם יהיה פלוסוף חכם עושה טוב כל ימיו
כוסף אל המעלות ההם ״

אמר החבר אנחנו אין שוללים משום אדם גמול מעשיו הטובים [illegible]
זה אומה שיהיה אבל אנחנו רואים הטובה הגמורה [illegible]
הקרובים בחייהם ואנו עורכים מעלתם אצל האלדים [illegible]
מותם בערך ההוא ״

אמר הכוזרי והתמיד הדמיון הזה בהפך וערוך מעלתם בעולם [illegible]
כמעלתם בעולם הזה היום ״

אמר החבר אני רואה שאתה מגנה אותנו בדלות ומסכנות ובהם [illegible]
מתפארים גדולי האומות האלה כי אין [illegible]
[illegible]
[illegible]
אל ענינים [illegible] ׳ וכן בעל תורת ישמעאל וחביריו עד
שגברו ׳ ובאנשים ההם הם מתפארים ומתגדלים לא במלבינו האלה אשר גבר שיאם
ורחבה מלבותם ונפלאו מרכבותם אם כן ערכנו מקורבת האלקים יותר קרוב ממה שאם
היתה לנו גדולה בעולם הזה ״

אמר הכוזרי כן הוא אלו היתה כניעתכם ברצון אבל היא בהכרח [illegible]
תמצא

CENSORED PAGE FROM THE FIRST EDITION OF JUDAH HA-LEVI'S "CUZARI," FANO, 1506.
(In the possession of George Alexander Kohut, New York.)

longest and most comprehensive poem is a "ḳedushshah," which summons all the universe to praise God with rejoicing, and which terminates, curiously enough, in Ps. ciii. (Sachs, "Die Religiöse Poesie der Juden in Spanien," pp. 304 *et seq.*). These poems were carried to all lands, even as far as India (Zunz, "Ritus," p. 57); and they influenced the rituals of the most distant countries. Even the Karaites incorporated some of them into their prayer-book; so that there is scarcely a synagogue in which Judah's songs are not sung in the course of the service (Zunz, "S. P." p. 231). The following criticism of Judah's synagogal poems is made by Zunz (*ib.*): "As the perfume and beauty of a rose are within it, and do not come from without, so with Judah word and Bible passage, meter and rime, are one with the soul of the poem; as in true works of art, and always in nature, one is never disturbed by anything external, arbitrary, or extraneous."

Judah by his verses has also beautified the religious life of the home. His Sabbath hymns should be mentioned here, one of the most beautiful of which ends with the words:

> "On Friday doth my cup o'erflow,
> What blissful rest the night shall know,
> When, in thine arms, my toil and wo
> Are all forgot, Sabbath, my love!
>
> "'Tis dusk, with sudden light, distilled
> From one sweet face, the world is filled;
> The tumult of my heart is stilled—
> For thou art come, Sabbath my love!
>
> "Bring fruits and wine and sing a gladsome lay,
> Cry, 'Come in peace, O restful Seventh day!'"

(Heller, *l.c.* p. 19; "Ṭal Orot," No. 1; transl. by S. Solis-Cohen.)

"The use of foreign (*i.e.*, Arabic) meters destroys the essence of the Hebrew language, which is based on homophony and results in harmony," is the observation put into the mouth of the rabbi in Judah ha-Levi's "Cuzari" (ii., § 74), together with other original remarks on the Hebrew language (comp. Friedländer in Kohut Memorial Volume, pp. 139 *et seq.*). Nevertheless, Judah himself used the most complicated Arabic meters in his poems with much good taste (for further details see H. Brody, "Studien zu den Dichtungen Jehuda ha-Levi's," Berlin, 1895). A later critic, applying a Talmudic witticism to Judah, has said: "It is hard for the dough when the baker himself calls it bad." Although these forms came to him naturally and without effort, unlike the mechanical versifiers of his time (see "Cuzari," v. 16), he would not except himself from the number of those he had blamed. His pupil Solomon Parḥon, who wrote at Salerno in 1160, relates that Judah repented having used the new metrical methods, and had declared he would not again employ them. That Judah felt them to be out of place, and that he opposed their use at the very time when they were in vogue, plainly shows his desire for a national Jewish art independent in form as well as in matter.

Judah was recognized by his contemporaries as the great Jewish national poet, and in succeeding generations by all the great scholars and writers in Israel (see, *e.g.*, Al-Ḥarizi, "Taḥkemoni," maḳamahs iii., xviii.). His equal in poetic ability, Heinrich Heine, has paid him a tribute of honor in his "Romancero" (see E. A. Bowring, "The Poems of Heine," p. 476, London, 1859).

So far as is known, the first to collect the poems of Judah ha-Levi into a diwan was R. Ḥiyya al-Ma'arabi, probably a younger friend of the poet. R. Joshua bar Elijah ha-Levi used this diwan as the basis for a new and larger collection, a manuscript of which has been found in Tunis. In his interesting Arabic preface (translated into German in Geiger, *l.c.*), Joshua states that, besides Ḥiyya's collection, he had two others before him, made respectively by David ben Maimon and Abu Sa'id ibn Alkash (?), from which he took some material. Further, he says that he added songs and piyyuṭim which R. Ḥiyya had omitted because in the time of the latter they were generally known and were to be found in every Maḥzor. Joshua, however, does not imply that all the poems added by him were written by Judah ha-Levi. On the contrary, he lays special emphasis on the need of caution, particularly in cases where there is only an incomplete signature, as "Judah" or "Levi." He divides his diwan of 816 poems into three parts: (1) poems, for the most part secular in tone, having the same meter and rime throughout; (2) strophic poems, mostly religious in character, in which every strophe has a different rime, although the last line of each strophe has the same rime; (3) poems of varied metrical structure, mostly piyyuṭim, and a few letters in rimed prose. Joshua usually designates in a short superscription the contents and the occasion of the poem. The Bodleian Library contains two manuscript diwans of Judah ha-Levi (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1970, 1, with the title "Maḥaneh Yehudah"; a more recent collection, *ib.* No. 1971, corresponds to the Tunis manuscript, but is more complete).

MSS.

The chief published collections of Judah's poems are: (1) "Betulat Bat Yehudah," ed. S. D. Luzzatto, Prague, 1840; (2) "Diwan," also edited by Luzzatto, Lyck (Meḳize Nirdamim), 1864; (3) "Ṭal Orot," by the same editor, published by Eisig Gräber, Przemysl, 1881; (4) "Ginze Oxford," ed. Edelmann and Dukes, London, 1851; (5) "Rabbi Yehudah ha-Levi," by A. Harkavy, Warsaw ("Aḥiasaf"), 1893–95; (6) "Bet ha-Beḥirah," by Samuel Philipp, Lemberg, 1888 (mainly a reprint of Luzzatto's "Diwan"); (7) "Diwan des Abul-Ḥasan Jehuda ha-Levi," a new and complete edition by H. Brody, Berlin (Meḳize Nirdamim), 1894 *et seq.*

Editions.

Some of Judah's poems have been translated into European languages. The most prominent translators are:

German: A. Geiger ("Diwan des Castilier's Abu'l-Hassan," etc., Breslau, 1851); Heller ("Die Echten Hebräischen Melodien," ed. D. Kaufmann, Berlin, 1893); Kämpf ("Nichtandalusische Poesie Andalusischer Dichter," Prague, 1858); Sachs ("Die Religiöse Poesie der Juden in Spanien," Berlin, 1845); Steinschneider ("Manna," *ib.* 1847); Sulzbach ("Dichtungen aus Spanien's Besseren Tagen," Frankfort-on-the-Main 1873); and Zunz ("S. P." Berlin, 1855).

Translations.

English: M. H. Bresslau (in "Ginze Oxford," London, 1851); Nina Davis ("Songs of Exile," Philadelphia, 1901); Edward G. King (in "J. Q. R." vii. 464); J. Jacobs ("Jewish Ideals," London, 1896); E. Lazarus ("Songs of a Semite," New York, 1882); Alice Lucas (in "The Jewish Year," London, 1898); Lady Magnus ("Jewish Portraits," *ib.* 1897).

French: J. Weill (in "R. E. J." xxxviii., p. lxv.; Italian: S. de Benedetti ("Canzoniere Sacro di Giuda Levita," Pisa, 1871); Russian: S. Frug (in "Voskhod") and A. Harkavy (*ib.*). Other translations occur in the various Maḥzorim renderings.

BIBLIOGRAPHY: Of the mass of literature on Judah ha-Levi only the more important summaries of his life and poetry can be given here: I. Abrahams, *Jewish Literature*, pp. 126 *et seq.*; J. Derenbourg, in *Journal Asiatique*, 1865, ii. 264 *et seq.*; A. Geiger, *Divan des Castilier's Abu'l-Hassan Juda ha-Levi*, Breslau, 1851 (partly reprinted in his *Nachgelassene Schriften*, iii. 97 *et seq.*); Grätz, *Gesch.* vi. 117 *et seq.*; Harkavy, *R. Yehuda ha-Levi*, in *Voskhod*, 1881 (Hebrew transl. by A. S. Friedberg, in Rabbinowitz, *Keneset Yisrael*, i. 49 *et seq.*); J. Jacobs, *Jewish Ideals*, pp. 103 *et seq.*; D. Kaufmann, *Jehuda Halevi*, Breslau, 1877; Lady Magnus, *Jewish Portraits*, pp. 1 *et seq.*; Pinkusfeld, *Juda ha-Levi Mint Grammatikuses Exegeta*, Budapest, 1887; Sachs, *Die Religiöse Poesie der Juden*, pp. 287 *et seq.*; Steinschneider, *Jewish Literature*, Index; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 40 *et seq.*, 120 *et seq.*; J. Weill, in *R. E. J.* xxxviii., p. lxv.

G. M. Sc.

——**As Philosopher:** The position of Judah ha-Levi in the domain of Jewish philosophy is parallel to that occupied in Islam by by Ghazali, by whom he was influenced (comp. Kaufmann, "Attributenlehre," pp. 119 *et seq.*). Like Ghazali, Judah endeavored to liberate religion from the bondage of the various philosophical systems in which it had been held by his predecessors, Saadia, David ben Marwan al-Mekamez, Gabirol, and Baḥya. In a work written in Arabic and entitled "Kitab al-Ḥujjah wal-Dalil fi Nuṣr al-Din al-Dhalil" (known in the Hebrew translation of Judah ibn Tibbon by the title "Sefer ha-Kuzari," and cited in this article as the "Cuzari"), Judah ha-Levi expounded his views upon the teachings of Judaism, which he defended against the attacks of philosophers, heretics, Karaites, etc.

The work is divided into five essays ("ma'amarim"), and takes the form of a dialogue between the pagan king of the Chazars and a Jew who had been invited to instruct him in the tenets of the Jewish religion. After a short account of the incidents preceding the conversion of the king, and of the conversations of the latter with a philosopher, a Christian, and a Moslem concerning their respective beliefs, the Jew appears on the stage, and by his first statement startles the king; for, instead of giving him proofs of the existence of God, he asserts and explains the miracles performed by Him in favor of the Israelites. The king expresses his astonishment at this exordium, which seems to him incoherent; but the Jew replies that the existence of God, the creation of the world, etc., being taught by religion, do not need any speculative demonstrations. Further, he propounds the principle upon which his religious system is founded; namely, that revealed religion is far superior to natural religion. For the aim of ethical training, which is the object of religion, is not to create in man good intentions, but to cause him to perform good deeds. This aim can not be attained by philosophy, which is undecided as to the nature of good, but can be secured by religious training, which teaches what is good. As science is the sum of all the particles of truth found by successive generations, so religious training is based upon a set of traditions; in other words, history is an important factor in the development of human culture and science.

Main Principle of the "Cuzari."

Now as the Jews are the only depositaries of a written history of the development of the human race from the beginning of the world, the superiority of their traditions can not be denied. No comparison is possible between Jewish culture, which is based upon religious truth, and Greek culture, which is based upon science only; for the wisdom of the Greek philosophers lacked that divine support with which the Prophets were endowed. Had a trustworthy tradition that the world was created out of nothing been known to Aristotle, he would have supported it by at least as strong arguments as those advanced by him to prove the eternity of matter. Belief in the eternity of matter, however, is not absolutely contrary to Jewish religious ideas; for the Biblical narrative of the Creation refers only to the beginning of the human race, and does not preclude the possibility of preexistent matter. Still, relying upon tradition, the Jews believe in "creatio ex nihilo," which theory can be sustained by as powerful arguments as those advanced in favor of the belief in the eternity of matter. The objection that the Absolutely Infinite and Perfect could not have produced imperfect and finite beings, made by the Neoplatonists to the theory of "creatio ex nihilo," is not removed by attributing the existence of all mundane things to the action of nature; for the latter is only a link in the chain of causes having its origin in the First Cause, which is God.

"Creatio ex Nihilo."

Having established that revelation and not speculative philosophy is the only trusty guide to the knowledge of God, the Jew proceeds to demonstrate the superiority of his religion. The preservation of the Israelites in Egypt and in the wilderness, the delivery to them of the Law on Mount Sinai, and their later history are to him so many evident proofs of their superiority. He impresses upon the king the fact that the favor of God can be won only by accomplishing the precepts in all their minutiæ, and that those precepts are binding only on the adherents of Judaism. The question why the Jews only were thus favored with God's instruction is as little worthy of consideration as would be the question why the animals had not been created men. The Jew then shows that the immortality of the soul, resurrection, reward, and punishment are all implied in Scripture and are referred to in Jewish writings.

Superiority of Judaism.

In the second essay Judah enters into a detailed discussion of some of the theological questions hinted at in the preceding one. To these belongs in the first place that of the divine attributes. Judah rejects entirely the doctrine of essential attributes which had been propounded by Saadia and Baḥya. For him there is no difference between essential and other attributes. Either the attribute affirms a quality

in God, in which case essential attributes can not be applied to Him more than can any other, because it is impossible to predicate anything of Him, or the attribute expresses only the negation of the contrary quality, and in that case there is no harm in using any kind of attributes. Accordingly Judah divides all the attributes found in the Bible into three classes: active, relative, and negative, which last class comprises all the essential attributes expressing mere negations.

Question of Attributes.

The question of attributes being closely connected with that of anthropomorphism, Judah enters into a lengthy discussion on this point. Although opposed to the conception of the corporeality of God, as being contrary to Scripture, he would consider it wrong to reject all the sensuous concepts of anthropomorphism, as there is something in these ideas which fills the human soul with the awe of God.

The remainder of the essay comprises dissertations on the following subjects: the excellence of Palestine, the land of prophecy, which is to other countries what the Jews are to other nations; the sacrifices; the arrangement of the Tabernacle, which, according to Judah, symbolizes the human body; the prominent spiritual position occupied by Israel, whose relation to other nations is that of the heart to the limbs; the opposition evinced by Judaism toward asceticism, in virtue of the principle that the favor of God is to be won only by carrying out His precepts, and that these precepts do not command man to subdue the inclinations suggested by the faculties of the soul, but to use them in their due place and proportion; the excellence of the Hebrew language, which, although sharing now the fate of the Jews, is to other languages what the Jews are to other nations and what Palestine is to other lands.

The third essay is devoted to the refutation of the teachings of Karaism and to the history of the development of the oral tradition, the Talmud. Judah ha-Levi shows that there is no means of carrying out the precepts without having recourse to oral tradition; and that such tradition has always existed may be inferred from many passages of the Bible, the very reading of which is dependent upon it, since there were no vowels and accents in the original text.

The fourth essay opens with an analysis of the various names of God found in the Bible. According to Judah, all these names, with the exception of the Tetragrammaton, are attributes expressing the various states of God's activity in the world. The multiplicity of names no more implies a multiplicity in His essence than do the multifarious influences of the rays of the sun on various bodies imply a multiplicity of suns. To the intuitive vision of the prophet the actions proceeding from God appear under the images of the corresponding human actions. Angels are God's messengers; and either they exist for a length of time, or they are created only for special purposes.

Names of God.

From the names of God and the essence of angels Judah passes to his favorite theme and shows that the views of the Prophets are a purer source for a knowledge of God than the teachings of the philosophers. Although he professes great reverence for the "Sefer Yeẓirah," from which he quotes many passages, he hastens to add that the theories of Abraham elucidated therein had been held by the patriarch before God revealed Himself to him. The essay concludes with examples of the astronomical and medical knowledge of the ancient Hebrews.

The fifth and last essay is devoted to a criticism of the various philosophical systems known at the time of the author. Judah attacks by turns the Aristotelian cosmology, psychology, and metaphysics. To the doctrine of Emanation, based, according to him, upon the Aristotelian cosmological principle that no simple being can produce a compound being, he objects in the form of the following query: "Why did the emanation stop at the lunar sphere? Why should each intelligence think only of itself and of that from which it issued and thus give birth to one emanation, thinking not at all of the preceding intelligences, and thereby losing the power to give birth to many emanations?" He argues against the theory of Aristotle that the soul of man is his thought and that only the soul of the philosopher will be united, after the death of the body, with the active intellect. "Is there," he asks, "any curriculum of the knowledge one has to acquire to win immortality? How is it that the soul of one man differs from that of another? How can one forget a thing once thought of?" and many other questions of the kind. He shows himself especially severe against the Motekallamin, whose arguments on the creation of the world, on God and His unity, he terms dialectic exercises and mere phrases.

Arguments Against Philosophy.

However, Judah ha-Levi is against philosophical speculation only in matters concerning Creation, God, etc.; and he follows the Greek philosophers in treating of the genesis of the material world. Thus he admits that every being is made up of matter and form. The movement of the spheres formed the sphere of the elements, from the fusion of which all beings were created. This fusion, which varied according to climate, gave to matter the potentiality to receive from God a variety of forms, from the mineral, which is the lowest in the scale of creation, to man, who is the highest because of his possessing, in addition to the qualities of the mineral, vegetable, and animal, a hylic intellect which is influenced by the active intellect. This hylic intellect, which forms the rational soul, is a spiritual substance and not an accident, and is therefore imperishable.

The discussion concerning the soul and its faculties leads naturally to the question of free will. Judah upholds the doctrine of free will against the Epicureans and the Fatalists, and endeavors to reconcile it with the belief in God's providence and omniscience (see Free Will).

Influence of the "Cuzari."

Although the "Cuzari" failed to stem the philosophical flood which, at the time of the appearance of the work, was inundating Judaism, it exercised a great influence upon the theologians. It was much studied; and traces of it are to be found in all the theological and cabalistic writings of the Middle Ages, not excluding even the Zohar, which borrowed from it several passages, among

them the saying, "Israel is among the nations as the heart among the limbs" (Zohar, iii. 221b; comp. Jacob Emden, "Mitpaḥat Sefarim," i., § 5; Jellinek, "Beiträge zur Gesch. der Kabbala," i. 76). Besides the Hebrew translation of Judah ibn Tibbon, which passed through eleven editions (1st ed. Fano, 1506; last ed. by David Cassel, Leipsic, 1869), another rendering into Hebrew was made by Judah ben Isaac Cardinal, at the beginning of the thirteenth century. The study of the "Cuzari" seems to have become very popular in the fifteenth century. No less than six commentaries on it appeared in the first half of that century; namely: three by Solomon ben Menahem Frat Maimon and his two pupils; one by Jacob ben Ḥayyim Vidal Farissol, under the title "Bet Ya'aḳob"; one by Solomon ben Judah Vivas, entitled "Ḥeshek Shelomoh"; and one by Nathanael Caspi. In addition to these commentaries, which are still extant in manuscript, there have been published in the various editions of the "Cuzari" the commentaries of Judah Mercato (1589–94), Isaac Satanow (1795), Israel Zamosc (1796), G. Brecher (Prague, 1838), and Israel Halevy (Presburg, 1860). The "Cuzari" was translated into Latin by Buxtorf (1660); into Spanish by Jacob Abendana (1663); and into German by Jolowicz and David Cassel. Another German version, translated from the Arabic original, was published at Breslau in 1885 by Hartwig Hirschfeld, who two years later critically edited the Arabic and Hebrew texts (Leipsic, 1887).

S. Landauer has shown that v., § 12 of the "Cuzari," in which Ḥa-Levi gives the views of the "philosophers" on the soul (2d ed. Cassel, pp. 385–400; ed. Hirschfeld, pp. 310–325), is practically an excerpt from the "Psychology of Ibn Sina" (Avicenna) published in part by him ("Z. D. M. G." xxix. 335). Corrections of the Arabic text are given by Goldziher in "Z. D. M. G." xli. 691, of the Hebrew text by Horovitz in "Monatsschrift," xli. 264. In regard to the passage i., § 68 on the eternity of the universe, see the remarks of Kaufmann in "Monatsschrift," xxxiii. 208, and Hirschfeld, *ib.* p. 374. Portions of the Arabic text have been published by Neubauer in "Miscellany of Hebrew Literature," i. 62, and by B. Goldberg in "Ha-Maggid," v. 183.

Bibliography: Munk, *Mélanges*, pp. 483 *et seq.*; Eisler, *Vorlesungen über die Jüdische Philosophie des Mittelalters*, i. 81 *et seq.*; *Cuzari*, ed. Cassel, Introduction; Kaufmann, *Die Attributenlehre*, pp. 119 *et seq.*; idem, in *J. Q. R.* i. 451 *et seq.*; A. Frankl-Grün, *Die Ethik des Juda Halevi*; Steinschneider, *Hebr. Uebers.* p. 402; Bernfeld, *Da'at Elohim*, pp. 182 *et seq.*; Harkavy, in *Kenesct Yisrael*, i. 77.

G. I. Br.

JUDAH HA-LEVI BEN SHALOM (known also under the name **Judan**): Palestinian amora of the fourth generation; flourished in the second half of the fourth century. Few halakot of his are recorded in the Jerusalem Talmud. He appears as the opponent of Hananiah in the question of the fine imposed upon those who illegally make use of tithes (Yer. Ter. 44c; Ket. 27b), and as opposing Mattaniah in a halakic matter (Yer. Shab. 13d; Giṭ. 44b). A question addressed to Jose on the laws of inheritance is given under Judah's name (Dem. 25c), and he is found instructing a Babylonian amora named Phinehas in a question of ritual ('Er. 22d). Judah's activity in the field of the Halakah was rather limited; his name occurs more frequently in midrashic and haggadic literature. Some of his haggadot are very interesting; for instance, that concerning the love of God for men: "When we are worthy and have good actions to our credit, then God gives us our reward; but when we have nothing of our own, then God blesses us for the sake of His love; for He is good" (Midr. Teh. to Ps. lxxii.). Judah is the author also of the following sayings: "Nothing causes more harm than women; the sin of the golden calf caused the death of only 3,000 persons, while that of the women of Shittim caused the death of 24,000. Therefore is it said: 'And I find woman more bitter than death'" (Eccl. vii. 26). "Joseph resisted the enticements of the wife of his master; at the moment of temptation the image of his father appeared to him and said: 'Joseph, the names of thy brothers will at a future time be on the stones of the breastplate; wilt thou be satisfied that thy name should be missing?'" (Tan., Wayesheb, p. 94).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 183; Frankel, *Mebo*, 95b; Bacher, *Ag. Pal. Amor.* iii. 432–443.

S. S. I. Br.

JUDAH LÖB BEN JOSHUA (HÖSCHKE): Rabbi at Busk, Poland (now Austrian Galicia), in the seventeenth century. He was the author of "Leb Aryeh," containing homilies on the Pentateuch and the Five Megillot, published at Wilmersdorf in 1673.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1333.

S. S. I. Br.

JUDAH LÖB BEN SIMEON, or **LEO SIMONIS**: Rabbi and physician; born at Frankfort-on-the-Main about the middle of the seventeenth century; died at Mayence in 1714. He studied medicine and philosophy in Padua, where in 1674 he obtained the degree of doctor of medicine and of philosophy. About a year after his return to Frankfort, David Claudius of Giessen solicited his collaboration on the Bible which he was about to edit with Latin annotations. The young scholar accepted the offer, and he wrote a preface to the work (Frankfort, 1677).

Judah's medical work did not interfere with his study of the Talmud and the Cabala; so that, owing to his great erudition, he was named "dayyan" of Frankfort. He occupied that office till 1687, when he was called as chief rabbi to Mayence, which office he held for twenty-seven years.

While he was at Mayence he wrote: "Yad Yehudah" (Frankfort-on-the-Main, 1678), a commentary on Menahem Azariah da Fano's "'Asarah Ma'amarot," and "Zera' Yehudah" (Offenbach, 1721), a commentary on the Passover Haggadah. Some responsa of his are to be found in the collection "Shab Ya'aḳob" by Jacob ha-Kohen Poppers of Frankfort-on-the-Main.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1373; Wolf, *Bibl. Hebr.* i. 1357, 1358; iii. 749b, 1358e; iv. 749b; D. Kaufmann, in *Z. D. M. G.* xlv. 493–504; Horowitz, *Jüdische Aerzte*, pp. 33, 34; Fuenn, *Kenesct Yisrael*, p. 422.

D. M. Sel.

JUDAH LÖW (LÖB, LIWA) BEN BEZALEEL (known also as **Der Hohe Rabbi Löw**): Austrian Talmudist and mathematician; born about

the second decade of the sixteenth century in Posen, whither his family had gone from Worms toward the end of the fifteenth century, probably in consequence of persecution; died at Prague Aug. 22, 1609; second son of Bezaleel ben Ḥayyim. His father was the brother of Jacob Worms, the chief rabbi of all the communities of the German empire, and brother-in-law of Isaac Klauber of Posen, whose grandson was Solomon Luria. Löw's elder brother Ḥayyim (see Ḥayyim ben Bezaleel) studied with Shalom Shakna. Löw had also younger brothers named Sinai and Samson, who enjoyed reputations as scholars.

As Löw never speaks of himself in his books, little is known concerning his life. The assumption that he was Shakna's pupil is disproved not only on the ground of chronological difficulties, but also by

Tombstone of Judah Löw ben Bezaleel at Prague.
(From a photograph.)

his positive attitude in denouncing the pilpul, in which Shakna indulged so much. From 1553 to 1573 Löw was Moravian "Landesrabbiner" at Nikolsburg, an office by virtue of which he directed not only the affairs of the community, but especially the study of the Talmud. He caused a collection to be made of the Moravian statutes ("takkanot") concerning the election of the county and district elders, taxation, and the restraint of luxury, with the purpose of supplementing and confirming them. The Moravian communities considered him an authority, even long after he had given up his office—perhaps in consequence of the persecution of the Jews in Moravia—and had settled in Prague. As such he was appealed to when the "Nadler" calumny was carried into Moravia, in consequence of which his own family suffered and against which he himself had delivered a warning discourse on the Sabbath between Rosh ha-Shanah and Yom Kippur, 1583 (printed Prague, 1584). "Nadler" (or rather "Nudler": comp. Grimm, "Wörterbuch") was an opprobrious epithet that cast a slur upon the legitimacy of many families.

His Takkanot.

Löw had undertaken to deliver the discourse because a short time previously the death of Isaac Melnik had left the chief rabbinate of Prague vacant. At the time Löw occupied a semiofficial position. He had founded the "Klaus," a Talmud school which he conducted until 1584, and he had also rendered great services to the community of Prague by regulating the statutes of the ḥebra kaddisha, founded in 1564, and by organizing mishnayot societies. Yet he was passed over in the election, his brother-in-law Isaac Ḥayyot, an adherent of the pilpul, being chosen chief rabbi of Prague. Löw then gladly accepted the call of his native community, Posen. In 1588, however, he was again in Prague. He was drawn thither not only by family ties (his wife belonging to the eminent Altschuler family, and his daughters being married in that city), but also by the fact that Isaac Ḥayyot had resigned his office. For a second time Löw accepted the position of rabbi. At this date (1588) he renewed and enlarged the scope of the ban which he, together with ten scholars of Prague, had pronounced in 1583 against the "Nadler" calumny. On the present occasion he acted in conjunction with Eleazar of Worms at Posen, and Mordecai Jaffe, Isaac Cohen Shapira, Joseph b. Isaac ha-Levi Günzburg, and Uri Lipman Ḥefez at Gnesen. On the tenth of Adar, 5352 (Feb. 23, 1592), Löw was commanded to appear before the emperor in the castle. He went to the audience accompanied by his brother Sinai and his son-in-law Isaac Cohen; and Prince Bertier was present with the emperor. The conversation seems to have turned on cabalistic subjects.

In the same year (but it can not be proved whether it was in consequence of the audience) Löw went back to Posen, where he had been chosen chief rabbi of Poland. Here he wrote a work on the ethics of Judaism, "Netibot Shalom" (Prague, 1596), as the second part of his Abot commentary "Derek ha-Ḥayyim" (Cracow, 1589). In Prague were also printed in 1593 two discourses he had delivered in Posen, "'Al ha-Miẓwot" and "'Al ha-Torah wa-'Abodah." In the "Pesaḳ 'al 'Agunah" (*ib.* 1594) there is a responsum by Löw. In this work Löw is called "chief rabbi of Prague"; and indeed he became chief rabbi de jure, probably after the death of Isaac Ḥayyot (1597).

His Works.

At Prague Löw wrote between 1598 and 1600 the following works: (1) "Tif'eret Yisrael" (Venice, 1599), on the excellence of the teachers of the Torah; (2) "Neẓaḥ Yisrael" (Prague, 1599), on the Exile and the Messianic time; (3) "Be'er ha-Golah," on difficult Talmudic passages, being at the same time a defense of the Talmud (*ib.* 1598); (4) "Or Ḥadash" (*ib.* 1600), on Esther and Purim; (5) "Ner Miẓwah" (*ib.*), on Ḥanukkah. There was also printed at Prague (1598) the funeral sermon preached by Löw on the death

of Akiba Günzburg of Frankfort. Löw was specially active as the friend and counselor of the noble Mordecai Meisel. After suffering much at Prague from external oppression and internal quarrels, he now stood as the center of the rapidly rising community.

Löw was held in high regard by his contemporaries as well as by posterity. He is praised as the "glory of the Exile," the "light of Israel" (Gans), "the wonder of our time, in whose light our coreligionists walk, and whose waters all Israel drinks." His person even has become the center of a whole cycle of legends (see Golem), which are closely related to the Faust legends and were due probably to his ascetic, pious, retired life, to his profound knowledge, and not a little to his mysterious audience with Emperor Rudolph II.

Yet he was not among the champions of the Cabala, and none of his works is devoted to it. Although he could not reconcile himself to the investigations of Azariah dei Rossi, and understood all the utterances of the Haggadah literally, yet he was entirely in favor of scientific research in so far as the latter did not contradict divine revelation.

In addition to those of Löw's works mentioned above, the following have appeared: "Gur Aryeh" (Prague, 1578), commentary to Rashi on the Pentateuch; "Geburat ha-Shem" (Cracow, 1582), on the Pesaḥ Haggadah; discourse for Shabbat ha-Gadol (Prague, 1589). The following manuscripts are extant: "Bi'ure Yoreh De'ah," printed 1775; "Ḥiddushe Aggadot"; "Bi'urim 'al Dine Mezuzah, Ketibat Megillah, Kele ha-Ḳodesh, Bigde Kehunnah we-Sammane ha-Ḳeṭoret"; "Bi'urim 'al ha-Rif u-Mardekai."

Bibliography: Lieben, *Gal 'Ed*, Prague, 1856; N. Grün, *Der Hohe Rabbi Löw*, ib. 1885; Tendlau, *Sagen und Legenden der Jüdischen Vorzeit*; E. Bischoff, *Die Kabbalah*, Leipsic, 1903; Hermann-Teige-Winter, *Das Prager Ghetto*, Prague, 1903.

S. S. M. Gr.

JUDAH LÖW BEN OBADIAH EILENBURG: Russian rabbi of the sixteenth century; succeeded Naphtali Herz as rabbi of Brest-Litovsk about 1570. His signature appears in the "taḳḳanot" (ordinances) passed by the Council of Four Lands at the Gromnitca fair at Lublin (1587), with those of Solomon of Lublin, Joshua Falk, Samuel Edels, and other prominent rabbis. These taḳḳanot prohibit, among other things, the purchase of rabbinical positions or the securing of such positions through influence. Judah is the author of "Minḥat Yehudah," a supercommentary on Rashi to the Pentateuch (Lublin, 1609; Prague, 1678; etc.). With Judah's own explanations the work contains extracts from Solomon Luria, from Mordecai Jaffe's "Lebush ha-Orah," and from Elijah b. Abraham's "Mizraḥi."

Bibliography: Feinstein, *'Ir Tehillah*, pp. 23, 160, 165, 186, 191; Benjacob, *Oẓar ha-Sefarim*, p. 341.

H. R.

JUDAH BEN MEÏR HA-KOHEN HAZAḲEN: French Talmudist; lived about the year 1000. According to the sources, he was surnamed "Léon," "Léonṭe," "Léonṭin," "Sire Léon," and "Sire Léonṭin," and was designated as "the grand" and "the gaon." He was the principal teacher of Gershom ben Judah (Me'or ha-Golah), who considered him an authority in religious decisions. Judah seems to have been one of the founders of the scientific study of the Talmud in France. He, together with Eliezer ben Judah, addressed a teshubah to the Jewish community of Troyes concerning the validity of certain statutes.

Bibliography: Epstein, *Jüdische Alterthümer von Worms*, p. 3; Grätz, *Gesch.* v. 334; Gross, *Gallia Judaica*, pp. 224, 300, 520; Zunz, *Literaturgesch.* p. 611.

S. S. M. Sc.

JUDAH BEN MENAHEM: Italian liturgical poet; lived, probably at Rome, in the middle of the twelfth century; father of the Roman dayyan Menahem ben Judah. He was the author of fourteen piyyuṭim, of which some are to be found in the printed Roman Maḥzor, and some are still in manuscript.

Bibliography: Zunz, *Literaturgesch.* pp. 140 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, p. 68; Luzzatto, *Mebo*, p. 21; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 368.

G. I. Br.

JUDAH MINZ. See Minz, Judah.

JUDAH BEN MOSES OF ARLES: A scholar of the second half of the eleventh century who enjoyed a great reputation and authority not only in France, but throughout the Rhine districts. One of Rashi's contemporaries, Nathan b. Makir of Mayence, mentions him as among "the venerable ones" and "the most respected" of Mayence (Zunz, "Literaturgeschichte," p. 160).

E. C. S. K.

JUDAH BEN MOSES B. DANIEL. See Romano, Leone.

JUDAH BEN NATHANAEL: French liturgical poet; lived at Beaucaire in the first quarter of the thirteenth century. Al-Ḥarizi, who became acquainted with him about 1211, praises him highly. Judah had five sons: Samuel, Ezra, Isaac, Isaiah, and Nathanael, all of whom were liturgical poets. The eldest, Samuel, was the author of "Ḳerobot," inserted in the Avignon ritual and recited on the fast-day of Ṭebet; the third son, Isaac, surnamed "ha-Sheniri" (השׁניר), whose songs "made the stars pale," lived at Malaucene, and composed piyyuṭim for the different festivals of the year, many of which are preserved in the Siddur of Avignon and Carpentras.

Bibliography: Zunz, *Z. G.* pp. 466, 469; idem, *Literaturgesch.* pp. 472-475.

G. S. K.

JUDAH B. PEDAYA (known also as **Bar Padah**): Palestinian amora of the first generation (3d cent.); nephew of Bar Ḳappara. Among his numerous pupils the most important was the haggadist Joshua b. Levi, who claimed to have received numerous halakot from Judah (Ex. R. vi.; Eccl. R. vii. 7). According to another statement of Joshua b. Levi (Gen. R. xciv.), Judah was the most important of the haggadists of the South, and discussed Talmudic questions with the patriarch Judah I. His halakic and haggadic sayings are numerous in both Talmuds (Weiss, "Dor," iii. 63). In his haggadic interpretations he often departs from the traditional vocalization. Thus, in Gen. R. (to Gen. xix. 12), he

reads "pe" instead of "po," and supposes that the angels forbade Lot to entreat forgiveness for the people of Sodom after they had manifested their shameful desires (Gen. R. xxvi.).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 311; Bacher, *Ag. Pal. Amor.* iii. 579; Frankel, *Mebo*, p. 70b.

E. C. A. S. W.

JUDAH POKI (PUKI) BEN ELIEZER TSHELEBI: Karaite scholar; lived at Constantinople; died before 1501; nephew of Elijah Bashyazi. According to Steinschneider, the surname "Poki" is a variation of "Bagi," which is derived from the Turkish "bak" (pronounced "bag"). Judah traveled through Palestine, Egypt, Babylonia, and Persia to acquaint himself with the Karaite writings found in those countries. In 1571 he is met with in Cairo in the house of the Karaite Nasi. Judah wrote "Sha'ar Yehudah," a discussion of the laws concerning incestuous marriages (published by his son Isaac at Constantinople in 1581). The author quotes in this work another work of his: "Zot li-Yehudah," on the determination of the new moon. Jedidiah Solomon ben Aaron of Trok cites in his "Appiryon" a prayer-book composed by Judah, and other works dealing with Hebrew grammar and poetry.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1307; idem, *Hebr. Bibl.* xx. 94; Fürst, *Gesch. des Karäert.* iii. 14; Neubauer, *Aus der Petersburger Bibliothek*, p. 65; Gottlober, *Bikḳoret le-Toledot ha-Ḳaraim*, p. 174.

K. I. Br.

JUDAH B. SAMUEL IBN 'ABBAS. See 'Abbas, Judah ben Samuel ben.

JUDAH BEN SAMUEL HE-ḤASID OF REGENSBURG: Ethical writer and mystic; died Feb. 22, 1217 ("Oẓar Ṭob," 1878, p. 045; Berliner, "Magazin," 1876, p. 220; "Kerem Ḥemed," vii. 71 [erroneously 1216]; "Ben Chananja," iv. 248 [erroneously 1213]). He was descended from an old family of cabalists from the East that had settled in Germany. His grandfather Kalonymus was a scholar and parnas in Speyer (died 1126). His father, also called "He-Ḥasid" (= "the pious"), "Ha-Ḳadosh," and "Ha-Nabi" (Solomon Luria, Responsa, No. 29), was president of a bet ha-midrash in Speyer, and from him Judah, together with his brother Abraham, received his early instruction. Samuel (see A. Epstein in "Ha-Goren," iv. 81 *et seq.*) died while Judah was still young (*idem*, "Jüdische Altertümer in Worms und Speier," in "Monatsschrift," xli. 41, 42). About 1195 the latter left his native place and settled in Regensburg (Ratisbon), on account of an "accident" (Moses Minz, Responsa, No. 76)—most probably persecution experienced by the Jews of Speyer generally.

He founded a yeshibah in Regensburg and secured many pupils. Among those who became famous were Eleazar of Worms, author of the "Roḳeaḥ"; Isaac ben Moses of Vienna, author of "Or Zarua'"; and Baruch ben Samuel of Mayence, author of "Sefer ha-Ḥokmah." Eleazar applies to his teacher in several passages terms expressive of the highest esteem, such as "father of wisdom" (Paris MS. No. 772, fol. 73a; comp. Epstein in "Monatsschrift," xxxix. 459).

Judah left one son, Moses Saltman (Epstein, *l.c.* p. 449, note 7), author of a commentary on several parts of the Bible (see Schiller-Szinessy, "Cat. Hebr. MSS. . . . University Library, Cambridge," p. 159). It has been erroneously supposed that Judah had two other sons, Aaron (Luria, *l.c.*) and David (Steinschneider, "Hebr. Bibl." iv. 98; Gross, in Berliner's "Magazin," i. 106; Brüll's "Jahrb." ix. 45; Epstein, *l.c.*).

Legend describes Judah as an excellent bowman who at the age of eighteen was ignorant of the daily prayers. When, however, enlightenment suddenly came upon him he performed many miracles. He restored fertility to a young married woman. The prophet Elijah is said to have partaken of his "Seder" meal and to have been seen by him in a synagogue. He miraculously prevented a Jewish child from being baptized, and knew the exact year of Israel's redemption. He maintained social intercourse with the Bishop of Salzburg and acted as seer for the Duke of Regensburg (Jellinek, "B. H." vi. 139; Grünbaum, "Jüdisch-Deutsche Chrestomathie," p. 385; Brüll's "Jahrb." ix. 20). The report of such intercourse with persons in official positions may perhaps be based on truth.

Legends of His Life.

It is rather difficult to determine in what the new and important departure ascribed to him by legend consisted, since the obscurity spread over his works is as impenetrable as that surrounding his life. The study of the Talmud, especially as it was treated by his contemporaries, seemed to him fruitless. Still, occasionally a halakic writing, "Gan Bosem," is quoted (comp. Zunz, "Z. G." p. 162) as his; a decision of his is found in TaSHBaZ, § 219 (Zunz, *l.c.* p. 566), in R. Isaac's "Or Zarua'," and in Meïr Rothenburg's collection of responsa (Zunz, "Literaturgesch." p. 298); and he is found in social intercourse with celebrated halakists of his age.

Writings.

His commentary on the Pentateuch, written down by his pupils after his lectures, is known only by citations in later commentaries (Zunz, "Z. G." p. 76 *et passim*; Luzzatto, "Kerem Ḥemed," vii. 71; "Oẓar Ṭob," 1878, p. 045).

He composed liturgical songs, but the authenticity of those attributed to him is uncertain. As regards his שיר הייחוד (seven parts; the eighth is called שיר הכבוד), printed in Tihingen, 1560 (Steinschneider, "Cat. Bodl." No. 3313), and translated into German in S. Heller's "Die Echten Hebräischen Melodien" (ed. Kaufmann), there is very great divergence of opinion, and the question of its authorship is still undecided. According to Zunz ("Literaturgesch." p. 300), it seems to be genuine, as do also his prayer יבבה דמעתי and his seliḥah אלהים בישראל נדול יחודך. More probably, according to the sources (see "Siddur Hegyon Leb," p. 529, Königsberg, 1845), his father, or a certain Samuel Ḥazzan, who died as a martyr at Erfurt in 1121, composed the "Shir ha-Yiḥud," and Judah himself wrote a commentary on it (Landshuth, "'Ammude ha-'Abodah," p. 77; Epstein, in "Ha-Goren," iv. 98). Several prayers are erroneously attributed to Judah; *e.g.*, Zunz wrongly ascribes to him the alphabetical "teḥinnah" אזכרה יום מותי (Steinschneider, *l.c.*; Landshuth, *l.c.*). He wrote also commentaries on

Liturgist.

several parts of the daily prayers and on the Maḥzor (Zunz, *l.c.* p. 301; comp. also Epstein, *l.c.* pp. 91, 95 *et seq.*).

Judah collected the notes of travel of his fellow citizen Pethahiah, though incompletely and without any order (Zunz, in Asher's "Itinerary of Benjamin of Tudela," ii. 253). His chief literary work was an ethical and mystical one. Undoubtedly genuine is his "Sefer ha-Kabod," which is mentioned by his pupils. Rather doubtful is the authorship of the ethical will (צוואה), printed in 1583 and translated into Judæo-German, Prague, seventeenth to eighteenth century (comp. Moses Brück, "Rabbinische Ceremonialgebräuche in Ihrer Entstehung," pp. 68 *et seq.*, Breslau, 1837; Abrahams, "Ethical Wills," in "J. Q. R." iii. 472). This testament contained regulations regarding the dead (§§ 1–15), the building of houses (§§ 16–21), matrimony (§§ 22–32), prohibited marriages between stepbrothers and stepsisters and between cousins, and various customs and superstitious prescriptions (§§ 33-end).

There are also ascribed to Judah an astrological work, "Gematriot" (Azulai, "Shem ha-Gedolim," ii., No. 27), handed down by his pupils and seen by Azulai, and "Sefer ha-Ḥokmah," on prayers and customs and the writing of scrolls of the Law.

The principal work, however, with which Judah's name is connected is the "Sefer Ḥasidim" (Bologna, 1538; Basel, 1580, and often reprinted [see Steinschneider, "Cat. Bodl." col. 1320]; published according to De Rossi MS. No. 1133 [which contains many variant readings and represents an older text] in Meḳize Nirdamim collection by Judah Wistinetzki, Berlin, 1891–93). The book contains ethical, ascetic, and mystical sentences, intermingled with elements of German popular belief. It deals (§§ 1–13) with piety (heading, "Shemuel"; so-called "Sefer ha-Yir'ah"); (§§ 14–26), reward and punishment, penitence, the hereafter, etc. (heading, "Sefer ha-Ḥasidim"; so-called "Sefer Teshubah"); (§§ 27–489), authorship of the book, pride, the hereafter and retribution, penitence and sinful desires, fasting and fast-days, suspicion, public mortification, martyrdom, etc. (heading, "Zeh Sefer ha-Ḥasidim"); (§§ 490–638), the Sabbath; (§§ 639–746), tefillin, ẓiẓit, mezuzot, books; (§§ 747–856), the study of the Law; (§§ 857–929), charity; (§§ 930–970), reverence for parents; (§§ 971–1386), piety, worship of God, prayer, visiting the sick, etc.; (§§ 1387–1426), excommunication and oaths; the final paragraphs repeat and amplify upon matter previously discussed.

Sefer Ḥasidim.

The "Sefer Ḥasidim" is not a uniform work, nor is it the product of one author. It has been said that Samuel he-Ḥasid is the author of the first twenty-six sections (see ed. Wistinetzki, p. 490, note; Epstein, *l.c.* p. 94). In its present form the book contains, according to Güdemann ("Erziehungswesen," Vienna, 1880, p. 281, note iv.), three revisions of the same original work, of which Judah is undoubtedly the author; and both the contents and language of the book indicate that it originated in Germany. Important additions were made also by Judah's pupil Eleazar Roḳeaḥ (see Epstein, *l.c.* p. 93), for which reason the authorship of the whole work has sometimes been ascribed to him. On account of the fact that collectors and copyists used varying recensions, sometimes the same passage occurs two or three times in different parts of the "Sefer Ḥasidim." Some fragments of other books are inserted (as § 33, Isaac Alfasi's "Halakot"; § 36, Saadia Gaon's "Emunot we-De'ot"; § 431, Yerushalmi Berakot; §§ 30–32, R. Nissim's "Megillat Setarim"). It consists, according to the edition of Basel, of 1,172 paragraphs; according to the last edition, of 1,903. Chosen parts have been translated into German by Zunz, "Z. G." pp. 135–142 (comp. Zunz, "Literaturgesch." p. 299; Grätz, "Gesch." vi. 215). The "Book of the Pious" is an exceedingly rich source for the "Kulturgeschichte" of the Jews in the Middle Ages (see Berliner, "Aus dem Inneren Leben"; Abrahams, "Jewish Life in the Middle Ages"). Judah he-Ḥasid has often been confounded ("Ḳore ha-Dorot," "Shalshelet ha-Ḳabbalah," "Yuḥasin," "Shem ha-Gedolim") with Judah Sir Leon of Paris, who is also called "he-Ḥasid," which is nothing but an honorable title usual in his age. The fact that French words are to be found in the "Book of the Pious" and that it reflects French conditions caused Grätz also to attribute its authorship to Judah Sir Leon he-Ḥasid. But the reasons given by Grätz are not tenable.

The precise importance of Judah ben Samuel it is difficult to determine. Side by side with the official, dogmatic religion of the Church or the Synagogue there has always existed a mysticism dealing more largely and more intimately with the personal relation of the individual to God, which at times was in opposition to the religion of the Synagogue. Judah's mysticism was in such a stage of opposition; he therefore undervalued the study of the Halakah and indulged in marked departures from the accepted religious practises. He endeavored to deepen the feeling of devotion and piety and emphasized the importance of studying the Bible as against studying the Talmud. He deals mystically with prayer, regarding it as more important than study. It was really he who introduced theosophy among the Jews of Germany. The occasional quotations from his "Sefer ha-Kabod" present the salient points of his views. The conception of a personal relation to the Lord was long since felt by Jewish thinkers to be inconsistent with His spiritual nature. Judah and his school, therefore, though not the first ones, distinguished between the Divine Being ("'Ezem") and the Divine Majesty ("Kabod"). The Divine Being, called also "Ḳedushshah," dwells in the west, invisible to men and angels. The Divine Being is superior to all human perception. When God reveals Himself to men and angels, He appears in the form of the Divine Majesty. The Divine Majesty, then, dwelling in the east and created out of divine fire, holds the divine throne, true to its nature of representing to human eyes the Divine Being. The throne is draped on the south, east, and north, while it is open to the west in order to allow the reflection of the Divine Being dwelling in the west to shine upon it. It is surrounded by the heavenly legions of angels, chanting to the glory of the Creator (Epstein, in "Ha-Ḥoḳer," ii. 37 *et seq.*).

Mystic.

Lacking the philosophic training common among the Spanish Jews—although he was acquainted with Ibn Ezra, Saadia, some of the Karaites, and perhaps Maimonides—Judah did not reduce his mystic-theosophical theories to a system, and they are therefore difficult to survey. His intellectual importance is on the whole not clear (comp. Güdemann, "Gesch." pp. 153 *et seq.*, 167 *et seq.*; Jew. Encyc. iii. 465, *s.v.* Cabala). Zunz ("Z. G." p. 125) says of him: "To vindicate whatever is noble in human endeavors, and the highest aspirations of the Israelite, and to discover the inmost truths alluded to in the Sacred Books, seemed to be the ultimate purpose of a mind in which poetic, moral, and divine qualities were fused."

Bibliography: In addition to the works cited in the article, Fürst, *Bibl. Jud.* i. 169; S. A. Wertheimer, *Sefer Leshon Hasidim*, two parts, Jerusalem, 1899; Reifmann, in *Ozar Tob*, 1885, pp. 26 *et seq.*

K. M. Sc.

JUDAH IBN SHABBETHAI (known also as **Judah Levi ben Isaac**): Spanish poet of the end of the twelfth century. He has been identified with the physician Judah b. Isaac of Barcelona, who is praised as a poet by Al-Ḥarizi (ch. 46), but he may also have lived at Burgos. He is a master of the "mosaic" style, and skilfully applies Biblical and Talmudic phrases; his humor is spontaneous. Judah ibn Shabbethai is the author of "Milḥemet ha-Ḥokmah weha-'Osher" and "Minḥat Yehudah Sone ha-Nashim." The former work (called also "Melek Rab") is in the style of the "maḳamah," in rimed prose interspersed with short poems. It was written in 1214, and is addressed to the nasi Todros ha-Levi Abulafia, who is called upon, at the end of the work, to act as judge in a poetical dispute. It appeared at Constantinople in 1543 (?), and was probably printed for the last time as an appendix to Abraham b. Ḥasdai's "Ben ha-Melek weha-Nazir" (Warsaw, 1894).

"Minḥat Yehudah Sone ha-Nashim" (called also "Sefer Zeraḥ" or "Taḥkemoni") likewise is written in the style of the maḳamah. It is a humorous satire on women, and is a much better piece of work than the "Milḥemet." It was written in 1218 and dedicated to Abraham al-Fakhkhar (ben ha-Yoẓer). Like the "Milḥemet," it appears to have been first printed at Constantinople, in 1543, the last reprint being in Eliezer Ashkenazi's "Ṭa'am Zeḳenim" (Frankfort-on-the-Main, 1854).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1369 *et seq.*

G. H. B.

JUDAH B. SHENEOR OF EVREUX: French liturgical poet of the thirteenth century. He maintained a correspondence with Jacob b. Solomon of Courson (*c.* 1260). According to Carmoly, he was the brother of Moses and Samuel of Evreux, and lived in Vendeuvre; but Gross rejects this opinion, for Judah followed them a whole generation later, and it can not be positively affirmed even that he was a native of Evreux. Judah composed an elegy of forty-five strophes on the martyrs, opening with the words "Ziyyon halo tish'ali." He is quoted by Aaron ha-Kohen ("Shabbat," § 324). The reference in "Semaḳ" (No. 153) is not to Judah, but to Isaac b. Sheneor.

Bibliography: Zunz, *Z. G.* p. 42; idem, *Literaturgesch.* p. 479; Gross, *Gallia Judaica*, p. 11.

G. I. L.

JUDAH SICILIANO (called also **Al-Sha'ari** [אלשערי]): Italian poet of the fourteenth century. He earned a livelihood by giving lessons in poetry and by writing occasional poems; but none of his poetical productions has been preserved. He composed a riming dictionary, preserved in manuscript at Oxford and Rome (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1530; Michael, "Or ha-Ḥayyim," No. 1163). Judah became acquainted with Immanuel ben Solomon of Rome by sending him a poem; the latter in his "Meḥabberot" (ch. xiii.) highly commends Judah's skill in the use of various meters.

Bibliography: Zunz, *Analekten*, in *G. S.* iii. 184; idem, *Z. G.* p. 516; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 327, 389, 434, 445.

G. M. Sc.

JUDAH BEN SIMEON BEN PAZZI (called also **Judah b. Pazzi** and **Judah b. Simon**): Palestinian amora and haggadist of the beginning of the fourth century. He frequently transmits halakic and haggadic aphorisms under the name of his father and of R. Joshua b. Levi, R. Johanan, and Simeon b. Laḳish. In his own haggadic maxims Judah frequently employs parables, of which one may be cited: "A wolf broke into the fold and seized a kid. Then came a strange dog which barked at the wolf and fought with him for the kid. Thereupon the wolf said: 'Why dost thou bark at me? Have I taken aught that was thine?' Such a dog was Balak, who opposed the Israelites because they had overcome Sihon and Og" (Yelammedenu, in Yalḳ., Num. xxii.).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 160–220.

S. J. Z. L.

JUDAH IBN TIBBON. See Ibn Tibbon, Judah.

JUDAH ZEEB BEN EPHRAIM: Hungarian Talmudist of the seventeenth century; son of Ephraim ben Jacob ha-Kohen, whose home in Ofen he left for Jerusalem in 1685. Judah edited his father's responsa, "Sha'ar Efrayim," published at Prague in 1686. He added some original responsa under the title "Ḳontres Aḥaron." He then returned to Jerusalem, whither he had gone on leaving Ofen.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 84.

S. S. A. Pe.

JUDAH B. ZIPPORI: Instigator of an uprising against Herod the Great. Shortly before the latter's death two prominent scribes of Jerusalem, one of whom was Judah b. Zippori (Josephus, "Ant." xvii. 6, § 2, has Σαριφαῖος; "B. J." i. 33, § 2, has Σεπφεραῖος; ed. Niese), thought it a good opportunity to tear down the golden eagle that Herod had placed above the gate of the Temple. They incited the young men of Jerusalem, some of whom were their own pupils, and these, on a false report of Herod's death, cut down the eagle. Thereupon a party of soldiers seized forty of them and took them before the king. They did not deny their deed; and the angry king had the ringleaders, among them the two scribes, burned alive; the remainder he delivered for punishment to his servants, who killed them.

G. S. Kr.

JUDAISM * (Ἰουδαισμός): The religion of the Jewish people (II Macc. ii. 21, viii. 1, xiv. 38; Gal. i. 13 = יהדות, Esth. R. iii. 7; comp. מתיהדים, Esth. viii. 17); their system of beliefs and doctrines, rites and customs, as presented in their sacred literature and developed under the influence of the various civilizations with which they have come in contact, widening out into a world-religion affecting many nations and creeds. In reality the name "Judaism" should refer only to the religion of the people of Judea, that is, of the tribe of Judah, the name "Yehudi" (hence "Judean," "Jew") originally designating a member of that tribe. In the course of time, however, the term "Judaism" was applied to the entire Jewish history.

Definition.

A clear and concise definition of Judaism is very difficult to give, for the reason that it is not a religion pure and simple based upon accepted creeds, like Christianity or Buddhism, but is one inseparably connected with the Jewish nation as the depository and guardian of the truths held by it for mankind. Furthermore, it is as a law, or system of laws, given by God on Sinai that Judaism is chiefly represented in Scripture and tradition, the religious doctrines being only implicitly or occasionally stated; wherefore it is frequently asserted that Judaism is a theocracy (Josephus, "Contra Ap." ii. 16), a religious legislation for the Jewish people, but not a religion. The fact is that Judaism is too large and comprehensive a force in history to be defined by a single term or encompassed from one point of view.

Extending over thirty-five centuries of history and over well-nigh all the lands of the civilized globe, Judaism could not always retain the same form and character. Judaism in its formative period, that is, in the patriarchal and prophetic times, differed from exilic and post-exilic Judaism; and rabbinic or pharisaic Judaism again presents a phase quite different from Mosaic Judaism, to which the Sadducees, and afterward to some extent the Karaites, persistently clung. Similarly Judaism in the Diaspora, or Hellenistic Judaism, showed great divergences from that of Palestine. So, too, the mysticism of the Orient produced in Germany and France a different form of Judaism from that inculcated by the Arabic philosophy cultivated by the Jews of Spain. Again, many Jews of modern times more or less systematically discard that form of Judaism fixed by the codes and the casuistry of the Middle Ages, and incline toward a Judaism which they hold more in harmony with the requirements of an age of broader culture and larger aims. Far from having become 1900 years ago a stagnant or dried-up religion, as Christian theology declares, Judaism has ever remained "a river of God full of living waters," which, while running within the river-bed of a single nation, has continued to feed anew the great streams of human civilization. In this light Judaism is presented in the following columns as a historic power varying in various epochs. It is first necessary to state what are the main principles of Judaism in contradistinction to all other religions.

I. The Essence of Judaism: (*a*) Judaism is above all the religion of pure monotheism, the proclamation, propagation, and preservation of which have been the life-purpose and task of the Jewish people. "God is One, and so should Israel be of all nations the one vouching for His pure worship" (Josephus, "Ant." iv. 8, § 5; Ber. 6a, with reference to I Chron. xvii. 20, 21; Deut. vi. 4, xxvi. 17–18; Sifre, Deut. 31; and Sabbath afternoon liturgy: "Attah ehad"). Judaism is not the mere profession of belief in the unity of God which each Jew is enjoined to make every morning and evening by reciting the Shema' ("Ant." iv. 8, § 13; Sifre, Deut. 34; Ber. i. 1 *et seq.*, ii.). It is the guardianship of the pure monotheistic faith; and this implied the intellectual and spiritual elaboration as well as the defense of the same throughout the centuries against all powers and systems of paganism or semi-paganism, and amidst all the struggles and sufferings which such an unyielding and uncompromising attitude of a small minority entailed (see Jew. Encyc. vol. vi., s.v. God).

Unity of God.

Judaism did not begin as an abstract or absolute monotheism arrived at by philosophical speculation and dogmatic in its character. Its God was not selected out of many, and invested with certain attributes to suit the requirements of an age or of a class of thinkers. Judaism at the very outset was a declaration of war against all other gods (Ex. xx. 3). Yhwh, its Only One, from Sinai, spoke at the very birth-hour of Israel, His first-born, the words: "Against all the gods of Egypt I will execute judgment: I am the Lord" (Ex. xii. 12); and to Babylon went forth His word: "The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens." "They are vanity, the work of error" (Jer. x. 10, 15). "All the gods of the nations are things of nought ["elilim"; A. V. "idols"]: but the Lord made the heavens" (Ps. xcvi. 5). The contrast between the living God and everlasting King, the only true God, and the idols worshiped by brutish man (Isa. xliv. 9–19; Jer. x. 8–15; Ps. cxxxv. 16–18) was too striking to allow Judaism to regard heathenism and all its folly otherwise than with sarcastic contempt; while the heathen, on their side, were at a loss to comprehend the Jew worshiping an unseen God and without any images (Tacitus, "Historiæ," ii. 5, 9; Juvenal, xiv. 97). But idolatry, as well as idolaters, was consigned to relentless extermination by Judaism, not so much on account of its intrinsic error as because of the abominable rites connected with it, which led to the degradation and moral depravity of man (Ex. xx. 5; xxiii. 24, 33; Lev. xviii. 24–30; Deut. iv. 24, vii. 2–5, 23; ix. 3; xiv. 16; xx. 17–18). From the days of Moses (Num. xxv. 1) down to the time of Philo and the rabbinic schools (Philo, "De Humanitate"; Döllinger, "Heidenthum und Judenthum," 1857, pp. 682 *et seq.*, 700–718; see also Jubilees, Book of; Sibyllines), pagan cults were steeped in vice and cruelty, rendering them "an abomination" unto "Israel's God, who hateth lewdness" (Sanh. 106a), wherefore rigid intolerance

* It is natural that divergent views upon so complex a subject should exist. The following article is frankly written from the standpoint of Reform Judaism. For a presentation of the more conservative aspect of the subject see Religion; Theology.

toward every form or snare of idolatry became the characteristic feature of the rabbinical law (*ib.* vii. 6 *et seq.*, x. 4; Maimonides, "Yad," 'Akkum, ii.–vii.; *ib.* Melakim, vi. 4; see Worship, Idol-. Judaism brooks no compromise with polytheism or idolatrous heathenism. Indeed, it enjoins the Jew to give up his life rather than to act disloyally toward his pure monotheistic faith (Dan. iii.; 1 Macc. i. 63; II Macc. vii.; Sanh. 74a). As soon as the Jewish people were scattered among other nations, and thereby found the opportunity of drawing comparisons between other beliefs and their own, it was inevitable that they should be so impressed with the superiority of their faith as to look forward with perfect confidence to its ultimate triumph, like Abraham, conscious of their mission to proclaim the only God everywhere and to establish His kingdom throughout the earth (Isa. ii. 2, xv., xlvi., xlix.; Zech. viii. 23; Gen. R. xxxix.; see also Propaganda Literature); and this hope for the final victory of pure monotheistic truth over all pagan error found powerful utterance in the daily prayer of the Jew (see 'Alenu), and especially in the solemn New-Year liturgy (see Liturgy).

Universality of God.

However tribal or exclusive the idea of the God of Israel may have been originally, Judaism boldly assumes that its God was the God of man from the very beginning; the Creator of heaven and earth, and the Ruler of the world from eternity to eternity, who brought the Flood upon a wicked generation of men, and who established the earth in righteousness and justice (Gen. i.–x.). In the light of this presentation of facts, idolatry or the worship of other gods is but a rebellious breaking away from the Most High, the King of the Nations, the universal God, besides whom there is no other (Deut. v. 39; Jer. x. 7), and to whom alone all knees must bend in humble adoration (Isa. xlv. 23, lxvi. 23). Judaism, accordingly, has for its sole object the restoration of the pure worship of God throughout the earth (Zech. xiv. 9); the Sinaitic covenant, which rendered Israel "a kingdom of priests among the nations"—itself only a renewal of the covenant made with Abraham and his descendants for all time—having been concluded for the sole purpose of giving back to mankind its God of old, the God of the Noachian covenant, which included all men (Gen. ix. 17, xviii. 18–19; Ex. xix. 3–6; Isa. xlix. 6–8). Surely there is nothing clannish in the God of the Prophets and the Psalmist, who judges all men and nations alike with justice and righteousness (Amos i.–ii., ix. 7; Jer. xxvi.; Ezek. xl.; Ps. xcvi. 13, xcviii. 9; and elsewhere). Judaism's God has through the prophetic, world-wide view become the God of history, and through the Psalms and the prayers of the Ḥasidim the God of the human heart, "the Father," and the "Lover of souls" (Isa. lxiii. 16; see Wisdom, xi. 26, and Abba). Far from departing from this standpoint, Judaism in the time of the Synagogue took the decisive forward step of declaring the Holy Name (see Adonai) ineffable, so as to allow the God of Israel to be known only as "the Lord God." Henceforth without any definite name He stood forth as the world's God without peer.

Spirituality of God.

Judaism at all times protested most emphatically against any infringement of its pure monotheistic doctrine, whether by the dualism of the Gnostic (Sanh. 38a; Gen. R. i.; Eccl. R. iv. 8) or by the Trinitarianism of the Church (see Jew. Encyc. iv. 54, *s.v.* Christianity), never allowing such attributes as justice and pardoning love to divide the Godhead into different powers or personalities. Indeed, every contact with other systems of thought or belief served only to put Judaism on its guard lest the spirituality of God be marred by ascribing to Him human forms. Yet, far from being too transcendental, too remote from mortal man in his need (as Weber, "Jüdische Theologie," 1897, pp. 157 *et seq.*, asserts), Judaism's God "is ever near, nearer than any other help or sympathy can be" (Yer. Ber. ix. 13a); "His very greatness consists in His condescension to man" (Meg. 31a; Lev. R. i., with reference to Ps. cxiii. 6). In fact, "God appears to each according to his capacity or temporary need" (Mek., Beshallaḥ, Shirah, iv.; see Schechter in "J. Q. R." vi. 417–427).

Ethical Monotheism.

Judaism affirms that God is a spirit, above all limitations of form, the Absolute Being who calls Himself "I am who I am" ("Eheyeh asher Eheyeh"; Ex. iii. 14), the Source of all existence, above all things, independent of all conditions, and without any physical quality. Far, however, from excluding less philosophical views of the Deity, so ardent a Jew as R. Abraham b. David of Posquières contends against Maimonides that he who holds human conceptions of God, such as the cabalists did, is no less a Jew than he who insists on His absolute incorporeality (Haggahot to "Yad," Teshubah, iii. 7). Indeed, the daily prayers of the Jew, from "Adon 'Olam" to the "Shir ha-Yiḥud" of Samuel b. Kalonymus, show a wide range of thought, here of rationalistic and there of mystic character, combining in a singular manner transcendentalism and immanence or pantheism as in no other faith. While the ideas of the various ages and civilizations have thus ever expanded and deepened the conception of God, the principle of unity was ever jealously guarded lest "His glory be given to another" (Isa. xlii. 8; see God).

But the most characteristic and essential distinction of Judaism from every other system of belief and thought consists in its ethical monotheism. Not sacrifice, but righteous conduct, is what God desires (Isa. i. 12–17; Amos v. 21–24; Hos. vi. 6; Micah vi. 6–8; Jer. vii. 22; Ps. xl. 7 [A. V. 6], l. 8–13); the whole sacrificial cult being intended only for the spiritual need of man (Pesiḳ. vi. 57, 62; Num. R. xxi.; Lev. R. ii.). Religion's only object is to induce man to walk in the ways of God and to do right (Gen. xix. 19; Deut. x. 12), God Himself being the God of righteousness and holiness, the ideal of moral perfection (Ex. xx. 5–6, xxxiv. 7; Lev. xix. 1; Deut. vii. 9–10). While the pagan gods were "products of fear," it was precisely "the fear of God" which produced in Judaism the conscience, the knowledge of a God within, thus preventing man from sin (Gen. xlii. 18; Ex. xx. 20; Deut. x. 12; Job i. 1). Consequently the

history of mankind from the beginning appeared as the work of a moral Ruler of the world, of "the King of the nations of whom all are in awe" (Jer. x. 7; Ps. lxv. 13, xcvi. 10; Dan. ii. 21), in whom power and justice, love and truth are united (Ps. lxxxix. 15 [A. V. 14]). As He spoke to Israel, "Be holy, for I the Lord your God am holy" (Lev. xix. 1, Hebr.), so "He said unto man, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job xxviii. 28; comp. Micah vi. 8; Isa. xxxiii. 15; Ps. xv., xxiv. 4: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"). Quite characteristic of rabbinical Judaism is the fact that the names used for God are chiefly taken from His ethical attributes: "The world's Righteous One" ("Zaddiḳo shel 'olam," Gen. R. xlix.; Yoma 37a); "The Merciful One" ("Raḥmana"); and most frequently "The Holy One, blessed be He!" ("ha-Ḳadosh baruk hu"). Before Cain killed his brother, he said: "There is no divine judgment and no Judge" (Targ. Yer. to Gen. iv. 8). "The first question put to man at the Last Judgment will be: 'Didst thou deal honestly with thy fellow man?'" (Shab. 31a; see God).

(*b*) The unity of the world is a corollary of the unity of God. The many gods of heathendom divided the world into many parts and domains, and made it appear as the battle-ground of hostile powers. The One God of the Bible renders earth and heaven, light and darkness, life and death one—a universe ruled by everlasting wisdom and goodness, the work of one great Designer and Ruler who foresees in the beginning what will be in the end, who arranges everything according to His sublime purpose (Gen. i. 1–31; Isa. xlv. 5–7, xlvi. 9–10, lv. 8–9; Ps. civ. 24; Prov. iii. 19, 20; Job xxviii. 24–27, xxxviii.).

Unity of the Cosmos.

Therefore God's covenant with the world which He created makes night and day and the seasons of the year maintain their order. He has given earth and heaven and everything therein their laws which they can not transgress (Gen. viii. 22; Jer. xxxiii. 20; Job xxxviii. 33; Ps. civ. 9, cxlviii. 6). At the same time God is ever present in the world watching and sustaining everything (Isa. xl. 28, xli. 4; Ps. civ. 27–30, cxxxix. 16, cxlv. 15–16; see Providence). Every single act of God is part of His wondrous work (Job v. 9, xxxviii.; Ps. lxxvii. 15 [A. V. 14], xcvi. 3). Accordingly all miracles are manifestations of His omnipotence (Gen. xviii. 14; Ex. ix. 16; Num. xvi. 30). The grand conception of an all-controlling Power and Wisdom creating order everywhere, and working after one great design, attainable only upon the basis of Jewish monotheism, finally paved the way for the idea of an empire of law in nature. How far this unity and immutability of the laws of nature, fixed by the will of the Creator, are compatible with miracle is a question the difficulty of which was felt by the rabbis of the Mishnah (Ab. v. 6; and Gen. R. v.). "God at Creation fixed the conditions for certain creatures under which they should change their nature" (the passage was misunderstood by Weber, *l.c.* p. 202, as well as by the medieval Jewish philosophers; see Miracles).

At any rate, Judaism, while insisting upon the unity of God and His government of the world, recognizes alongside of God no principle of evil in creation. God has no counterpart either in the powers of darkness, as the deities of Egypt and Babylon had, or in the power of evil, such as Ahriman in the Zoroastrian religion is, whose demoniacal nature was transferred by the Gnostic and Christian systems to Satan. In the Jewish Scriptures Satan has his place among the angels of heaven, and is bound to execute the will of God, his master (Job i. 7); and though sin and death are occasionally ascribed to him (see Satan), he can seduce and harm only as far as God permits him, and in the end must work for good (B. B. 16a). "God is the Creator of light and darkness, the Maker of peace and of evil" (Isa. xlv. 7). Everything He made was found by Him to be very good (Gen. i. 31); "also death," says R. Meïr (Gen. R. ix.). "What the Merciful does is for the good" (Ber. 60b). Whatever evil befalls man has disciplinary value: it is intended for his higher welfare (Deut. viii. 5; Ps. xciv. 12; Ta'an. 21a: "Gam zu leṭobah").

No Power of Evil.

Because the Lord saw that the world could not stand to be measured by strict justice, He mingled the quality of mercy with that of justice and created the world with both (Gen. R. xii.). In striking contrast to the pessimistic doctrine that the world is the product of mere chance and full of evil, the Midrash boldly states that the world was (or is) a process of selection and evolution: "God created worlds after worlds until He said, 'This at last pleases Me'" (Gen. R. ix.; see Optimism).

(*c*) Next to God's unity the most essential and characteristic doctrine of Judaism is that concerning God's relation to man. Heathenism degraded man by making him kneel before brutes and the works of his hand: Judaism declared man to be made in the image of God, the crown and culmination of God's creation, the appointed ruler of the earth, and vicegerent of God (Gen. i. 26, 28). In him as the end of Creation the earthly and the divine are singularly blended. This is the obvious meaning of the childlike Paradise story (Gen. ii.–iii.). The idea is summed up in the Psalmist's words: "Thou hast made him a little lower than godly beings [A. V. "angels"]" ("Elohim"; Ps. viii. 6 [A. V. 5]); "Thou hast made him ruler over the work of Thine hand" (*ib.* verse 7 [6]). This twofold nature of man, half animal, half deity, is frequently alluded to in Job (iv. 17–19, vii. 17, x. 9–12, xxv., xxxii. 8). The original meaning of "The Lord made man in the image of Elohim" is somewhat doubtful, though clearly some kind of "godly beings" is intended (Gen. i. 27, v. 1); the old translators have "angels"; see Book of Jubilees, xv. 27, and Mek., Beshallaḥ, vi.; Ex. R. xxx. 11, xxxii. 1; Gen. R. viii.; and Targ. Yer. to Gen. i. 27; Symmachus and Saadia translate: "God created him in a noble, upright stature" (see Geiger, "Urschrift," pp. 323, 324, 328). However this may be, R. Akiba, as spokesman for Judaism, takes it to signify that man is born free like

Man as the Son of God.

God, able to choose between good and evil (Mek., *l.c.*). According to others (see Naḥmanides and Ibn Ezra, *ad loc.*), it is his intelligence which renders him "the image and likeness of God" (Gen. ii. 7; Isa. xlii. 5; Ps. civ. 29; Prov. xx. 27; Job xxxii. 8; Eccl. xii. 7). At any rate, it is the affinity of the human soul to God which is expressed in the words "image of God." The Rabbis say, "He is made for two worlds: the world that now is, and the world to come" (Gen. R. viii.; Tan., Emor, ed. Buber, p. 21).

The body makes man cherish sensual desires, and thus incline to sin (Gen. vi. 3–5, viii. 21; see Yeẓer Hara'); but it by no means forces him to commit sin. Judaism refutes the idea of an inherent impurity in the flesh or in matter as opposed to the spirit. Nor does Judaism accept the doctrine of original sin. The Paradise story (Gen. iii.) asserts in parabolic form man's original state of innocence (see Original Sin). "The soul that Thou hast given me is pure, Thou hast created it, Thou hast fashioned it, and Thou hast breathed it into me, and Thou preservest it within me, and at the appointed time Thou wilt take it from me to return it within me in the future." These are the words recited by the Jew every morning in his prayer (Ber. 60b). The belief of some, borrowed from Plato, that the body is "a prison-house of the soul" (Wisdom, ix. 15; Josephus, "B. J." ii. 8, § 11), never took root in Judaism, though the idea that Adam's sin brought death into the world (Wisdom, i. 13–16, ii. 21–24) is occasionally voiced by the Rabbis (see Death). Judaism knows of no "law of sin in the body" of which Paul speaks (Rom. vii. 23–25). Some commentators have found the doctrine of original sin in Ps. li. 7 (see Ibn Ezra and Delitzsch, *ad loc.*); but the view receives in general no support from rabbinical literature (see Lev. R. xiv. 5), though R. Johanan speaks of "the poison of the serpent" ('Ab. Zarah 22b; comp. Shab. 55b; Naḥmanides on Num. xix. 2; Zohar i. 52; Eccl. R. vii. 13).

The fundamental principle of Judaism (see Maimonides, "Moreh," iii. 17) is that man is free; that is to say, the choice between good and evil has been left to man as a participant of God's spirit. "Sin lieth at the door, and unto thee shall be its desire; but thou shalt rule over it" (Gen. iv. 7, Hebr.) says God to Cain; and herein is laid down for all time the law of man's freedom of will. Accordingly Moses says in the name of God: "See, I have set before thee this day life and good, and death and evil; . . . therefore choose life" (Deut. xxx. 15, 19); and Ben Sira, commenting upon this, says: "God hath made man from the beginning and left him in the hand of his counsel. . . . He hath set fire and water before thee; thou mayest stretch forth thy hand unto whichsoever thou wilt. Before man is life and death; and whichsoever he liketh, it shall be given him" (Ecclus. [Sirach] xv. 14–17). Similarly R. Akiba declares: "All is foreseen; but the mastery [that is, free will] is granted" (Ab. iii. 15). Another rabbinical saying is, "Everything is determined by Heaven save the fear of Heaven" (Ber. 33b). Freedom of will constitutes man's responsibility; and his heavenly prerogative would be impaired were there an inheritance of sin. "Every man shall be put to death for his own sin," says the Law (Deut. xxiv. 16). It is the principle for which the prophet Ezekiel fought (Ezek. xviii. 20). Accordingly the Rabbis say: "The wicked are under the power of their hearts; the righteous have their hearts in their power" (Gen. R. lxvii.). Also, "Man is constantly led along the way he wishes to go. If he wishes to pollute himself by sin, the gates of sin will be opened for him; if he strives for purity, the gates of purity will be opened to him" (Yoma 38a; Mak. 10b; Nid. 30b). Regarding the difficulty of reconciling free will with divine omniscience, see Free Will. Notwithstanding man's propensity to sin, caused by the Yeẓer ha-Ra', "the leaven in the lump" (Ber. 17a; comp. I Cor. v. 7), and the universal experience of sinfulness (Eccl. vii. 20; Ex. R. xxxi.), rabbinical Judaism denies that sin is inherited from parents, pointing to Abraham the son of Terah, Hezekiah the son of Ahaz, and others as instances to the contrary (Tan., Ḥukḳat, ed. Buber, p. 4, with reference to Job xiv. 4), and insists on the possibility of sinlessness as manifested by various saints (Shab. 55b; Yoma 22b; Eccl. R. i. 8, iii. 2).

Man's Freedom of Will.

Sin, according to Jewish teaching, is simply erring from the right path, owing chiefly to the weakness of human nature (Num. xv. 26; I Kings viii. 46; Ps. xix. 13, lxxviii. 39, ciii. 14; Job iv. 17–21); only in the really wicked it is insolent rebellion against God and His order ("pesha'" or "resha'"; Isa. lvii. 20; Ps. i. 4–6, xxxvi. 2; and elsewhere). And there is no sin too great to be atoned for by repentance and reparation (Ezek. xviii. 23; Yer. Peah i. 16b; Ḳid. 40b). The whole conception, then, of mankind's depravity by sin has no place in Judaism, which holds forth the reintegrating power of repentance to Gentiles and Jews, to the ordinary and the most corrupt sinners alike (Pes. 119a; R. H. 17b; Sanh. 103a, 108a; Yoma 86a, b). "Before God created the world, He created repentance for man as one of his prerequisites" (Pes. 54a; Gen. R. xxi., xxii.; see Repentance; Sin).

Sin and Repentance.

(*d*) The doctrine by which Judaism exerted the greatest influence upon the history of the world is, however, that of the unity of the human family. The first eleven chapters of Genesis, whatever the origin of the narrative may be (see Babylonia and Genesis), teach that all the tribes of men have descended from one parent, Adam (= "man"), and that consequently the various races constitute one family. This doctrine is the logical consequence of the other, the unity of God. The theology of Judaism shaped its anthropology also. Childlike as the story of the confusion of tongues at the building of the Tower of Babel may appear (Gen. xi. 1–9, probably based upon an old Babylonian myth relating to the battle of the giants with the celestial gods), the Jewish genius made it convey a great truth, namely: God dispersed men in order to cause the whole earth to be the habitation of the human race, and thus to found and establish the higher unity of man upon the greatest possible diversity. Accordingly the end of history is that the Lord shall "turn

Unity of Mankind.

to the nations [A. V., incorrectly, "the people"] a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 9; comp. Gen. ix. 1).

Here is foreshadowed the world-plan of salvation, the KINGDOM OF GOD, an idea peculiar to Judaism. As Creation is centered upon man, so is the perfection of humanity, through the unfolding of all the powers of man in the world, the aim of the world-drama of history (Gen. i. 28; Isa. xlv. 18). "The world was created for man" (Ber. 6b). "Abraham, the true type of humanity, would have been the first-created man had God not seen the necessity of making him the restorer of a world corrupted by sin since Adam's day." "The Torah given to Israel on Sinai was originally intended for Adam as the first man; but, seeing that the six Noachian commandments—that is, the unwritten laws of humanity—were kept by him, God reserved the Torah for the descendants of Abraham" (Eccl. R. iii. 11; comp. Gen. R. xvi. 9, xxiv. 5). By their non-observance of the Noachian laws (Gen. R. xxiii., xxxviii.) the early generations of men all failed to fulfil the design of the Creator; Abraham was therefore selected to bring men back to the way of righteousness (Gen. xviii. 19; Josh. xxiv. 3), and thus to reunite the world by making the God of heaven God of the earth also (Gen. R. xxxix. 13, lix. 11).

The Ten Words of Sinai, too, were intended for every nation; but when all the others refused to accept them and Israel alone merited the priesthood by promising "What the Lord sayeth we will do," the Owner of the whole earth rendered Israel "His peculiar treasure among the nations, a kingdom of priests and a holy nation" (Ex. xix. 1–8, xxiv. 7; Mek., Yitro, Bahodesh, 5; Sifre, Deut. 343; Pesiḳ. R. xxi.). In fact, the Ten Words of Sinai were promulgated in seventy languages in order that they might be understood by all of the seventy nations (Shab. 88b). "Had Israel not accepted the Law, the world would have been turned into chaos" (Shab. 88a).

Israel, then, has been chosen, like Israel's ancestor Abraham, the descendant of Shem (Gen. ix. 26–27), to be a blessing to all nations on earth (*ib.* xii. 3, xix. 18); and the name by which the Lord calls him at the Exodus (Ex. iv. 22), "My first-born son," betokens in the language of the time his mission to be that of the priest and teacher in the household of the nations, leading the rest by his precept and example to the worship of the Only One (*ib.* xix. 6; Isa. lxi. 6). "A people dwelling in solitude and not counted among the nations" (Num. xxiii. 9; Deut. vii. 7), but watched over by divine providence with especial care (Deut. xxvii. 18–19, xxxii. 8–12), the standard-bearer of incomparable laws of wisdom and righteousness in the sight of the nations (*ib.* iv. 5–8), Israel has been created to declare God's praise to the world, to be "His witnesses" (LXX., "martyrs") testifying to His unity, "the light of the nations," and the "covenant of the people to establish the earth" (Isa. xliii. 10, 21; xlix. 6–8). "To Israel's house of God the nations shall flock to be taught of His ways and to learn to walk in His paths." This is to bring humanity back to its normal condition, peace and bliss on earth, because

Israel's Mission.

righteousness will then prevail everywhere and the whole "earth shall be full of the knowledge of the Lord" (Isa. ii. 2–4, ix. 6, xi. 4–9, lxv. 25; Micah iv. 1–4). Israel, who when redeemed from Egypt proclaimed God as King (Ex. xv. 19; Lev. R. ii. 4), received the truth of Sinai as a trust; he is never to rest until his God shall become king of the whole earth, until all men and nations shall bend the knee before Him (Zech. xiv. 9; Isa. xl. 5, xlv. 13, xlix. 19; Ps. xxii. 29 [A. V. 28], xlvii. 9 [8], lxxvii. 5 [4], xcvi.–xcix.). "Israel, who proclaims God's unity, is proclaimed by God as His unique people" (Mek., Beshallah, Shirah, 3). Israel, as the people of the saints of the Most High, is to establish the kingdom of God to last forever (Dan. ii. 44, vii.). But as teacher and guardian of mankind's purest faith and loftiest hope, he is dealt with more severely by God for every transgression (Jer. ii. 21; Ezek. xx. 33–41; Amos iii. 2). Nay more, as the servant of God he has been chosen for continual martyrdom in the cause of truth and justice; he, therefore, is the "man of sorrows" whose affliction is to bring healing to the world and to lead many to righteousness (Isa. lii.–liii.; see SERVANT OF GOD).

Whether the expectation is that the universal kingdom of God on earth will be brought about by an ideal king from the house of David, the Messiah, as Isaiah and his followers depict the future of Israel (Isa. xi. 1 *et seq.*; Ezek. xxxiii. 24), or by the dispersed people of Israel itself, as the seer of the Exile (Isa. lvi.–lxvi.) indicates (see MESSIAH); whether or not the great day when all flesh shall worship the Lord will be preceded by a day of divine judgment when all the wicked "shall be stubble" (Mal. iii. 19, 21 [A. V. iv. 3]; see DAY OF THE LORD; ESCHATOLOGY; GOG AND MAGOG), Judaism by its idea of a divine kingdom of truth and righteousness to be built on earth gave to mankind a hope and to history a goal for which to live and strive through the centuries. Other nations beheld in the world's process a continual decline from a golden age of happiness to an iron age of toil, until in a great catastrophe of conflagration and ruin the end of all things, of men and gods, is to be reached: Judaism points forward to a state of human perfection and bliss to be brought about by the complete unfolding of the divine in man or the revelation of God's full glory as the goal of history. And herein lies its great distinction also from Christianity. Judaism's scope lies not in the world beyond, the world of the spirit, of which man on earth can have no conception. Both the hope of resurrection and that of immortality, in some form or other familiar and indispensable to all tribes and creeds, seem evidently to have come to the Jews from without—the one from Persia or Babylonia, the other from Greece. Judaism itself rests on neither (see ESCHATOLOGY; IMMORTALITY; RESURRECTION). Its sole aim and purpose is to render the world that now is a divine kingdom of truth and righteousness; and this gives it its eminently rational, ethical, and practical character.

II. Character of Judaism: Judaism has a twofold character: (1) universal, and (2) particular or national. The one pertains to its religious truths destined for the world; the other, to its national ob-

ligations connected with its priestly mission. Upon the former more stress is laid by the Prophets and by most of the sacred poets, by the Alexandrian propagandists and the Palestinian haggadists, as well as by the medieval philosophers and the modern Reform school; whereas the Mosaic law, the Halakah, and the Talmudic and cabalistic schools dwell almost exclusively upon the latter.

(1) As a universal religion Judaism differs from all other religions in that it is not a creed or a system of beliefs upon the acceptance of which redemption or future salvation depends (see Articles of Faith). It is a system of human conduct, a law of righteousness which man should follow in order to live thereby (Lev. xviii. 5); that is, according to R. Meïr, the law of humanity, since "man" is spoken of and not Israel nor priest nor Levite (Sifra, Aḥare Mot; 'Ab. Zarah 3a; comp. Sanh. 59a, where the meaning of R. Meïr's words is altered). It is a law "for life and not for the depriving of man's life" (Sifra, *l.c.*). When, in answer to a heathen mocker, Hillel summed up the entire Law in the Golden Rule: "What is hateful to thee do not unto thy neighbor" (the Targumic translation of "Love thy neighbor as thyself"; Lev. xix. 18; Shab. 31b; see Ab. R. N., Recension B, xxvi., ed. Schechter, p. 53, where the answer is ascribed to R. Akiba instead; comp. Sifra, Ḳedoshim, iv.), he simply voiced the truth of which Abraham and Job are set up as types, and which is expressed by lawgiver (Deut. iv. 8) and prophet (Isa. i. 10–17, xxxiii. 15; Hos. vi. 6; Amos v. 21–24; Micah vi. 6–8; Zech. viii. 16–17), by the Psalmist (Ps. xv., xxiv., xxxiv. 13–15) and the Book of Wisdom, as well as by the Rabbis (Mek. 23b–24a). Whereas heathenism by its cults of Moloch and similar gods fostered cruelty, the Torah enjoined man "to walk in the ways of a righteous and merciful God, and be righteous and merciful like Him" (Deut. xi. 22; Sifre, Deut. 49; Mek., Beshallaḥ, Shirah); to love the stranger and protect the fatherless and the widow as He does (Deut. x. 17–20).

Judaism is, above all, the law of justice. Whereas in heathendom, except in the case of some exalted philosopher like Plato, might was deified, and the oppressed, the slave, and the stranger found no protection in religion, the declaration is everywhere made throughout Scripture that injustice committed by man against man provokes the wrath of the world's Ruler and Judge (Ex. xxi. 22–23; Gen. vi. 13, xviii. 20; Deut. xxvii. 15–26; Amos i. 3–ii. 8; and elsewhere), and that righteousness and compassionate love are demanded for the oppressed, the slave, the poor, the fatherless and homeless, the stranger, and for the criminal as having a claim on the sympathy of his fellow men; even for the dumb creature compassion is required (Ex. xxii. 20–26, xxiii. 5–6; Deut. xxii. 6; xxiv. 6, 10–xxv. 4; Job xxxi.). This is the "Torah" of which Isaiah speaks (Isa. i. 10), the "commandment" put by God upon every human heart (Deut. xxx. 11–14). And this spirit of justice permeates the Talmudic literature also. "For righteousness is one of the pillars of the world" (Ab. i. 18). "Where right is suppressed war comes upon the world" (*ib.* iv. 8). "The execution of justice is one of the Noachian laws of humanity" (Sanh. 56b). "Justice is demanded alike for the Gentile and the Jew" (Mak. 24a; B. Ḳ. 113a; and other quotations in Baḥya b. Joseph's "Ḳad ha-Kemaḥ," ch. "Gezelah"). To have due regard for the honor of all fellow creatures ("kebod ḥaberiyyot"; Tos., B. Ḳ. vii. 10) is one of the leading principles of rabbinic law (Shab. 94b).

Justice to All.

Judaism furthermore is the law of purity. Heathenism by its orgiastic cults of Baal-peor, Astarte, and the like, fostered impurity and incest (Lev. xviii. 3, 24–30; Num. xxv. 1–9; Deut. iv. 3). The Torah warns against fornication, and teaches purity of heart and of action (Num. xv. 39; Deut. xxiii. 18–19, xxiv. 15; Prov. vii. 5–27; Job xxxi. 1), because God is too pure to tolerate unchastity in man or in woman (see Holiness; Purity). Judaism resents every act of lewdness as "nebalah" = "villainy" (Gen. xxxiv. 7, 31; Deut. xxii. 21; Judges xix. 24; II Sam. xiii. 12; see Folly), and most severely condemns lascivious talk (Isa. ix. 16; Shab. 33a).

Purity and Truth.

Judaism is, moreover, the law of truth. Its God is the God of truth (Jer. x. 10). "The seal of the Holy One is truth" (Gen. R. lxxxi.; see Alpha and Omega). Abraham, Moses, Jeremiah, Job, and Ḳohelet wrestled with God in doubt until He revealed Himself to them in a higher form (Gen. xviii. 25; Ex. xxxii.–xxxiii.; Jer. xii. 1; Job xxxi. 35). And as the Prophets had perfect faith in God as the God of truth and therefore shrank from hypocrisy (Yer. Ber. vii. 11c), so did all the Jewish philosophers show perfect confidence in truth while boldly expressing their lofty views concerning the Deity and divesting God of every trace of Anthropomorphism and Anthropopathism and of every attribute infringing upon the spirituality and unity of God. It was, says the Talmud, the last will of Canaan that his children should not speak the truth and should love lasciviousness (Pes. 113b). "The Torah of Moses is truth" and "desires men to speak the truth and assent to the truth, even as God Himself assents to the truth when honestly spoken"; for "Upon truth rests the world" (B. B. 74a; Ps. xv. 2; Ab. R. N. xxxvii.; Ab. i. 18). This honest search for truth made Judaism, indeed, the world's great power for truth as well as for righteousness.

Judaism promotes and fosters education and culture. In contrast to such systems of faith as foster ignorance of the masses, it renders it a duty for the father to instruct his children and for the community to provide for the general instruction of old and young (see Education; Philosophy). It sanctifies labor, and makes the teaching of a trade whereby a livelihood may be earned a duty incumbent upon the father or upon the municipal authority (see Labor, Holiness of). It makes the systematic care of the poor a duty of the community with a view to the dignity and self-help of the recipient (see Charity). It denounces celibacy as unlawful, and enjoins each man to build a home and to contribute to the welfare of human society (see Marriage). The high priest in Israel was not allowed to officiate on the Day of Atonement unless he had a wife

living with him (Yoma i. 1; comp. Ta'an. ii. 2). It enjoins love of country and loyalty to the government, no matter how unfriendly it be to the Jew (Jer. xxix. 7; Ab. iii. 2; Ket. 111a; see Patriotism).

Judaism is a religion of joy, and it desires that man should rejoice before God and gratefully enjoy all His gifts, at the same time filling other hearts with joy and thanksgiving. Especially are its Sabbath and festal days seasons of joy with no austerity about them. Judaism discourages asceticism (see Asceticism; Joy).

Judaism is a religion of hope. It teaches men to recognize in pain and sorrow dispensations of divine goodness. It is optimistic, because it does not defer hope merely to the world to come, but waits for the manifestation of God's plans of wisdom and goodness in the moral and spiritual advancement of man. While the present world is, in comparison to the future one, declared to be "like the vestibule wherein one prepares for the palace," it is nevertheless stated that "one hour devoted to repentance and good works in this world is more valuable than the entire life of the world to come" (Ab. iv. 16–17); for "to-day is the time for working out one's destiny, while to-morrow is the time for receiving compensation" ('Er. 22a).

The Religion of Joy, Hope, and Love.

As its highest aim and motive Judaism regards the love of God. Twice every day the Jew recites the Shema', which contains the words: "Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might" (Deut. vi. 5); this verse is understood to enjoin him to willingly surrender life and fortune whenever the cause of God demands it, while it at the same time urges him to make God beloved by all his fellow creatures through deeds of kindness, as Abraham did (Sifre, Deut. 32). This love of God implies the most unselfish devotion and the purest motive of action; that is, acting not from fear, but rather for God's sake alone (Sifre, Deut. 32, 48; Ab. ii. 12); doing good not in view of any reward in the world to come (Ab. i. 3), but for its own sake (see Schreiner, "Die Jüngsten Urtheile über das Judenthum," 1902, pp. 145–151); and it also implies the love of man (Deut. x. 12–19; see Love).

Judaism, finally, is a system of sanctification of life. It teaches that the whole of life is holy, because God is manifested in it: "Be holy, for the Lord your God is holy" (Lev. xix. 1, Hebr.). Even in the functions of animal life the presence of a holy God should be realized (Deut. xxiii. 15); and when the perfect state of humanity shall have been attained, every road will be a holy road free from impurity (Isa. xxxv. 8), and "In that day shall there be upon the bells of the horses, Holy unto the Lord" (Zech. xiv. 20, R. V.).

(2) The striking feature of Judaism, however, is that, while containing the highest spiritual and ethical truths for humanity, it is bound up with the Jewish nation. The One and Only God, Yhwh, is Israel's God in particular (Sifre, Deut. 31); and the separation of Israel from the rest of the nations in order to distinguish it as God's people is the express purpose of the Torah (Lev. xx. 24, 26), and the characteristic trait of Judaism from the time of Ezra (Ezra vi. 21; Neh. x. 21) and of the Scribes or Pharisees (see Pharisees). This national distinctness or aloofness of the Jew has brought him all the hostility, persecutions, and bitter attacks of a surrounding world from the days of Haman (Esth. iii. 8) and of Apion in Alexandria down to the most recent times (see Anti-Semitism; Apion). Even such historians as Mommsen ("Römische Gesch." 1885, v. 487), Ed. Meyer ("Gesch. des Alterthums," iii. 167–236), Harnack ("Die Mission und Ausbreitung des Christenthums," 1902, p. 16), and Bousset ("Wesen der Religion des Judenthums," 1903, pp. 128–157) see in Judaism only a national religion, in Israel's God a national God. Nay, it may be affirmed without exaggeration that a just and unprejudiced estimate of Judaism is found nowhere in modern Christian writings (see Schreiner, *l.c.*). The fact of the matter is that Judaism, while representing the guardianship of the universal religious truths for humanity, surrounded the Jewish people, as the priestly people of the world's Only God, with laws and rites of a specific national character in order to keep these very truths forever intact and at the same time to invest the guardians of them with the sanctity of the world's priesthood. "The people of Israel have from the beginning sworn fidelity to God and have recognized Him as the world's Ruler" (Ber. 6a; Ḥag. 3a); therefore have they been called "the sons of God" (Deut. xiv. 1; Ab. iii. 13). Yet their especial sonship of God implies that they should be faithful to Him unto death, and by continued self-surrender and martyrdom should glorify His name before the world throughout the ages (Sifra, Emor, iv., on Lev. xxii. 32–33; comp. Ps. xliv. 18–23; Dan. iii.; II Macc. vii.; and Kiddush ha-Shem).

National Character of Judaism.

The Sinaitic covenant which rendered Israel "a kingdom of priests and a holy nation" (Ex. xix. 6) became, the Rabbis say, "a source of hatred to the nations" (Shab. 89a: a play upon words, "Sinai" —"Sin'ah"), because it separated it from them by statutes and ordinances such as the dietary and the Levitical purity laws and others intended to prevent idolatrous practises. Like the priest in the Temple, whose garments and mode of life distinguished him from the rest in order to invest him with the spirit of greater sanctity and purity (I Chron. xxiii. 13), so Israel was for all time to be impressed with its priestly mission by all those ceremonies which form so prominent a feature in its religious life (see Ceremonies; Circumcision; Commandments; Dietary Laws). Particularly the Mosaic and, later on, the Pharisaic laws had for their object the separation of the Jewish people from all those influences prevalent in heathendom which led to idolatry and impurity; wherefore not only intermarriage, but also participation in any meal or other festive gathering which could possibly be connected with idol-worship was prohibited (see Worship, Idol-; Intermarriage; Jubilees, Book of.) This persistent avoidance of association with the Gentiles on the part of the Pharisees, which in the time of the Maccabees was termed *ḥaẓa* = "keeping

The Jews a Separate People.

apart from the surrounding nations" (comp. II Macc. xiv. 38), became the chief cause of the accusation of a "hatred of mankind" which was brought against the Jews by the Greeks and Romans, and which has ever since been reiterated by the anti-Semites (see Schürer, "Gesch." iii. 3, 416).

In reality these very laws of seclusion fitted the Jew for his herculean task of battling for the truth against a world of falsehood, and enabled him to resist the temptations and to brave the persecutions of the nations and the ages. They imbued him with a spirit of loyalty unparalleled in human history; they inculcated in him the principle of abstinence, enabling him to endure privation and torture; and filled him with that noble pride which alone upheld him amidst the taunts and sneers of high and low. They brought out those traits of manhood which characterized Abraham, who, according to the Rabbis, was called "'Ibri" (Hebrew) because his maxim was: "Let all the world stand on the one side ["'eber eḥad"]—I side with God and shall win in the end" (Gen. R. xlvi.). But these laws also fostered a conception of the sanctity of life unknown to other creeds or races. By investing the commonest act and event with religious obligations, they made the whole of life earnest and holy with duty. Instead of being "a yoke of servitude," as Schürer and others have it, they "filled the home and the festal seasons with higher joy" (see Schechter and Abrahams in "J. Q. R." iii. 762 *et seq.*, xi. 626 *et seq.*).

III. Judaism in Its Relation to the Gentile World: Notwithstanding its unmitigated severity against heathenism with its folly and vice, and against every mode of compromise therewith, Judaism does not, like other creeds, consign the non-believer to eternal doom. It judges men not by their creed, but by their deeds, demanding righteous actions and pure motives, since "fear of God" signifies fear of Him who looketh into the heart (Sifra, Aḥare Mot, iii. 2). It declares through R. Joshua b. Ḥananiah, whose opinion is generally accepted, that "the righteous of all nations have a share in the world to come"; the Shammaite R. Eliezer in consigning all heathen to Gehenna bases his argument on the Scriptural verse Ps. ix. 18 (A. V. 17), into which he reads, "The wicked are turned to Sheol because all heathen forget God"—not as R. Joshua does, "all those heathen that forget God" (Sanh. 105a). It is the moral depravity ascribed to the heathen, owing to his unchaste and violent habits, which is the cause of all the harsh haggadic expressions—such as "the people that resemble the ass" (Ket. 111a)—and halakic injunctions found in the Talmud against the heathen (Gentile or 'Akkum; see Jubilees, Book of). The latter is always under grave suspicion (see 'Ab. Zarah ii. 1; Yeb. 98a), yet, no sooner does he solemnly discard idolatry than his association is invited and he has a claim on protection (Giṭ. 45a).

On the contrary, Judaism waits for "the righteous nation that keeps the faith" (Isa. xxvi. 2), and opens wide "its gates that the righteous from among the heathen world may enter" (Ps. cxviii. 20; Sifra, Aḥare Mot, xiii.), calling the Gentiles that serve God in righteousness "priests of the Lord" ("Otiot de-R. Akiba," letter "Zayin"). It declares that the Holy Spirit may rest upon the righteous heathen as well as upon the Jew (Tanna debe Eliyahu R. ix.). It pays due homage to the wise among the heathen (Ber. 58a; Soṭah 35b; Bek. 8b; Gen. R. lxv.). It recognizes the existence of prophets among the heathen (B. B. 15b: "Fifteen prophets God sent to the heathen world up to the time of Moses: Balaam and his father, Job and his four friends," etc.; comp. Lev. R. i. 12, ii. 8; Tanna debe Eliyahu R. xxvi.; *ib.* Zuṭa xi., etc.). The assertion made by Max Müller, Kuenen, and others, that Judaism is not a missionary religion, rests on insufficient knowledge. There existed an extensive proselyte propaganda literature, especially in Alexandria (see Didache; Propaganda); and, according to the Midrash, "the heathen world is saved by the merit of the one proselyte who is annually won" (Gen. R. xxviii.; comp. Matt. xxiii. 15; Jellinek, "B. H." vi., Introduction, xlvi.). Abraham and Sarah are represented as devoting their lives to making proselytes (Gen. R. xxxix.); and as the Psalmist accords to the proselytes—"those that fear God"—a special place (Ps. cxv. 11), so does the daily prayer of the Jew in the "Shemoneh 'Esreh" contain a special blessing for the proselytes ("Gere ha-Ẓedeḳ"). Only in later centuries, when the Church interfered through apostates and by edicts, was the proselyte declared to be a plague instead of a desired accession to the house of Israel (Isa. xiv. 1); the ancient Halakah endeavored to encourage the heathen to come under the wings of the Shekinah (Yeb. 47a, b; Mas. Gerim; Lev. R. ii.). In order to facilitate the admission of Gentiles, Judaism created two classes: (1) "proselytes of righteousness," who had to bring the "sacrifices of righteousness" while submitting to the Abrahamic rite in order to become full members of the house of Israel; and (2) "proselytes of the gate" ("gere toshab"), who accepted only the seven Noachian laws (ten and thirty are also mentioned) of humanity. Occasionally the necessity of undergoing circumcision is made a matter of controversy also in the case of the full proselyte (see Circumcision). But proselytism as a system of obtaining large numbers is deprecated by Judaism.

Its Attitude Toward Proselytism.

However, the Messianic age is regarded as the one when "the fulness of the heathen world" will join Judaism (Isa. xiv. 1; Zech. viii. 23; 'Ab. Zarah 3a). Especially characteristic of the cosmopolitan spirit of Judaism is the fact that the seventy bullocks brought as sacrifice during the Sukkot festival at the Temple were taken to be peace-offerings on behalf of the supposed seventy nations representing the heathen world (Suk. 55b), a view shared by Philo ("De Monarchia," ii. 6; idem, "De Septenario," p. 26; see Treitel in "Monatsschrift," 1903, pp. 493–495). Throughout the entire ethical literature of the Jews, from Tanna debe Eliyahu R. down to the various Ethical Wills of the Rabbis, there is voiced regarding the non-Jewish world a broadly human spirit which stands in strange contrast to the narrowness with which Judaism is viewed by Christian writers, even those of high rank (see Zunz, "Z. G." pp. 122–157). The same cosmopolitan attitude was taken by Judaism whenever its representa-

tives were called upon to act as intermediaries between Moslem and Christian; and the parable of the three rings, put by Lessing into the mouth of Nathan der Weise, was actually of Jewish origin (see Wünsche in "Lessing-Mendelssohn Gedenkbuch," 1879, pp. 329 *et seq.*).

IV. Judaism as Law: Owing to the Paulinian antithesis of law and faith or love (see Löwy, "Die Paulinische Lehre von Gesetz," in "Monatsschrift," 1903, pp. 332 *et seq.*, 417 *et seq.*), the Torah, the basis and center of Judaism since Ezra, has been persistently placed in a false light by non-Jewish writers, undue stress being laid upon "the burden of the Law." In reality, the word "Torah" signifies both "law" and "doctrine"; and Judaism stands for both while antagonizing Paul's conception of faith as a blind dogmatic belief which fetters the mind. It prefers the bondage of the Law to the bondage of the spirit. It looks upon the divine commandments as a source of spiritual joy ("simḥah shel miẓwah") and as a token of God's special protection (Ber. 31a), for which it enjoins the Jew to offer Benedictions and to display zeal and enthusiastic love (Ab. v. 20). "God has given the children of Israel so many commandments in order to increase their merit [Mak. iii. 16] or to purify them" (Tan., Shemini, ed. Buber, p. 12). Every morning after having taken upon himself the yoke of God's kingdom, the Israelite has to take upon himself the yoke of the divine commandments also (Ber. ii. 2); and there is no greater joy for the true Israelite than to be "burdened with commandments" (Ber. 17a). "Even the commonest of Jews are full of merit on account of the many commandments they fulfil" (*ib.* 57a.)

The Law was accordingly a privilege which was granted to Israel because of God's special favor. Instead of blind faith, Judaism required good works for the protection of man against the spirit of sin (*ib.* 32b). The Law was to impress the life of the Jew with the holiness of duty. It spiritualized the whole of life. It trained the Jewish people to exercise self-control and moderation, and it sanctified the home. It rendered the commonest functions of life holy by prescribing for them special commandments. In this sense were the 613 commandments regarded by Judaism.

Some of these are understood to be divine marks of distinction to separate Israel from the other nations—statutes ("ḥukkot") which are designated as unreasonable by the heathen world, such as laws concerning diet, dress, and the like (Sifra, Aḥare Mot, xiii.). Others are called "'eduyot" (testimony), in view of their having been given to make Israel testify to God's miraculous guidance, such as the festive seasons of the year; while still others are "signs" ("ot"), being tokens of the covenant between God and Israel, such as circumcision, the Sabbath (Gen. xvii. 11; Ex. xxxi. 13), the Passover (Ex. xii. 13, xiii. 9), and, according to the rabbinical interpretation, the tefillin (Deut. vi. 8, xi. 18).

Purpose of the Law.

Of sacraments, in the sense of mysterious rites by which a person is brought into a lifelong bodily relationship to God, Judaism has none. The Sabbath and circumcision have been erroneously called thus by Frankel (in his "Zeitschrift," 1844, p. 67): they are institutions of Judaism of an essential and, according to the generally accepted opinion, vital character; but they do not give any Jew the character of an adherent of the faith (see Ceremony; Commandments). At the same time the Sabbath and the festival seasons, with the ceremonies connected with them, have at all times been the most significant expressions of Jewish sentiment, and must be regarded as the most important factors of religious life both in the Synagogue and in the home (see Ab, Ninth of; Atonement, Day of; Ḥanukkah; New-Year; Passover; Purim; Sabbath; Shabu'ot; and Sukkot).

While the immutability of the Torah, that is, the law of Moses, both the written and the oral Law, is declared by Maimonides to be one of the cardinal doctrines of Judaism, there are views expressed in the Talmud that the commandments will be abrogated in the world to come (Nid. 61b). It is especially the dietary laws that will, it is said, be no longer in force in the Messianic time (Midr. Teh. on Ps. cxlvi. 4).

On the question whether the laws concerning sacrifice and Levitical purity have ceased to be integral parts of Judaism, Reform and Orthodox Judaism are at issue (on this and other points of difference between the two extreme parties of Judaism see Reform Judaism). Between the two stands the so-called "Breslau school," with Zacharias Frankel as head, whose watchword was "Positive Historical Judaism," and whose principle was "Reform tempered with Conservatism." While no longer adhering to the Mosaic origin of the Pentateuch (see Grätz in "Gesch." ii. 299–318, and Schechter in "J. Q. R." iii. 760–761) and the divine character of tradition (see Frankel, "Darke ha-Mishnah"), it assigns the power and authority for reforms in Judaism only to the Jewish community as a whole, or to what Schechter calls "catholic Israel." The latter author desires "a strong authority," one which, "drawing inspiration from the past, understands also how to reconcile us [the Jews] with the present and to prepare us [them] for the future" ("J. Q. R." iv. 470). Grätz goes so far as to reduce Judaism to two fundamental principles: (1) "the religious element, which is mere negative monotheism in the widest acceptation of the term," and (2) the ethical, which offers the ideal for the moral life: "Be ye holy even as I am holy"; at the same time declaring that "prophets and Talmudists did not regard sacrifice or ritual as the fundamental and determining thing in Judaism" (Grätz, i. 9). This leads to a final statement of the principles and forces of Judaism.

Orthodox and Reform Judaism.

V. Historic Principles and Forces of Judaism: The Shema', "the proclamation of God's unity, requires an undivided Israel" (Mek., Yitro, Baḥodesh, i.). "One God, One Israel, and One Temple" is the principle twice stated in Josephus ("Ant." iv. 8, § 5; "Contra Ap." ii. 28); "One God, One Israel, and One Torah" is the principle upon which Orthodox Judaism rests. "It was an evil day for Israel when the controversies between the schools of Shammai and Hillel began, and the one Torah ap-

peared to have become two Torot" (Sanh. 88b; where the plural "Torot" occurs, it refers to the written and oral law; Yoma 28b, with reference to Gen. xxvi. 5; comp. Shab. 31a). This Torah, both written and oral, was known to and practised in all its details by the Patriarchs (Yoma 28b; Gen. R. lxiv.; comp. JUBILEES, BOOK OF, and "Attah Eḥad" in the liturgy). "Whosoever denies that the whole Law, written as well as oral, was given by God to Moses on Sinai is a heretic" (Sanh. 99a; Sifra, Behar, i. 1).

Chain of Tradition.

The trustworthiness of the divine behest until the final codification of the Law, from this point of view, rests upon the continuous chain of tradition from Moses down to the men of the Great Synagogue (Ab. i. 1), and afterward upon the successive ordination of the Rabbis by the elders with the laying on of hands (probably originally under the influence of the Holy Spirit; see SEMIKAH). Accordingly the stability and the immutability of the Law remained from the Orthodox standpoint one of the cardinal principles of Judaism (see M. Friedländer, "The Jewish Religion," 1891; Samson Raphael Hirsch, "Horeb," 1837).

Independent research, however, discerns evolution and progress to have been at work in the various Mosaic legislations (Ex. xx. 22-xxiii. 19; Deut. xii.-xxi. 13; and Leviticus together with Num. xv., xviii.-xix. 22), in the prophetic and priestly as well as in the soferic activities, and it necessarily sees in revelation and inspiration as well as in tradition a spiritual force working from within rather than a heavenly communication coming from without. From this point of view, ethical monotheism presents itself as the product not of the Semitic race, which may at best have created predisposition for prophetic inspiration and for a conception of the Deity as a personality with certain moral relations to man, but solely of the Jewish genius, whose purer and tenderer conception of life demanded a pure and holy God in sharp contrast to the cruel and lascivious gods of the other Semitic races (see M. Joël, "Religiös-Philosophische Zeitfragen," 1876, pp. 82-83).

The Prophetic Spirit.

It was the prophetic spirit of the Jewish nation embodied in Abraham (not the Midianite, as Budde thinks, nor some Babylonian tribe, as the Assyriologists would have it) which transformed YHWH, an original tribal deity localized on Sinai and connected with the celestial phenomena of nature, into the God of holiness, "a power not ourselves that maketh for righteousness," the moral governor of the world. Yet this spirit works throughout the Biblical time only in and through a few individuals in each age; again and again the people lapse into idolatry from lack of power to soar to the heights of prophetic vision. Only in the small Judean kingdom with the help of the Deuteronomic Book of the Law the beginning is made, and finally through Ezra the foundation is laid for the realization of the plan of "a kingdom of priests and a holy nation."

But while thus the people were won, and the former propensity to idolatry, the "yeẓer ha-ra'," was banished forever by the power of the men of the Great Synagogue (Yoma 69b), the light of prophetic universalism became dim. Still it found its utterance in the Synagogue with its liturgy, in the Psalms, in the Books of Jonah and Job, in the Books of Wisdom, and most singularly in the haftarah read on Sabbath and holy days often to voice the prophetic view concerning sacrifice and ritual in direct antagonism to the Mosaic precepts. Here, too, "the Holy Spirit" was at work (see INSPIRATION; SYNAGOGUE). It created Pharisaism in opposition to Sadducean insistence upon the letter of the Law; and the day when the injunction "an eye for an eye, and a tooth for a tooth" was abrogated, and the rationalistic interpretation of the Scribes was substituted therefor, was celebrated as a triumph of reason (Megillat Ta'an. iv. 1). While the legalists beheld God's majesty confined to "the four ells of the Halakah" (Ber. 8a), the Haggadah unfolded the spirit of freedom and progress; and when mysticism in the East threatened to benumb the spirit, philosophy under Arabian influence succeeded in enlarging the mental horizon of Judaism anew.

Thus Judaism presents two streams or currents of thought ever running parallel to each other: the one conservative, the other progressive and liberal; the one accentuating the national and ritualistic, the other the cosmopolitan and spiritual, elements; mysticism here and rationalism there, these together forming the centripetal and centrifugal forces of Judaism to keep it in continuous progress upon its God-appointed track.

Judaism, parent of both CHRISTIANITY and ISLAM, holds forth the pledge and promise of the unity of the two ("Yad," Melakim, xi. 4; "Cuzari," iv. 23; see JEW. ENCYC. iv. 56, *s.v.* CHRISTIANITY), as it often stood as mediator between Church and Mosque during the Middle Ages (see DISPUTATIONS and JUDAH HA-LEVI). In order to be able to "unite all mankind into one bond" (New-Year's liturgy and Gen. R. lxxxviii.), it must form "one bond" (Lev. R. xxx.). It must, to use Isaiah's words, constitute a tree ever pruned while "the holy seed is the substance thereof" (Isa. vi. 13); its watchword being: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. iv. 6).

For Karaitic Judaism see KARAITES.

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K.

JUDAIZERS. See INQUISITION.

JUDAIZING HERESY (ZHIDOVSTVUYUSHCHAYA YERES), or **JUDAIZING CHRISTIANS:** A Christian heresy which first made its appearance in Novgorod during the reign of Grand Duke Ivan Vassilyevich III. (second half of the fifteenth century), and from there spread to Pskov and Moscow.

From the work of the priest Josif Volotzki, entitled "Prosvyetitel," etc. (The Enlightener, or the Detection of the Judaizing Heresy), it is evident that the first propagator of the heresy was the influential Jew Skhariyah (Zechariah) of Kiev, "who had studied astrology, necromancy, and various magic arts." He came to Novgorod (1471) in the suite of Prince Michael Olelkovich, probably as his commercial agent, and was soon followed by the Lithuanian Jews Osif, Shmoilo, Skargei, Moisei, and Chanush. Skhariyah at first converted the priest Dionis and the archpriest ("Protopapas") Aleksei, and through the latter many other clergymen of Novgorod and Pskov. The doctrine of the sect, as given by Volotzki and other Russian church historians, was as follows: The belief in the only one God and the negation of the divinity of Jesus Christ and of the Trinity. Christ, according to their belief, has not yet appeared, and when he does so, he will not appear as the son of God in substance, but through his benefactions, "like Moses and the Prophets." Until the arrival of Christ the laws of Moses should be strictly followed, since the evangelistic writings are all erroneous. Furthermore, they condemned images and strongly censured monasticism.

The Russian historian Ilovaiski is of the opinion that the essential principles of the heresy had little in common with Judaism, and were rather the outcome of the rationalistic ideas of the Reformation, which reached Novgorod from western Europe. But Luther's predecessor, Johannes von Goch (1400–75), recognized the authority of the Church and the monastic orders; and Erasmus of Rotterdam was not born till 1467 or 1469.

In the beginning the heresy was kept secret, its adherents remaining within the Greek Orthodox Church. In 1480, when Grand Duke Ivan Vassilyevich visited Novgorod, Aleksei and his friend Dionis found favor with him. He took them both to Moscow and placed them at the head of the Churches of the Assumption and of the Archangel Michael respectively, and here they commenced an active propaganda. Aleksei, enjoying the confidence of the grand duke in a high degree, soon succeeded in converting his secretary, Feodor Kuritzyn; the archimandrite Zossima; the monk Zechariah; the princess Helena, daughter-in-law of the grand duke; and many other prominent personages. The grand duke soon became familiar with the doctrine of the heresy, and seemed to be favorably disposed toward it.

The existence of the heresy was officially denounced in 1487, when a few intoxicated clergymen of Novgorod openly blasphemed against the Orthodox faith and were accused before the archbishop Gennadi. One of the accused priests, Naum, repented and told the archbishop all about the heresy, and that some of the merchants of Moscow, among them Ivashka Chorny and Ignashka Zubov, had been circumcised and had escaped to Lithuania (1487). Gennadi then became the chief opponent of the heresy, but found little support in the higher courts, both civil and ecclesiastical, since the grand duke favored the leaders of the heresy and the metropolitan Geronti was personally antagonistic to Gennadi. The latter then called a council of the bishops (1488), which decreed execution of the impenitent heretics, "who glorify the Jewish faith and abuse the Greek Orthodox religion." In 1491, when Zossima was appointed metropolitan, Gennadi convened another council, which condemned the chief heretics among the clergy, pronounced an anathema against them, and imprisoned them in a monastery. In Novgorod, by Gennadi's orders, the heretics were punished in a very cruel manner.

With all his influence and power, however, Gennadi did not succeed in suppressing the heresy; for the sectarians were favored by the grand duke, and, with the help of Kuritzyn, one of the sect, Kassian, was appointed Archimandrite of Novgorod. Gennadi then secured the aid of Joseph Volotzki, who by his accusations forced Zossima to resign (May 17, 1494). The grand duke's daughter-in-law also took the part of the heretics, and with the accession of her son to the throne the sectarians hoped that the persecution of the heresy would cease.

In 1490 the Church council passed a resolution against the heretics, many of whom were tortured to death in the prison of Novgorod. The majority of the Judaizers, however, continued their teachings and converted many of the masses directly to Judaism. By the machinations of Gennadi, Helena and her son Dimitri were imprisoned in a monastery (1502), and Vassili, the younger son of the grand duke, was proclaimed successor to the throne. The attitude of the government in regard to the heresy then changed. The council convoked by the grand duke opened its sessions Dec. 27, 1504, and condemned some of the heretics to capital punishment. The deacon Volk Kuritzyn (Feodor's brother), Ivan Maximov, and Dimitri Konopliov were burned in cages at the stake, while other members of the sect, including the archimandrite Kassian, were burned at the stake in Novgorod. Some of the heretics were imprisoned; others were sent to monasteries.

From this blow the heresy could not recover, although the doctrines of the sect continued to spread secretly. Kostomarov (vol. xii.) believes that the sect of the Molokans derived its origin from the Judaizers.

In a letter to the Metropolitan of Moscow, Gennadi sends a collection of speeches, delivered before the czar by the Russian ambassador to Spain, concerning the way in which the King of Spain had outrooted heretics. He further relates the story of the baptized Jew Daniel, who had lately traveled from Kiev to Moscow and had heard from the Jews of Kiev that the grand duke had destroyed all the churches in Moscow, owing to the spread of the heresy, with which the grand duke seems to have sympathized.

For the defense of the Orthodox faith against the Judaizers, Dimitri Gerasimov, translator at the ambassadors' court, translated from the Latin the following works:

(1) Nicholas de Lyra's work on "The Infidelity of

the Jews"; (2) "Conviction of the Jews"; (3) the work of the baptized Jew Joseph on "The Jews Who Were Baptized in Africa."

But little is known of the fortunes of the Judaizing sects during the period intervening between the reign of Ivan III. and that of Alexander I. It is known only that Ivan the Terrible would not admit in 1550 Jewish merchants from Poland, for the reason that they brought "poisonous herbs to Russia and led the Russians away from Christianity" (Regesty No. 470; see also Regesty No. 500). It would seem, however, from the legislative measures passed from time to time, that the government still regarded the Judaizing sects as a real menace to the supremacy of the Greek Orthodox Church. The fact that little is known of the Judaizing sects during that period may be due to the care exercised by the sectarians in keeping their beliefs secret, and to the disinclination of the Jews of Russia in the making of proselytes.

During the reign of Emperor Alexander I. the sectarians, encouraged by his liberal attitude, gathered new life, and many began openly to announce their principles. They were then called in the Russian official documents "heretics" and "Sabbatarians," who followed certain Jewish dogmas and rites, *e.g.*, the observance of the Sabbath and circumcision. The first official reports about them appeared in 1811, almost simultaneously from the governments of Tula, Voronezh, and Tambov. The Archbishop of Voronezh reported that the sect owed its origin, in 1796, to some Jews who had settled among the Christian inhabitants of those governments, and that its doctrines had taken root in six villages of the districts of Bobrov and Pavlov. In 1818 some of the farmers of the government of Voronezh sent a formal complaint to the emperor Alexander against the oppression by the local civil and ecclesiastical officials of those who confessed the Mosaic faith. Upon the strength of this complaint a strict investigation was ordered concerning bribes which had been accepted by some of the officials. At the same time the secretaries of worship and of the interior were ordered to make a report to the emperor concerning the Judaizing Christians.

From the investigation it became apparent that the Judaizing heresy had spread to the governments of Orel, Tula, and Saratov. About 1,500 members confessed it openly, and many more kept their belief secret. The sect, according to the opinion of the metropolitan, was not a distinctly Old Testament cult, but was characterized by the observance of certain Jewish rites, *e.g.*, the celebration of the Sabbath, circumcision, contracting marriages and dissolving them at will, peculiar burial ceremonies, and manner of assembling for prayer. The sectarians declared that they did not condemn the Christian faith, and, therefore, did not consider themselves apostates; and they insisted that they never had been Christians, but had only adhered to the faith of their fathers, which they would not forsake.

The measures which were taken against the spread of the Judaizing heresy had sad consequences for the Jews. While the leaders of the sect were sent into the army or deported to Siberia, the officials considered it useful to themselves to call the sect in official documents a Jewish sect, and to announce that the sectarians were Jews. They claimed that the name "Sabbatarians" would not convey to the Russian masses a correct idea of the nature of the sect. Its members were intentionally called "Jews" in the statutes so as to expose them to the contempt of the people. Finally a ukase was issued by the synod July 29, 1825 ("Pervoe Polnoe Sobranie Zakonov" xl., No. 30,436 A), ordering the expulsion of all Jews from those districts in which the Sabbatarians or Judaizing Christians were to be found.

As late as 1880 Jews were expelled from districts where adherents of the sect were supposed to exist.

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K. H. R.

JUDAS THE ESSENE: Saint renowned for his prophetic powers in the time of King Aristobulus (105–104 B.C.). Josephus ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5) relates the following characteristic story concerning him: Judas had foretold that the death of Antigonus, the king's brother, would take place on a certain day at Strato's Tower in Cæsarea by the Sea, when to his great astonishment he saw him pass by the Temple on the day specified. As he had never before failed in his predictions he was greatly dejected on realizing that this time his prophecy could not be fulfilled, the distance to Cæsarea being so great and the hour so late. However, the prophet, as Josephus calls him, learned a few hours afterward that there was near Jerusalem a subterranean passage also called "Strato's Tower," and that Antigonus had been slain there by the body-guards of the king.

G. K.

JUDAS THE GALILEAN: Leader of a popular revolt against the Romans at the time when the first census was taken in Judea, in which revolt he perished and his followers were dispersed (Acts v. 37); born at Gamala in Gaulonitis (Josephus, "Ant." xviii. 1, § 1). In the year 6 or 7 C.E., when Quirinus came into Judea to take an account of the substance of the Jews, Judas, together with Zadok, a Pharisee, headed a large number of Zealots and offered strenuous resistance (*ib.* xviii. 1, § 6; xx. 5, § 2; *idem*, "B. J." ii. 8, § 1). Judas proclaimed the Jewish state as a republic recognizing God alone as king and ruler and His laws as supreme. The revolt continued to spread, and in some places serious conflicts ensued. Even after Judas had perished, his spirit continued to animate his followers. Two of his sons, **Jacob** and **Simon,** were crucified by Tiberius Alexander ("Ant." xx. 5, § 2); another son, **Menahem,** became the leader of the Sicarii and for a time had much power; he was finally slain by the high-priestly party ("B. J." ii. 17, §§ 8–9).

Grätz ("Gesch." iii. 251) and Schürer ("Gesch." i. 486) identify Judas the Galilean with Judas, son of Hezekiah the Zealot, who, according to Josephus ("Ant." xvii. 10, § 5; "B. J." ii. 4, § 1), led a revolt in the time of Quintilius Varus. He took possession of the arsenal of Sepphoris, armed his

followers, who were in great numbers, and soon became the terror of the Romans.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iii. 260, 364; Schürer, *Gesch.* 3d ed., i. 420, *passim*.

K. M. SEL.

JUDAS ISCARIOT (איש קריות = "the man of Keriot," a town in Judah; Josh. xv. 25; see also Rapoport, "'Erek Millin," p. 28, *s.v.* אזכרות; Taylor, "Sayings of the Jewish Fathers," p. 170): One of the twelve Apostles of Jesus; he betrayed his master and delivered him up to the priests for judgment (Matt. x. 4; Mark iii. 19; Luke vi. 16). That Jesus should have shown so little foresight in the choice of an apostle naturally caused great perplexity to his followers; and consequently the Gospels present the facts of the betrayal as well as the character of Judas from partizan points of view and in different ways. According to Luke xxii. 3–5 (comp. John xiii. 27) Satan entered into him while he sat at the table, among the rest of the Apostles, to partake of the Passover meal, and he left to commune "with the chief priests and captains, how he might betray" Jesus, while they "covenanted to give him [Judas] money." In Mark xiv. 10–11 Satan is omitted; in Matt. xxvi. 15 the price of thirty pieces of silver is given with a view to the Christian interpretation of Zech. xi. 12 (comp. Matt. xxvii. 3–9 *et seq.*). Possibly the story that Judas was moved by avarice is a later invention. In fact, the tendency to make Judas the type of greed is manifested in John xii. 4–6, according to which passage he was a thief who misappropriated the money in the common treasury of which he had charge; therefore he objected to having fine ointment worth three hundred pence expended upon the anointing of the feet of Jesus by Mary instead of being deposited with the money reserved for the poor.

In all likelihood, Judas, being of the district of Judah, while the rest were all Galileans, was not impressed with the Messianic character claimed by Jesus, and therefore, merely to obtain immunity for himself, committed the cowardly act of betraying him to the soldiers and officers of the priests that came with swords and staves to seize him and his followers. He singled out Jesus by kissing him while greeting him as rabbi (John xviii. 1 *et seq.*); they then seized Jesus and brought him bound to Annas and Caiaphas the high priest (Matt. xxvi. 47 *et seq.*, and par. pas.), while his disciples, including Peter, left their master to his destiny.

The Gospels, however, relate that Jesus knew beforehand that Judas would betray him, and accordingly announced it at the Passover meal in the very presence of Judas, pointing him out as the betrayer before he left the table and immediately before the betrayal took place (Matt. xxvi. 21 *et seq.*, 46 *et seq.*; Mark xiv. 18 *et seq.*, 42; Luke xxii. 21; John xiii. 21, xviii. 4).

The End of Judas.

About the further history of Judas various legends circulated. Matt. xxvii. 3 *et seq.* relates that when he saw that Jesus was condemned, he repented of his act and took back the thirty pieces of silver he had received from the priests and elders and cast the money into the Temple treasury, calling it the price of innocent blood, and then went away, and, like Ahithophel (II Sam. xvii. 23), hanged himself; but the priests would not use the money for Temple purposes, it being blood-money (comp. Deut. xxiii. 18); they decided, therefore, to buy with it the potter's field in which to bury strangers; hence its name, "Ḥaḳal Dama" (= Field of Blood).

As is so often done by Matthew, the passage Zech. xi. 12–13, strangely confused with Jer. xviii. 2 and xxxii. 6 *et seq.*, is referred to as a typical prophecy of the event here narrated. Quite different is the story of Judas' end related in Acts i. 18–19. There, he bought the field with the money and died upon it through a fall: "falling headlong, he burst asunder in the midst, and all his bowels gushed out"; this account is concluded by a reference to Ps. lxix. 26 (A. V. 25). See ACELDAMA. According to Papias, the disciple of John (see Gebhardt and Harnack, "Patrum Apostolicorum Opera," i. 2, 93 *et seq.*), Judas' whole body was so swollen as to be a terrible sight to those passing by, and, after lying there a short time, he burst open on his own field. In the Arabic Apocryphon, "Evangelium Infantiæ Salvatoris," ch. xxxv., Judas is represented as having been possessed by Satan at the birth of Jesus; and when the infant Jesus was taken near him to afford him relief from an ailment, Jesus beat him instead. In the Middle Ages Judas was frequently made a subject of popular myths and represented as the type of wickedness.

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Herzog-Hauck, *Real-Encyc.* (where the modern literature of the subject is given); Winer, *B. R.*

T. K.

JUDAS MACCABEUS: Son of the priest Mattathias, and, after his father's death, leader against the Syrians. When he entered on the war he must have been in the prime of his manhood. At first he did not fight pitched battles, but made unexpected night attacks upon villages and small towns on the edge of the desert, in order to drive out the Syrians, destroy the heathen altars, and punish Jewish traitors (I Macc. iii. 8; II Macc. viii. 1; Josephus, "Ant." xii. 6, § 4). He and his brothers probably had then only a small troop of fugitives about them, as his father had had, and could not carry on an open warfare; it was the continued small conflicts that gradually created for him an organized army. At first only the Syrian local authorities who were immediately concerned paid any attention to the Jewish rebellion. Apollonius, strategus of Samaria, attacked Judas with his army, but was defeated and slain, and his sword was thenceforth borne by Judas; on that occasion the Jews took a great deal of booty (I Macc. iii. 10–12; "Ant." xii. 7, § 1). This victory must have brought Judas many recruits, and the news of the battle moved Seron, strategus of Cœle-Syria, to march against him with a considerable army, including many Jewish traitors. The small Jewish band, weak with fasting, was at first dismayed by the might of the enemy, but Judas succeeded in inflaming their zeal for the holy cause, and they gave battle in the narrow pass of Bethhoron, northwest of Jerusalem. The Syrians were defeated and pursued as far as the plain; 800 of them fell, and the rest fled into the country of the Philistines (I Macc. iii. 13–14; Josephus, *l.c.*).

Antiochus undertook an expedition (166–165 B.C.) into Persia (I Macc. iii. 37); he needed money to meet the war-tax of the Romans, and the tax-income from Judea had been interrupted by the disturbances; he left the government and his minor son, Antiochus V., in the care of Lysias, a man of royal blood. Lysias then sent Ptolemy, son of Darymenes (II Macc. viii. 8 makes him strategus of Cœle-Syria and Phenicia), Nicanor, son of Patroclus, and Gorgias—men experienced in war—to Judea with an army of 40,000 infantry and 7,000 cavalry; they went as far as Emmaus ("Ant." xii. 7, § 3). Victory seemed to the Syrians so assured that they had Phenician traders with them in camp prepared to buy as slaves the captives whom they expected to take; the money was intended by Nicanor to defray the Roman war-tax (II Macc. viii. 10). The Jews assembled in Mizpah, the old place of worship (I Macc. iii. 46; Josephus and II Macc. do not name the place), where, in sackcloth and ashes, they observed a solemn day of prayer and repentance. Judas' 3,000 men were scantily armed; he had no cavalry, and there were not even enough helmets and swords for his force; but his followers were well disciplined (I Macc. iii. 55, iv. 6; comp. vi. 6; "Ant." xii. 7, §§ 3–4). According to another authority, Judas had as many as 6,000 men, who were divided into four equal companies of 1,500, and commanded by four of the Maccabean brothers, the first division by Judas himself; the fifth brother, Eleazar, read aloud from the Bible (comp. the difficult passage I Macc. iii. 48), and gave the password: "Help of God" (II Macc. viii. 16–23). This authority deserves credence in preference to I Maccabees or Josephus (who slavishly follows I Macc.). By a stratagem, Judas gained an advantage over Gorgias (I Macc. iv. 1–25; "Ant." xii. 7, § 4), overcame both him and Nicanor, and killed 9,000 Syrians (perhaps 900); he captured much spoil, including the money of the Phenician traders (II Macc. viii. 23–25). It is probably only a tradition that this battle took place on Sabbath eve and that the stricter Jews were thereby prevented from pursuing the enemy (II Macc. viii. 23–29).

Syrians Advance Against Judas.

The next battle was with Lysias himself (autumn of 165 B.C.), who approached from the south, where he had hoped to find support from the Idumeans. The two armies met at Beth-zur, south of Jerusalem and on the road to Hebron. Judas, although much weaker, gained a brilliant victory and compelled Lysias to retreat to Antioch (I Macc. iv. 26–35; "Ant." xii. 7, § 5; II Macc. xi. 1–15 places Lysias' campaign much later and makes the enemies conclude peace with each other, which can hardly be true). Judas and his associates could now enter Jerusalem; only the citadel, the Acra, remained in the hands of the Syrian garrison; with them, probably, were also the Jewish traitors, perhaps with the high priest Menelaus at their head. The first thing the patriots did was to reconsecrate the profaned Temple, and with this is connected the origin of the Hanukkah feast. This closes the first period of the Maccabean revolt.

Hanukkah.

Judas was left in peace for about two years. But the small neighboring tribes, which did not like to see the Jews once more in power, arose again, as in the time of Nehemiah. Judas punished first the Idumeans in Acrabatene, in the region of the Dead Sea; then the tribe of Baans. He proceeded next against the Ammonites in the land east of the Jordan, who were led by Timotheus; took their city Jaazer, and made their wives and children captives (I Macc. v. 1–8; "Ant." xii. 8, § 1). The Jews in Gilead, who had taken refuge in the fortress Diathema, sent word to Judas that they were severely beset by Timotheus, and begged for aid; other messengers reported the straits of the Jews in Galilee, who likewise were harassed by their neighbors. Judas sent his brother Simeon to Galilee with 3,000 men; the enemies of the Jews were punished, and the comparatively few Jews there were transferred to Jerusalem with their wives and children.

Judas and his brother Jonathan went next against Gilead with 8,000 men, leaving the remainder of the army to Joseph b. Zechariah and Azarias, who, contrary to orders, fought with Gorgias for the possession of Jabneh, and suffered a severe defeat. They "came not of the seed of those by whose hand deliverance was given unto Israel" (I Macc. v. 62). Judas and Jonathan fought with great success in Gilead; the city of Bosor was taken and Timotheus put to flight; the latter, indeed, gathered his forces together again, but was again defeated. The Jews of Gilead were transferred also to Judea, whither Judas returned victoriously by way of Scythopolis, after being compelled to fight his way through Ephron (I Macc. v. 3–50; "Ant." xii. 8, §§ 2–5). Judas had been successful in all these battles, which were planned with great skill.

March Against Gilead.

Meanwhile, Antiochus IV. died (164 B.C.; Seleucidan era 148, not 149 as in I Macc. vi. 16). Before his death he appointed his trusted friend Philip as regent and guardian of his son. There was really no government to keep watch on the Jews. Thus Judas undertook the siege of the Acra, the garrison of which continually annoyed those who attended the Temple, although the latter was strongly fortified. Some in the Acra, among them renegade Jews, escaped and fled to Antioch, bitterly complaining that they, who had remained faithful to the king, were threatened in life and property. Thereupon another strong army was sent into Judea; Lysias commanded 100,000 infantry, 20,000 cavalry, and 32 elephants; the young king, nine years of age, marched with him. It was an imposing army, such as the Jews, probably, had never previously seen. The Syrians could not, indeed, easily capture the fortified Beth-zur, yet Judas was obliged to abandon the siege of the Acra and turn against the enemy. A battle ensued (162 B.C.) at Bath-zacharias, four hours north of Beth-zur. One of the brothers, Eleazar, was killed in the execution of an act of daring; Judas, too, was conquered, and Beth-zur fell into the hands of the Syrians (I Macc. vi. 28–48 [where the defeat is scarcely mentioned]; "Ant." xii. 8, §§ 3–5; "B. J." i. 1, § 5; in II Macc. xiii. 1–17 a victory is made of it). The Syrian army then besieged the Temple mount; the besieged, who

Battle at Beth-zur.

had their brethren from Galilee and Gilead among them, were in want of provisions, since it was the Sabbatical year (Seleucidan era 150), and hence they sued for peace. Lysias granted them complete religious freedom, which was what they had been fighting for, and this right was not again taken from them. The Jews were compelled, however, to submit to the Syrians, as before the war, and even the fortifications of the Temple were destroyed (I Macc. vi. 49–54; "Ant." xii. 9, § 5; II Macc. xiii. 18–22).

The cause of all the evil, Menelaus, was executed at this time ("Ant." xii. 9, § 7; II Macc. xiii. 3–8). Perhaps it was this peace with Lysias to which II Maccabees xi. 14 intended to refer, although the passage places it as early as Lysias' first campaign. Probably, Lysias concluded peace in order to be able the more easily to subdue his rival Philip. But soon a more formidable enemy appeared in the person of the new king Demetrius I. (162–150), who put to death both Lysias and his royal ward. The renegade Jews, among them Alcimus, whom Josephus for some strange reason calls high priest, even at this stage, went to Demetrius and again complained of the persecutions they endured at the hands of Judas and his party. Demetrius, energetic and impulsive as he then was, immediately sent Bacchides to Judea with a large army, placed Alcimus under his protection, but bade him remove Judas and his companions. Bacchides endeavored to lure Judas into his power by pacific assurances; Judas, however, saw through his craft. But now internal divisions again became manifest; the Hasidæans, when they saw their religious freedom assured to them, willingly recognized Alcimus and the Syrian dominion—but to their misfortune, for Bacchides, in spite of his solemn oath, killed sixty of them, thereby cowing the others.

Bacchides and Alcimus.

Although the land was by no means pacified, Bacchides went back to Antioch, leaving behind only one command to protect Alcimus. The party of Alcimus fought now with that of Judas, but the latter was the stronger, and Alcimus sent again to the king with a plea for aid (I Macc. vii. 1–25; "Ant." xii. 10, §§ 1–3).

The king sent a strong army under Nicanor (not the Nicanor of Antiochus Epiphanes), a man who had enjoyed his confidence in Rome. Nicanor also first tried stratagem, and for a time Judas believed in his friendly disposition, but he then discovered the treachery and escaped the danger in time (I Macc. vii. 26–30; "Ant." xii. 10, § 4). II Macc. xiv. 12–27 represents Nicanor as feeling real respect for Judas; he made peaceful propositions to him through Posidonius, Theodotus, and Mattathias, which were accepted; the friendship was increased by their personal acquaintance, and Nicanor is said to have advised Judas to take a wife and found a race of heroes. But Alcimus looked upon these developments with alarm, charged Nicanor with treachery before the king, and declared that Judas desired to be high priest in his stead.

Then, for the first time, hostility broke out between Nicanor and Judas, and a battle was fought at Capharsalama. Graetz, Schürer, and Wellhausen state that it ended in the defeat of Nicanor, and that is, indeed, the literal statement of I Macc. vii. 32, where it is said: "There were slain of Nicanor's side about 5,000 men, and [the rest] fled into the city of David." But one would naturally suppose that the Syrian army would flee into the Acra, since the city of David was in Judas' hands; and it is also said immediately afterward (verse 33): "After this went Nicanor up to Mount Sion": hence Judas must be intended in verse 32, not Nicanor. In fact, Josephus ("Ant." xii. 10, § 4), who always uses I Maccabees, has another version: "He beat Judas, and forced him to fly to that citadel which was at Jerusalem" (*i.e.*, to that part of the mount fortified by Judas). Since, then, Judas had fled to Jerusalem, it is comprehensible that Nicanor, being threatened by the priesthood there, demanded his surrender (I Macc. vii. 26–38; "Ant." xii. 10, §§ 4, 5; II Macc. xiv. 11–36).

Thereupon Nicanor proceeded to the region of Beth-horon, northwest of Jerusalem, a place situated favorably for the Jews, who were acquainted with the country; Judas encamped against him at Adasa. The battle that ensued was desperate, and ended in a glorious victory for the Jews; Nicanor fell, and his troops to the number of 9,000 were put to flight (I Macc. vii. 39–50; "Ant." xii. 10, § 5; II Macc. xv. 1–36). Judas appointed the 13th of Adar, the day of the victory (161 B.C.), as a feast-day, and it still has a place in the calendar of special days ("Megillat Ta'anit").

Nicanor Day.

Judas was again the ruler of the whole land. According to Josephus ("Ant." xii. 10, § 6), the sudden death of Alcimus occurring at this time, the people gave the office of high priest to Judas. Josephus ("Ant." xii. 11, § 2), in relating Judas' death, observes also that he was high priest for three years; but in another place he says that after the death of Alcimus there was an intermission of seven years in the office of high priest ("Ant." xx. 10). Judas' three years, then, fell probably immediately after the consecration of the Temple (165–162), that is, before the election of Alcimus, who, moreover, according to I Maccabees, may possibly have died after Judas. Neither I Maccabees nor the rabbinical authorities, however, speak of Judas occupying the high-priesthood (see Grätz, "Gesch." 2d ed., ii. 365, note 3).

Was Judas High Priest?

I Macc. viii. (comp. "Ant." xii. 10, §§ 6, 11; II Macc. iv. 11) then relates in detail how Judas made a treaty with Rome, and describes the power of that country, probably not as it appeared to Judas, but as it appeared to the author. Judas may safely be accredited with political sagacity enough to see the advantage of suing for the favor of the Romans, for he must have observed that they were continually concerned in Syrian trade. The narrative is also furnished with names and details, which show that it has some real foundation in fact. This is the opinion of Graetz, Schürer, and Niese. That Josephus, in "B. J." i. 1, § 4, does not mention the treaty is probably due to the fact that he is merely summarizing. Justin (xxxvi. 3, § 9)

Treaty with Rome.

speaks of the "amicitia Romanorum" for which the Jews had asked, only it is not known whether he intends to refer it to the time of Demetrius I. or to that of Demetrius II. The document, however, which the Romans are said to have given to Judas' ambassadors (I Macc. viii. 23-30) is generally held to be not genuine. After the defeat of Nicanor, Demetrius again sent a large army under Bacchides, which encamped near Berea (Berzetho); Judas encamped near Elasa (Eleasa). The courage of the Jews sank at the sight of the large army confronting them, and they fled, only 800 men remaining for the battle.

Judas' Death.

There was no escape for Judas. Once more he performed prodigies of valor; with a few courageous followers he put the right wing of the enemy to flight, but he was hard pressed by the left wing and fell fighting (160 B.C., in the month of Nisan). His body was concealed by his brothers and buried in Modin (I Macc. ix. 1-21; "Ant." xii. 11, § 6). The patriotic party, called "Friends of Judas," was now relentlessly persecuted.

I Macc. iii. 1-9 gives an enthusiastic description of the warlike ability, heroism, and bravery of Judas and of the punishment he inflicted upon the enemies of God, both heathen and Jews; Josephus ("Ant." xii. 11, § 2) emphasizes the fact that Judas, like his father, Mattathias, fought for the freedom of his people and won everlasting renown. This characterization is wholly confirmed by fact. Judas' strict piety should also be emphasized; he prays to God before almost every battle; he fulfils the commandment of Deut. xx. 1-9; he sings psalms (I Macc. iv. 24); he watches for the true prophet (*ib.* iv. 46); he introduces Ḥanukkah and Nicanor Day.

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G. S. KR.

JUDD, MAX (originally **Maximilian Judkiewich**): American manufacturer, consul-general, and chess-player; born Dec. 27, 1851, at Cracow, Austria; emigrated to the United States when eleven years old. From 1864 to 1867 he lived in Washington, D. C., and, on becoming an American citizen, was granted permission by an act of Congress to assume his present name. Since 1873 he has resided in St. Louis, Mo. From 1874 to 1893 he was engaged in business as a wholesale cloak-manufacturer, and in the latter year was appointed by President Cleveland United States consul-general at Vienna, which post he held for more than four years.

Judd has been very active in the American chess world. He won fourth prize at the Michigan state tournament of 1869; first prize at the Ohio state tournament held at Cincinnati in 1872; and second prize at the centennial tourney at Philadelphia in 1876. He lost a match with McKenzie, champion of the United States, by 5 to 7 in 1883; won one with Showalter by 7 to 3 in 1889; and gained first prize at the Western Chess Congress held in Chicago in 1903.

Though Judd was never pitted against Steinitz or Zukertort in set matches, he played a large number of games with those masters, winning a majority; and a game which he won from Blackburne (New York, 1889) has been published as a specimen of fine play ("Examples of Chess Master-Play," transl. from the German of Jean Dubresne by C. T. Blanshard, New Barnet, 1893).

A. A. P.

JUDE, DER: Periodische Blätter für Religion und Gewissensfreiheit: Weekly magazine published in Altona, Germany, from April 10, 1832, to Dec. 31, 1833, by Gabriel Riesser. Its chief aim was to agitate for the social emancipation of the Jews of Europe. Full accounts were published of the debate in the English Parliament during 1833 on the proposed removal of the Jewish disabilities.

G. A. M. F.

JUDE, DER (New York). See PERIODICALS.

JUDE, EPISTLE OF. See NEW TESTAMENT.

JUDEA. See PALESTINE.

JUDENBÜHL. See NUREMBERG.

JUDENBURG: One of the oldest cities of Styria, Austria; the ancient **Idunum.** The name of Judenburg occurs in a document of 1075. Then there were many Jews in the district; Jews probably had been living there for a century. Influential, and in almost complete control of its commerce, they excited by their success the envy of the Christians, who spread and believed the most absurd reports concerning them. About the time when the accusation was spread at Fürstenfelde that the Jews had desecrated the host, it was reported at Judenburg that the Jews had formed the design of murdering all the Christians in the night of Christmas. It was said that a Jewish girl who was in love with a Christian had betrayed the plan to him, urging him to save himself by flight. The Christian in turn warned his fellows, and the people determined to exterminate the Jews. Many of them fled, but a great number were killed. This event did not deter the Jews, however, from resettling there shortly after. As early as 1329 a Jew Höschel is mentioned as lending money to the convent of Admont; and it is also said that the Bishop of Lavant borrowed money from the Jews David and Höbsel. Among the Jews that Duke Albert II. took under his especial protection were Haslein, Velchlein, Isserlein, and Freudmann. In the beginning of the fifteenth century twenty-two Jewish wholesale dealers were established at Judenburg each of whom possessed a fortune of over 100,000 gulden, and of thirty-eight other wealthy merchants the majority also were Jews. A rather long street called "Judengasse" was occupied almost entirely by the Jews, but was not considered as a

Arms of the Jews of Judenburg.

ghetto, as they were living also in other parts of the city.

In 1496 the Diet of Styria obtained an order from Emperor Maximilian expelling the Jews from Styria, Carinthia, and Carniola, because they had been "guilty of desecrating the holy sacrament of the altar and murdering Christian children." The Jews again settled in these three crown lands under Emperor Francis Joseph I. The escutcheon of the city of Judenburg bears an Austrian eagle and a Jew's head with pointed beard and peaked hat. In the chief square is still standing a house on which the figure of a Jew's head is carved as the sign of the city; it is said that this was the principal synagogue of the Jews. Legend reports that on the occasion of the massacre of the Jews the last one caught was strangled with a chain at the city gate still called "Judenthürl." At present there is a small community in the city belonging to the rabbinate of Graz, with a chapel and a cemetery.

G. S. Mu.

JUDENDEUTSCH. See Judæo-German.

JUDENEID. See Oath, More Judaico.

JUDENGELEIT. See Leibzoll.

JUDENHERBERGEN. See Inns.

JUDENHUT: Tall, conical hat, generally yellow, serving, in conformity with the decrees of the fourth Lateran Council (1215), as a distinguishing mark for the Jews. This council ("Mansi Concilia," xxii. 1055 *et seq.*; Grätz, "Gesch." 3d ed., vii. 16) decreed that every Jew should wear a distinguishing mark; this decree was reaffirmed by the Synod of Vienna, 1267. Pope Paul IV., in 1555, decreed that the Jews should wear hats of a yellow color (Grätz, *l.c.* ix. 339; Berliner, "Gesch. der Juden in Rom," ii. 5). In paintings and engravings since the thirteenth century Jews can be recognized by their pointed hats. The Jewish troubadour Süsskind von Trimberg says that he walked about in the Jewish manner with a long mantle and a pointed hat. His picture in an illuminated manuscript containing the troubadours' songs ("Manessische Handschrift") shows him with such a hat (Hagen, "Minnesinger," ii. 258–260, 536–538; Grätz, *l.c.* vi. 234). As a mark of exceptional favor, some distinguished Jews were exempted from wearing the Jews' hat; the municipal board of Venice, for instance, allowed the famous physician and professor Jacob Mantino to wear during two months the regular black doctors' cap ("Vessillo Israelitico," 1903, p. 310). See Head-Dress.

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G. D.

JUDENSCHREINSBUCH: Collection of deeds belonging to Jews in the St. Lawrence parish of the city of Cologne (Germany); since the thirteenth century they have been kept in a separate alcove; later on they were bound into book form. The Jewish deeds were written in Latin and often also in Hebrew, the Hebrew text being sewed to the Latin document. They date from about 1230 to 1347, and have been edited by Robert Höniger and Moritz Stern ("Judenschreinsbuch der Laurenzpfarre zu Köln," Berlin, 1888) for the Historische Commission.

G. D.

JUDENSCHULE (Schola Judæorum): The usual German expression for "synagogue" in medieval times. It seems to have been first used in the charter of Frederick II. of Austria, issued 1244 (Scherer, "Die Rechtsverhältnisse der Juden," etc., p. 182), wherein wilful damage done to the synagogue is declared punishable by a fine of two talents. The reason for calling a synagogue "school" is found in the practise, traceable to Talmudic times, of using the synagogue as a schoolroom (Shab. 11a). The lack of decorum in the ancient synagogues imposed on the term "Judenschule" the meaning of "a disorderly crowd." Sessa therefore originally gave to his farce, known later as "Unser Verkehr," the name "Judenschule" (1813).

The Italian Jews also call their synagogue "scuola"; so the Scuola Catalana in Rome ("Vessillo Israelitico," 1904, p. 14). In Slavic countries the equivalent "shkola" is used for "synagogue," and the sexton is therefore called "shkolnik," just as in some German documents the ḥazzan is called "Schulsinger." Similarly in England the synagogue is called "shool" by the Ashkenazim. The name "Schulmeister," however, seems to be limited to the teacher, and is not applied to the rabbi.

Bibliography: Güdemann, *Gesch.* iii., Index; *Heb. Bibl.* xix. 72.

G. D.

JUDENSTÄTTIGKEIT ("Jews' settlement" or "Jews' establishment"): Archaic technical term for the legal status of a Jewish community, and as such identical with the more frequent term "Judenschutz." It seems to have been used only at Frankfort-on-the-Main and Worms. The first edition of the Frankfort "Judenstättigkeit" was printed as a means of political agitation by the Frankfort gilds in 1613. The next authorized edition, identical with the first, was printed by the Frankfort senate in the following year. This law, however, was superseded, through the events connected with the Fettmilch riot, by one issued by Emperor Mathias (1617) and confirmed by Emperors Leopold (1661) and Joseph I. (1705). Both are included in Schudt's "Jüdische Merckwürdigkeiten." A new "Stättigkeit," issued by Prince Dalberg in 1807, was abrogated in 1811, when the Jews received full rights of citizenship.

Bibliography: Schudt, *Jüdische Merckwürdigkeiten*, iii. 119 *et seq.*, 156 *et seq.*; Grätz, *Gesch.* 3d ed., x. 29; Jost, *Neuere Gesch.* i. 24 *et seq.*, Berlin, 1845.

D.

JUDGE.—Biblical Data: The common Hebrew equivalent for "judge" is "shofeṭ," a term found also in the Phenician as "sufeṭ" (= "regulator"); the latter is a name given to those who had chief control in the Sidonian colonies, and to the Hebrew "shofeṭ" was originally attached a similar significance. But alongside of the original meaning, which the Hebrew retained (see Judges, Book of), the term assumed the significance of "judge." The later Hebrew word "dayyan" (Ezra vii. 25, Aramaic portion), which has come in Talmudic and post-Talmudic times to be the word used exclusively for "judge," is found in the Bible only in reference to

God (I Sam. xxiv. 16; Ps. lxviii. 6). The term "pelilim" (Ex. xxi. 22; comp. Deut. xxxii. 31), usually translated "judges," is a rare word; and a different reading has been suggested by Budde for the passage quoted (Stade's "Zeitschrift," xi. 101). The term "elohim" is also used in reference to judges (Ex. xxi. 6; xxii. 7, 8; comp. Ps. lxxxii. 1, 6); but some of the modern commentators translate this word here, as elsewhere, by "God" (Hastings, "Dict. Bible," *s.v.* "Judge, Judging," and note).

Among the early Israelites, the elders of the tribes, and subsequently the elders of the locality, administered justice (see ELDER). Acting upon the advice of Jethro, Moses selected "able men out of all Israel and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and they judged the people at all seasons: the more important [A. V. "hard"] causes they brought unto Moses, but every small matter they judged themselves" (Ex. xviii. 25, 26; comp. Deut. i. 15). It is also recorded that Moses once appointed Aaron and Hur to act as chief judges in his absence (Ex. xxiv. 14). The judge was considered a sacred person; seeking a decision at law was called "inquiring of God" (Ex. xviii. 15). Moses is often represented as bringing a case to God before rendering a decision (Ex. xviii. 19; comp. Num. xv. 34, 35; xxvii. 5).

Institution.

After the Israelites settled in Canaan the system introduced by Moses seems to have fallen into desuetude, because there was no union among the tribes. The military rulers of the people in the time of the Judges probably assumed control over the administration of justice. Samuel is recorded as having traveled from place to place judging Israel, while his headquarters were at Ramah (I Sam. vii. 15–17, xii. 3; comp. Judges v. 10), and his sons judged the people at Beer-sheba (I Sam. viii. 2).

Development.

With the establishment of the monarchy the king and his officers were naturally regarded as the supreme authority and the final court of appeals (II Sam. xii. 1–16, xv. 2, xvi. 5–9). Solomon was considered "to have the wisdom of God in him to do judgment" (I Kings iii. 28). Although David is recorded as having appointed 6,000 Levites as judges and officers (I Chron. xxiii. 4, xxvi. 29), the organization of courts of justice in accordance with the Deuteronomic code (Deut. xvi. 18, xvii. 8–13) was not effected until the time of Jehoshaphat. He established courts all over Palestine, and appointed two chief justices—a priest over ecclesiastical affairs, and a "nagid" (the ruler of the house of Judah) over temporal affairs (II Chron. xix. 4–11). In Jerusalem the royal judges soon superseded the elders (Jer. xxvi. 11); but in the smaller communities the elders still continued to exercise their wonted authority (Isa. iii. 14; II Kings xxiii. 1). On the return of the Jews from Babylon, Ezra was ordered by Artaxerxes to appoint judges "which may judge all the people that are beyond the river" (Ezra vii. 25, 26; x. 14).

The qualifications for judgeship are tersely described in Jethro's words, "able men, such as fear God, men of truth, hating covetousness" (Ex. xviii. 21). The judge must not be influenced by the position or wealth of the litigants (Ex. xxiii. 6; Deut. i. 17, xvi. 19), and must not accept bribes (see BRIBERY). It was the duty of the judges, in order to put away from themselves the guilt of innocent blood, to determine by measurement the town nearest the place where was found the body of a murdered man whose murderer was not known (Deut. xxi. 1–9). The judge had to be present at the infliction of the punishment of flagellation (Deut. xxv. 1–3). See SANHEDRIN.

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Qualifications.

——**In Rabbinical Literature:** While the term "dayyan" in Talmudic literature is identical with "sage," "student of the Law," "professor of the academy," or "rabbi of the community," perfect freedom was given to the litigants in a civil case to choose from among the people their own judges. Even one man could administer justice and enforce his decisions, if he was known as a scholar ("mumḥeh"), or if the litigants agreed to abide by his decision (Sanh. 5a). If one of the litigants chose one judge and the other chose another, these two judges might select a third, even against the will of either party; and the decision rendered by them was binding (*ib.* 23a). Each one of the judges, however, was careful not to accept the appointment unless he was satisfied that the other members of the court were worthy and respectable men (Sheb. 30b). The Rabbis recommended that all cases should be brought before a regularly constituted court of three; and the larger the court the better (Sanh. 8a; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 3, 3, 4).

The qualifications of the judge were many and various. The members of the three classes of courts —the Great Sanhedrin, the Lesser Sanhedrin, and the Court of Three (Josephus, in "Ant." iv. 8, mentions a Court of Seven)—which, according to Talmudic tradition, existed in Palestine during the second commonwealth (see BET DIN; SANHEDRIN), had to be duly ordained and authorized by the nasi of the Sanhedrin or by three of its members (Sanh. 13b; Maimonides, "Yad," Sanh. iv.; see AUTHORITY; ORDINATION). Only ordained judges could decide cases involving fines or corporal punishment (Sanh. 14a; "Yad," *l.c.* 12).

The members of the Sanhedrin had to be familiar not only with Jewish law and tradition, but also with many languages and sciences (Sanh. 17a). Priests and Levites were preferred to laymen (Sifre, Deut. xvii. 9); and only such Israelites could serve as members of the Sanhedrin as were of pure Jewish descent (Sanh. 32a; see YIḤUS). A very old man, a eunuch, or one who had no children could not be a member of the Sanhedrin (*ib.* 36b). Besides possessing the necessary mental and spiritual qualifications, a member of the Sanhedrin had to be physically well built, of imposing figure, and without a blemish on his body (*ib.* 17a). While members of the Court of Three were not required to possess all these qualifications, they had to be distinguished for the following seven qualities: wisdom, humility, fear of God, hatred of money, love of truth, amiability, and a good reputation ("Yad," *l.c.* ii. 7, where these qualities are derived from Biblical passages).

Persons related to one another were disqualified from acting together as judges or as witnesses; judges were required to be amicably disposed toward one another (Sanh. 29a), and there could not be among them one who was a particular friend or enemy of one of the litigants (Ket. 105b). One who witnessed a crime or a transaction could not act as judge in the matter (Mak. 12a). All those disqualified from testifying in Jewish courts (see Evidence) were prohibited also from acting as judges (Nid. 49a). A woman or a proselyte was disqualified for judgeship (Yeb. 102a; B. Ḳ. 15a; Tosef., *s.v.* "Asher"). There is no age limit given in the Talmud. While the opinion expressed is that no one under forty should give decisions ('Ab. Zarah 19b), the later rabbis allowed a person of eighteen years to assume the title of judge (comp. Shab. 56b), while others were of the opinion that one of thirteen years of age might administer justice (Ḥoshen Mishpaṭ, 7, 3; comp. Yoreh De'ah, 242, 13, 14).

Equality Before the Law.

Equality before the law should be the principle guiding all the actions of the Jewish judge (Lev. xxiv. 22; Deut. i. 17). A case involving a "peruṭah" (the smallest Palestinian coin) should be regarded by him with the same gravity as one involving thousands (Sanh. 8a). Both parties should be accorded equal respect by the court, and no preference should be shown even to the learned man (Sheb. 30a; "Yad," *l.c.* xxi. 1; Ḥoshen Mishpaṭ, 17, 1). The judge must not listen to the arguments of one of the litigants in the absence of the other, nor must he assist either of them in his arguments, but must listen quietly to the presentation of the case by both parties and then render his decision (*ib.* 30b, 31a; "Yad," *l.c.* 10; Ḥoshen Mishpaṭ, 17, 8). He should attend to the cases in the order in which they are presented, although he may attend to an orphan's case before that of a widow, to a widow's before a learned man's, to a scholar's before that of an ignoramus, and to a woman's before a man's (Sanh. 8a; "Yad," *l.c.* 6; Ḥoshen Mishpaṭ, 15, 1, 2).

There was no interpreter between the judge and the parties concerned in the case, except when the judge understood a language, but could not speak it fluently (Mak. 6b). The judge was enjoined to arbitrate between the contending parties; and the first question put to them was, "Do you wish law or arbitration?" but he could not compel them to arbitrate except when orphans were involved or when the case could not be established on a legal basis. If the decision was once rendered in accordance with law, the same court could not again arbitrate, even if both parties wished it (Sanh. 6b; "Yad," *l.c.* xxii. 4, and "Kesef Mishneh," *ad loc.*; Ḥoshen Mishpaṭ, 12, 2–5).

Forty years before the destruction of the Second Temple, the Talmud relates, the Sanhedrin removed from the Temple premises to a place called "trade-hall" ("ḥanut"), and since then the Jewish courts have had no jurisdiction in cases involving capital punishment ('Ab. Zarah 8b; Sanh. 41a). The authority of the judge was still further curtailed after the wars of Bar Kokba, when the ordination of judges was prohibited (Sanh. 14a). As only ordained judges could decide penal cases, after that period judges could, theoretically, attend only to strictly civil cases; but they were given the power to decide also such penal cases as involved actual injury to others—that is, those of common occurrence and the settlement of which was an urgent matter (Giṭ. 88b; Ḥoshen Mishpaṭ, 1, 1; see Jurisdiction). Still when there was need of prompt and decisive action, the local courts frequently extended the bounds of their authority, and inflicted corporal punishment, confiscated property, and even asked assistance of non-Jewish governments to force obedience to their mandates (Sanh. 46a *et al.*).

While throughout the Diaspora various governments granted to the Jewish rabbis judicial authority, sometimes even in criminal cases, the tendency of the later rabbis was to submit to the law of the land in all cases; and only such matters as did not affect the community and from which the government derived no special benefit were decided in Jewish courts (Ḥoshen Mishpaṭ, 369, 6–11; see Conflict of Laws).

Judge in Error.

A judge who made a mistake in his decision of a law that is clearly stated in the Mishnah or in the Talmud or in any of the accepted codes had to try the case again if possible, but if not—as when one of the litigants could no longer be reached—he was not required to pay any loss resulting from his decision. If the mistake was in a matter disputed by the authorities, but which was generally decided in accordance with one opinion and the judge decided in accordance with the opposite opinion ("shiḳḳul ha-da'at"), if he was a learned man ("mumḥeh") and the litigants had agreed to abide by his decision, or if he had been appointed a judge by the recognized authorities, he had to give them a new trial; and if this was impossible, he was not required to pay. But if he was not a learned man, although the litigants had agreed to abide by his decision, or if he was a learned man but had no permission to judge and the litigants had not agreed to abide by his decisions, he had to give them a new trial; and if this was not possible, he had to pay the damages caused by his decision (Sanh. 32a, 33a; "Yad," *l.c.* vi. 1; Ḥoshen Mishpaṭ, 25, 1–3, Isserles' gloss, and "Piṯḥe Teshubah," *ad loc.*). See Accusatory and Inquisitorial Procedure; Criminal Procedure; Execution; Fees; Sanhedrin.

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S. S. J. H. G.

JUDGES, BOOK OF (Hebr. שופטים): In the Hebrew canon, the second book of the Earlier Prophets, placed between Joshua and Samuel.

§ I. Name: The book derives its name from the fact that it deals with the "Judges," a term which, according to the statements found in the book (comp. ii. 11–19 and the constantly recurring formulas in iii. 7, vi. 1; iii. 12, iv. 1, x. 6, xiii. 1; iii. 8, iv. 2, 9, x.

7), designates men who dealt out justice to the oppressed people (comp. שפט, Ps. x. 18); hence it is used in the sense of מושיע = "rescuer" (ii. 16, 18). The word, however, means more than this and more than the modern "judge": it means the leaders or rulers (comp. the Suffetes [= שופטים] in Carthage) who took charge of the affairs of the several tribes in case of war with the Canaanites or other neighboring peoples, and who also assumed leadership of their respective tribes in the succeeding times of peace. In accordance with the needs of the time, their functions were primarily judicial (iv. 5). The book itself announces that it will deal with the time of the Judges from the death of Joshua; but the description of Joshua's death at the beginning of the book is doubtless a later addition, and the introduction repeats (i. 1–ii. 5) the theme of the Book of Joshua, namely, the conquest of the country west of the Jordan. Nor does the Book of Judges give the conclusion of the history of the Judges; for the two stories appended to the book in its present form belong not to the end of that period, but to its beginning, and the narratives forming the kernel of the book break off before the period of the Judges ends. The thread is taken up again in the Book of Samuel. It may be assumed, however, that the original Book of Judges was carried down to the end of the period and concluded with the story of Eli and Samuel, which forms the beginning of I Samuel.

§ II. Synopsis of Contents: Before discussing the several parts and their origin, it may be well to note the peculiar composition of the book. The introduction and additions may clearly be separated from the main text, giving the following three divisions: (1) introduction; (2) Book of Judges proper; and (3) appendixes.

(1) **Introduction:** (*a*) i. 1–ii. 5, a general view of the conquest of Canaan. The story is evidently intended to portray the great tribulations of the time of the Judges, which God inflicted because the Israelites partially spared the Canaanites in spite of His command to the contrary (see ii. 1–5, especially verse 3). (*b*) ii. 6–iii. 6, a general description of the conditions obtaining at the time of the Judges. The chief characteristic of this time is found in the recurring change from apostasy and punishment to repentance and deliverance. The account forms the introduction to the following stories, which are, as it were, summarized in ii. 11–19.

(2) **The Book of Judges Proper, iii. 7-xvi. 31:** This describes Israel's delivery, through divinely appointed judges, from the subjugation to the Canaanites and the neighboring peoples which it had brought upon itself. The accounts of the activities of the several judges vary considerably in length; only the five so-called "Great Judges" are treated in detail. The narratives may be summarized as follows: (*a*) iii. 12–30, account of the Benjamite Ehud, who overthrew the tyranny of the Moabites; (*b*) iv.–v., story of Barak (and Deborah), who overthrew the tyranny of the Canaanites (but see § III.); (*c*) vi. 1–viii. 32, story of Gideon of western Manasseh, who overthrew "the Midianites and the Amalekites and all the children of the East"; (*d*) x. 6–xii. 7, story of Jephthah the Gileadite of the tribe of Gad, who vanquished the Ammonites; (*e*) xiii.–xvi., account of the Danite Samson, who vanquished the Philistines; (*f*) iii. 7–11, story of the Kenazite Othniel, from the tribe of Judah, who vanquished Chushan-rishathaim (iii. 10); together with various incidental remarks relating to the so-called Minor Judges: (*g*) iii. 31, story of Shamgar; (*h*) x. 1–5, stories of Tola of Issachar and Jair of Gilead (eastern Manasseh); and (*i*) xii. 8–15, stories of Ibzan of Beth-lehem, Elon the Zebulonite, and Abdon the Pirathonite of the tribe of Ephraim. With the exception of the priestly tribe of Levi and the two tribes of Reuben and Simeon, which soon became extinct, each of the tribes is represented by at least one judge. The section viii. 33–ix. 57, dealing with the leadership of Abimelech, is not strictly of the same order as the rest.

Sections of Book.

(3) **Appendixes:** Two stories from the time of the Judges: (*a*) xvii. and xviii., the campaign of the Danites, and the transference to Dan (Laish) of the sanctuary of Micah the Ephraimite; (*b*) xix.–xxi., the outrage at Gibeah, and the resultant punitive war against Benjamin, which is almost destroyed; the measures taken for the preservation of the tribe.

§ III. Sources: The Main Text, iii. 7-xvi. 31: The earliest sources are found in the stories relating to the five Great Judges:

(1) The account of Ehud, iii. 12–30, which, with the exception of the Deuteronomistic framework (verses 12–15 and 30), is a uniform story, based doubtless on ancient tradition.

(2) The story of Barak and Deborah, iv. and v., in which must be distinguished: (*a*) the Song of Deborah, v. 2–31, describing the sufferings and the victory of the people, and which was doubtless composed by an eye-witness. It is uncertain, however, whether Deborah herself composed this. Doubt arises from the exhortation (v. 12) "utter a song," and from the fact that the introduction does not say that she composed it, but only that Deborah and Barak sang it (*ib.* verse 1). Nor does it follow absolutely from the word שקמתי (verse 7) that Deborah composed the Song. Although קמתי is probably intended as the first person and has been so interpreted down to recent times, yet it may also have been intended as an address to Deborah, as the second person feminine singular (= קָמְתְּ; comp. לְמִי דְתְּי, Jer. ii. 33)—"until thou hast arisen, Deborah!" And even its interpretation as the third person feminine singular (= קָמַת, old form of קָמָה, in which the י would be secondary, conditioned by the traditional conception, according to which the expression is in the first person) is not excluded, and the reading may be, "until Deborah arose." Nor is the first person in verse 3 decisive, as it may refer to any poet. The exhortation in verse 12, "Awake, awake, Deborah: awake, awake, utter a song," formerly considered a direct proof of Deborah's authorship, really excludes this possibility, unless it is assumed that it is a poetic address of the author to herself. Aside from these doubtful arguments, the context, with its striking references to the deeds and thoughts of women (Deborah, Jael, Sisera's mother and her "wise women"), might point to a

Song of Deborah.

poetess as the author. Even if the Song was not composed by Deborah, it was at least the work of a contemporary; and as such it is the earliest source for the history of Israel, and a historical document of supreme value. It not only recounts a historical fact, but breathes the wild spirit of a heroic age, and with elemental force portrays especially the pitiless delight in battle and bloodshed, and the joy of deliverance from the yoke of tyranny.

(*b*) The prose historical account in ch. iv. stands in a peculiar relation to the Song, inasmuch as the poetical account has been clearly changed into a historical narrative, which presents various contradictions to and exaggerations of the Song in regard to numbers and events. This prose account based upon the Song of Deborah is, however, only a part of the story told in ch. iv.; for, in the first place, the story of the victory of Barak and the tribes of Zebulun and Naphtali over King Jabin of Hazor (iv. 10) is joined to it, and, in the second place, there are other details which are not found in the Song, and which therefore were derived from independent tradition, especially the reference to the attack made by the Israelites from Mount Tabor. The story in ch. iv., taken for the most part from the Song, and which may be called the story of Sisera in contrast to the story of Jabin, narrates the victory of Deborah and of Barak of Issachar over Sisera at the Kishon, and the death of the last-named at the hands of Jael. In consequence of the fusion of the stories, Sisera in the account in ch. iv. does not appear as the head of a coalition of the Canaanite kings, as he is represented in the Song, where he is the chief personage, but merely as the general of King Jabin. The stories are so closely fused that they can no longer be separated, this being doubtless due to the confounding of two heroes of the name of Barak (= "lightning"; comp. the surname in "Hamilcar Barcas"); namely, Barak of Kedesh of the tribe of Naphtali (iv. 5 [A. V. 6]) and Barak of Issachar (v. 15).

Account of Gideon.

(3) The account of Gideon, vi.–viii., consisting of two separate narratives brought into harmony by the passages vii. 25 and viii. 10. According to the main text, including vi. 2–6, 11–24, 33 *et seq.*, vii. 1, and vii. 9–25 (except verse 12), as well as the passages vi. 35; vii. 2–8, 14, 16–22, preserved only in revised form, Gideon delivered the whole of Israel from the inroads of the Midianites, whose camp on Mount Gilboa he surprised. The Ephraimites then captured and killed the fugitives together with their kings Oreb and Zeeb at the fords of the Jordan (comp. especially vii. 24). According to another account, which forms a connected series of additions to the main text (*i.e.*, to vi. 2–viii. 3), and which includes vi. 7–10, 25–32, 36–40 as well as the Deuteronomically revised passage viii. 4–27, Gideon with 300 men captured the Midianite kings Zebah and Zalmunna beyond the Jordan, whither he had pursued them.

A valuable remnant of the earliest Hebrew history has been preserved in the story of Abimelech, which is appended to the story of Gideon. Jotham's daring and original parable of the trees in search of a king, included in this story, was (as appears from ix. 57) probably added at a later time by an editor who took it from a source earlier than that of the main story. This parable, one of the few remnants of purely secular writing, can not have originated in the time of Abimelech, who reigned only three years at Shechem, as its criticism of the king was evidently the result of a clearer insight than could have been possessed by a contemporary. It was probably a product of the Northern Kingdom, where the people had unfortunate experiences with elected kings.

(4) The story of Jephthah, xi. 1–xii. 7, is in general uniform; the first two verses, however, are probably revised, as they do not fit in with verse 7, nor with the passage xi. 12–29, which appears as a learned disquisition applying in no wise to the Ammonites, to whom the message was to be addressed, but to the Moabites. In xi. 35–40, also, the editor, intent on abbreviating, seems to have made changes in order not to dwell on the human sacrifice which must have been described in the original narrative.

(5) The story of Samson, xiii.–xvi., narrating in twelve sketches his deeds and tragic death. This, also, is a uniform composition, with the exception of a revision in xiii. and xiv., and is evidently the work of a single author.

In general, it may be noted in regard to these old heroic stories of the Book of Judges that there is some resemblance in language and manner of description to the narrative sources of the Pentateuch; for this reason Cornill has designated the first version of the story of Gideon, the story of Samson, and the basis of x. 6–16 as Jahvistic in character, and the story of Sisera, the second version of the story of Gideon, together with the stories of Abimelech and Jephthah, as Elohistic (other scholars, however, as Budde, think differently). These resemblances are so slight that they may be explained as contemporaneous work or imitation, rather than as a continuation of the Pentateuch sources.

Original Book.

The main text of Judges, including the above-named stories, constituted, with the exception of later additions, the earlier book, which began therefore with ii. 6; and as the initial words, "And when Joshua had let the people go," correspond with the words introducing the first valedictory in Josh. xxiii. 2, it follows that the original Book of Judges continued the original Book of Joshua. Furthermore, it follows that the second valedictory with the accompanying statements in Josh. xxiv., and the first account of Joshua's death, in Judges ii. 8 *et seq.*, as well as the present introduction to Judges, were added later; this is also apparent from the present beginning of Judges: "Now after the death of Joshua it came to pass."

The Introduction: It has been shown that the introduction is a later addition; and the fact is further proved by its contents, the story of the conquest of the country west of the Jordan, which is the theme of Joshua, being here repeated. But while the Book of Joshua narrates the story of the complete destruction of the Canaanites by the people of Israel under one commander-in-chief, the introduction to Judges says that the tribes of Israel fought singly; and it does not refer to the complete destruction of the Canaanites (comp. Judges i. 27–33, ii. 1–3). Of

these two accounts the introduction to Judges is doubtless more objective, and shows a better comprehension of the actual facts, while the narrative in Joshua is founded on the Deuteronomistic revision. The introduction itself, however, is not uniform; according to i. 8, the children of Judah conquered and burned Jerusalem and killed its inhabitants, while, according to i. 21, the children of Benjamin did not drive the Jebusites out of that city, but dwelt together with them in Jerusalem "unto this day" (according to the parallel account in Josh. xv. 63, some scholars read in this passage בני יהודה instead of בני בנימן, which is derived from Josh. xviii. 28). Cornill ascribes a Jahvistic origin to the passages i.–ii. 1a, 5b, 23a; iii. 2–3, and an Elohistic origin to i. 1a; ii. 13, 20–22a; iii. 5–6.

The Appendixes: The first appendix, xvii. and xviii., is a very valuable old story. Bertheau, Budde, Kittel, Cornill, and others assert that two accounts must be here distinguished. According to one, the Ephraimite Micah made an ephod and teraphim, and hired a Levite to be to him "a father and priest"; 600 Danites then persuaded the Levite to go with them and become their priest, whereupon they conquered Laish and set up there for their tribal sanctuary the image that Micah had made. According to the other account, Micah made a "pesel" (graven image) and "massekah" (molten image), and engaged a young Levite as priest, whom he held as a son; but the Danites, who stole the pesel and massekah, made Jonathan, Moses' grandson, their tribal priest instead of the Levite, and through the descendants of Jonathan the priesthood was transmitted in the tribe of Dan. But according to Oort, Wellhausen, Kuenen, Baudissin, and others, it is more probable that the discrepancies in the narrative may be explained on the ground of interpolations (compare פסל and מסכה, which always follow אפוד and תרפים). The story itself is unique in that it describes a cult and a priesthood which are nowhere else found in the Old Testament. This fact itself points to an early date of composition.

The Priest of Micah.

As two dates are given in the text, xviii. 30 and 31, the question arises which of these two statements is the original—that is, the earlier—one. The first statement, xviii. 30, points to the time of the fall of Ephraim (722 B.C.), or at least to that of the deportation of the northern and eastern inhabitants of the country (735 B.C.); the second, to a time near the beginning of the royal house of Israel, as the destruction of the Temple of Shiloh probably occurred during the Philistine wars, in which the priestly house of Eli, officiating at Shiloh, perished. The first statement, also, originated at a time that had become remote to later generations, as is shown by the fact that the ascription of these deeds to a grandson of Moses caused offense to the people, and a copyist tried to remove it by interpolating a נ in מנשה so as to change the name to מנשה (this has recently been denied by Sinker).

The second appendix, xix.–xxi., in its main text, which can now hardly be determined with certainty, might similarly be traced back to an ancient story, as is indicated by expressions similar to those found in the first appendix; *e.g.*, the Levite sojourning as a stranger in the country (xix. 1). The formula common to both appendixes, "in those days there was no king in Israel, but every man did that which was right in his own eyes" (xvii. 6, xxi. 25; comp. xviii. 1, xix. 1), perhaps also indicates that the original text was composed before the Exile; although it is possible that in the second appendix it is a later addition, or was introduced by the author in imitation of the first appendix. For the story as a whole dates from a very late period, since there is evidence that it is based on the Priestly Code. This is especially evident in the fact that the community of Israel is represented as a compact body pronouncing punishment upon Benjamin as with one voice, while elsewhere in Judges every tribe attends to its own affairs. The fact that all the personages named, with the exception of Aaron's grandson Phinehas in xx. 28, are anonymous indicates that this is a piece of fiction and not a historical narrative. The story may have some historical foundation; for Hosea (x. 9), speaking of course quite independently of this story, also mentions the sin of Israel since the days of Gibeah. Nor is it impossible that the story, as Nöldeke was the first to assume, describes the ruin of Benjamin by the war between David and Saul's son and the insurrections under David.

§ IV. Combination and Revision of The Sources: The earlier Book of Judges, a compilation of the stories of the five Great Judges together with the additions of the redactor, was practically Judges in its present form, with the exception of the Deuteronomistic framework (together with the story of Othniel), the six Minor Judges, and some later revised additions. The Deuteronomistic editor added to the earlier book the following passages; namely, ii. 6–9 and iii. 7–11 (the account of Othniel being taken from Josh. xv. 17), all the additions by which he adapted the old material to his conception of history, and the strictly chronological arrangement taken from I Kings vi. 1, the 480 years being divided by him into 12×40 years or generations, 20, 40, or 80 years respectively being assigned to each of the judges. This Deuteronomistic arrangement was again supplemented by an editor following the Priestly Code, who partly revised the work, inserted passages of his own (viii. 29–31 and x. 17, 18), and added the portions relating to the five Minor Judges (x. 2–5 and xii. 8–15), in order to round out the number of the twelve judges. This last-named portion has been skilfully harmonized with the chronological arrangement of the Deuteronomistic editor; for the sum of the years of office of the five Minor Judges (23 + 22 + 7 + 10 + 8 = 70) is practically equal to that of the years of oppression under the five Great Judges (8 + 18 + 20 + 7 + 18 = 71). The last editor, finally, added to iii. 31 the personage of Shamgar (from the Song of Deborah, v. 6) because at his time the judgeship of Abimelech caused offense, and the editor wished to remove Abimelech without disturbing the number of the judges.

Additions by Deuteronomist.

§ V. Age of the Sources: The sources from which the material for the various heroic stories was taken are in part very old, the Song of Deborah having originated as early as the time of the Judges.

These old sources, however, were committed to writing a considerable time after the date of the events which they narrate. Samson certainly lived a long time before the account of his life was written down, because it has a very evident admixture of mythic elements, as, for instance, his heroic deeds and the virtue ascribed to his hair. His deeds remind one of the deeds of Hercules, and his name (שמשון = "the sunny") shows a resemblance in attributes to the Phenician sun-god Melkart, the prototype of the Greek Herakles. Although the story of Samson may be based on historical fact, it must be noted that Samson's deeds differ from those of the other warrior judges in that these latter are "saviors of their tribe" while Samson fights with the Philistines on his own account. Hence the compilation of the stories of the five Great Judges must be dated soon after the division of the kingdom. Single passages, like the basis of ch. xvii. and xviii., may be much older. The editor who combined his own additions with the book containing the stories, producing thereby the earlier Book of Judges, probably wrote in the last decades of the kingdom of Israel. The Deuteronomistic edition was undertaken during the Exile, at which time the other additions were probably also incorporated. The two appendixes were added very much later, as appears not only from the date of composition of the second appendix (xix.–xxi.), but also from the fact that the Deuteronomistic revision, which may be traced throughout the Book of Judges down to ch. xvi., did not include the two appendixes. Had they been added earlier, moreover, they would have been inserted in a different place, namely, in the beginning, where they belong, according to the dates mentioned in them (xviii. 30 and xx. 28). Although these references to the time may be glosses, they can not have been added after the book was completed.

Story of Samson.

§ VI. Literary Characteristics: As a result of difference in sources originating at different times, the book has no literary unity. Side by side with the stereotyped formulas, which reveal the historical point of view of the compiler of the earlier Book of Judges (iii. 7, vi. 1; iii. 12, iv. 1, x. 6, xiii. 1; iv. 2, 9, x. 7), and the passages added in the spirit of these formulas, there are stories popular in character, to which have been added snatches of old folk-poetry, old proverbs, descriptions of popular customs, popular etymologies, and other characteristics of naive popular composition. The mythological elements, which are especially predominant in the story of Samson, are also derived from popular beliefs. Yet the historical narrative, in spite of various legendary additions, is on the whole true to fact, as appears from the frankness with which religious and moral conditions, widely differing from later customs, are discussed.

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Social Conditions.

JUDGES, PERIOD OF: The present form of the Book of Judges has given rise to the phrase "time of the Judges," which covers the period from the death of Joshua down to the revival and consolidation of Israel as a kingdom under Saul. This period, however, does not correspond with that covered by the Book of Judges, which includes part of Joshua's period; and the events under the last two judges belong to the Book of Samuel. Moreover, the designation "Judges," as well as the account given of their activity in the book in its present form, is inadequate, as the term "judge" was subsequently applied to certain persons who, without being kings, ruled over the whole of Israel like the Kings. This happened, however, only when the people were collected together on extraordinary occasions, as, for instance, in making war upon a common enemy, when the members of several or of a majority of the tribes would place themselves under the leadership of the strong warriors among them; and when the object in view had been accomplished, such leaders returned to the respective spheres of their personal influence. This influence did not extend beyond the bounds of their own tribe or of a few other tribes, though they retained the preeminence they had achieved by their leadership in Yhwh's war. In times of peace, moreover, their activities were chiefly confined to the judicial functions whence they derived their title. Indeed, most of the judges had only a local importance; for there has been preserved no account of their deeds based on actual authentic

Mostly of Local Importance.

tradition, but only a formal account composed for a definite purpose and, therefore, of no historical value. Similarly, the chronological framework into which the account of the twelve judges has been fitted is, as regards their sequence and their tenure of office for twenty, forty, or eighty years respectively, a fiction of later time. All that remains, after separating these later additions to the "historical account" of Judges, is confined to the old stories of the five so-called "Great Judges," which form the substance of the Book of Judges; to these may be added the beginning of the book, if not as an actual historical source, at least as a valuable source on the early ritual. These five Great Judges did not exert a legally or judicially determined influence upon affairs common to the Israelitic tribes: their personal influence was rather confined to one or a few tribes; and only the stress of events brought a majority of the tribes under their leadership. Still they rendered great services by preserving the work of Moses under difficult conditions at a time when neither the life nor the laws of the people had been fully regulated.

The "Great Judges."

A faithful picture of the conditions obtaining at the so-called "time of the Judges" is found in the Song of Deborah (see JUDGES, BOOK OF, § 3), which is not only the most important historic source in Judges, but also the earliest source of Hebrew historical tradition. It may be gathered from the text (Judges v.), which unfortunately has been much mutilated, that the principal reason for the temporary union of the tribes in the war of YHWH, aside from the oppressions under which they suffered, was the religious conviction that Israel could not serve YHWH more worthily than by engaging in war with Canaan (verse 23). But long-continued bitter oppression had discouraged the Israelitic troops; and any flickerings of rekindling courage were quenched by threatened attacks (verses 6 *et seq.*). In this period of general discouragement (verse 8) arose the prophetess Deborah, who, by her firm faith in YHWH and in His helping hand, reawakened in the masses and among the chiefs the feeling of the solidarity of the tribes of YHWH. Ephraim, Benjamin, Machir (Manasseh), Zebulun, Naphtali, and Issachar send troops under the leadership of their respective princes, with Barak, the son of Abinoam—who, according to verse 12 ("lead thy captives captive," reading שבין), had suffered personal injury—as commander-in-chief of the entire Israelitic army (verses 12–15). Only a few tribes remained behind; and upon these scorn and curses are hurled: upon Reuben for its indecision; upon Gilead for its indifference; upon Dan and Asher for their covetousness; and upon Meroz for its cowardly egoism (verses 15–18, 23). Sisera and his allies collect their army on the plain of the River Kishon before Haroseth, where the war-chariots can deploy and the bowmen afford protection. In the battle that ensues YHWH aids the Israelites by a storm. The Canaanites are defeated in Taanach, on the southern border of the plain of Jezreel, and their leader, Sisera, is killed in flight by the treachery of the Kenite woman Jael (verses 19–22, 24–27).

Historic Background of Song of Deborah.

This is the substance of the song; but a few other conclusions may be drawn from it. It is to be noted that the tribes of Simeon, Levi, and Judah are not mentioned at all; this may be explained on the ground that the first-named two were then already dissolved, and that for some time Judah had not been closely connected with the other tribes (comp. Gen. xxxviii. 1), and was not flourishing, as it subsequently was in consequence of its connection with the southern family of Tamar (Gen. xxxviii.). Since five tribes are bitterly reproved for taking no part in the war it must be assumed that YHWH's army included at that time nearly all the men dwelling in Israel. This may be historically explained only on the ground that after Israel's decisive victories, which finally placed the tribes in possession of Canaan, an agreement made in Canaan more closely connected the tribes, which had been consolidated by the common war of YHWH, imposing upon them service in the army and also the recognition of YHWH and His judgment; and it may be assumed that this agreement was made during the events forming the story of Josh. xxiv.

The Wars of YHWH.

If one compares the performance of the Israelitic tribes, as described in the Song of Deborah, with the other statements referring to immediately preceding conditions, it will be furthermore seen that this common action of the Israelitic army was in fact an extraordinary event and one momentous for the development of the Israelitic people. For the territory of the Israelitic tribes, which it may be estimated numbered at that time 130,000 persons (according to Judges v. 8 there were 40,000 men able to bear arms), was very limited, as appears from Judges i. 27–33. In the interior the Canaanites held the boundaries of the plain of Jezreel to the south, east, and north (*ib.* verses 27 and 30); important localities in the mountains of Galilee (*ib.* verses 31 and 33), the entire coast southward to Dor (*ib.* verses 27 and 31), and the fortress of Gezer on the southwest frontier of Ephraim, which covered important passes to the mountains (*ib.* verse 29). Some of the Israelitic tribes found settled abodes only with great difficulty, having to contend even with the hostility of the other tribes. It is reported of the Danites (*ib.* xvii. *et seq.*) that, after being driven from the coast, they sought refuge on the western side of the plateau (*ib.* i. 34, v. 17, xvii. *et seq.*), and that, being unable to remain there, they traversed the territory of Ephraim, and finally settled in the vicinity of Laish at the sources of the Jordan.

The Israelites had to wage sanguinary wars with the native Canaanites and with the neighboring peoples, both before winning their permanent dwelling-places—which was of course their primary object—and after having conquered the country, in order to make their possession secure. The story of Jabin, for example (Judges iv.), recounts a victory of the tribes of Zebulun and Naphtali, which, like Dan and Asher, were half-breed tribes; *i.e.*, they had a larger admixture of Canaanite blood than the other tribes. This is probably the same victory which in Josh. xi. 1–5 is represented as having been gained

The Rescue of Individual Tribes by Their Judges.

by Joshua at the waters of Merom. The event, however, took place after the death of Joshua; and it opened up to the Israelites regions in which the Canaanites predominated, as they did in general in the lands lying toward the coast of the Mediterranean.

Enemies in the east were added to those in the country west of the Jordan. Nomad tribes which camped alongside of Israel near Horeb and Kadesh, the Amalekites and the Midianites as well as the Moabites, appeared on the eastern frontier of Palestine, with the purpose of settling, like Israel, in the western cultivated country; and the Israelites had to stem this movement from east to west, lest they should be overwhelmed by the newcomers. Now the several judges appeared where danger threatened. Ehud the Benjamite, by murdering the Moabite king Eglon, liberated his tribe from the tribute which that king had imposed upon it; and with the troops from Mount Ephraim he recaptured the fords of the Jordan as well as Jericho, which was besieged by the nomad tribes (Judges iii.). The Gileadite Jephthah of Mizpah (*ib.* xi.) succeeded in repulsing the Ammonites, who at that time were threatening Gilead, that is, the tribe of Gad, and who subsequently even advanced to the valley of the Jordan (I Sam. xi.). Gideon (Jerubbaal), of Ophrah in Manasseh, fell upon the Midianites, who had entered into the territory of Manasseh, at the source of the present Nahr Jalud, on the eastern border of the plain of Jezreel, and drove them toward the valley of the Jordan. Aside from Manasseh, he called also upon the neighboring tribes of Naphtali and Asher to take part in the pursuit, and ordered the Ephraimites to guard the fords of the Jordan, in order to cut off the Midianites' retreat and to capture their kings Oreb and Zeeb (Judges vi. *et seq.*).

After his successes Gideon retained a leading position within his tribe. According to Judges viii. 22 *et seq.*, he was even offered the hereditary rulership, *i.e.*, kingship over the tribe, but refused it as being a heathen dignity. The Midianites described him and his family as men of royal appearance (*ib.* viii. 18); and the tribe of Manasseh, which was at that time the largest and most important and which occupied the most fertile part of the country, from the plain of Jezreel to Shechem, gained its supremacy over the other tribes probably through the influence of the personality of Gideon and of the reputation he enjoyed among the other tribes (comp. Gen. xli. 50 *et seq.*). Manasseh, however, had subsequently to cede this supremacy to Ephraim (comp. Gen. xlviii.).

Prognostications of the Kingdom.

A consequence of the tribal kingship of Gideon, who was first succeeded by his seventy sons, was the tyranny of Abimelech, a son of Gideon born at Shechem, hence of a Canaanite mother. He demanded from the Shechemites to be recognized as sole ruler; and the Canaanite population, which had already recognized Israel's supremacy, decided in favor of the related half-breed. He seized the treasure of the temple, gathered some troops about him, and destroyed all the descendants of Gideon, with the single exception of Jotham. The Shechemites now really proclaimed him king, and he ruled for three years "over Israel," *i.e.*, the territory of Palestine over which Gideon had ruled (Judges ix. 6, 22). He put down with much bloodshed an insurrection of the Shechemites, instigated by an Israelitic clan called Ebed (Jobaal) under the leadership of Gaal; but he was killed soon after in an attack on Thebez (*ib.* verses 50–54).

The foregoing are the facts that may in general be gathered in regard to the political conditions and events relating to the Israelitic tribes during the so-called "time of the Judges." It now remains to glance at the religious and cultural conditions during the same period. The sources, and in particular the stories of the Book of Judges in its present shape, recount the repeated apostasy of Israel and its worship of the Canaanite gods: but as the accounts cite only a few specific instances, one has evidently to deal with a survey of the religious conditions of the time from the standpoint of later conditions and conceptions; and these accounts, with their interchange of apostasy and oppression, of repentance and salvation, were in fact added to the book at a later time. At the time of the Judges YHWH was actually the god of Israel, that is, of its leaders and of the people generally, as appears especially from the Song of Deborah; and in addition Baal, the chief god of the Canaanites, was also prominent in names—for example, "Jerubbaal" = "Gideon"—and therefore probably also in the cult of Israel. Later historians regarded this as a formal apostasy from YHWH, although it was not so in fact, because no pure cult of YHWH existed at the time of the Judges. Yet the prophets Hosea and Jeremiah correctly judged the conditions when they complained that the apostasy from YHWH began with the immigration into Canaan (Hosea ix. 10, x. 1, xi. 1 *et seq.*, xiii. 5 *et seq.*; Jer. ii. 1–8). A relation arises between YHWH and Baal which actually leads Israel to the verge of natural religion. The name "Jobaal" is typical of this relation; for it implies the equality of the Canaanite Baal with the Israelitic YHWH, an implication that could not remain without consequences.

Religious Conditions in Israel.

As Israel, after taking possession of the country, soon made its YHWH analogous to Baal, who had until now been lord of the land, so it also took possession of the hill sanctuaries of the latter (the "bamot"), which were held sacred as being nearer to the godhead. The Israelites soothed their religious conscience by connecting the legends of the Patriarchs with these old Canaanite sanctuaries. Connected therewith were frequently the so-called "maẓẓebot." These were originally large exposed blocks which were "set up" (מִצֵּבָה, from נָצַב), *i.e.*, set upright, on their broad side, and which, as seats of the godhead, received votive offerings of oil and sacrificial blood. Later they probably gave place to artistically hewn pillars which stood near the altar. The cult of YHWH was also connected with sacred trees standing near the eminence or in the open field; but the Israelites did not accept the "asherim," which probably were originally simple trunks of trees or poles planted beside the altar as symbols of Astarte, the goddess of fruitfulness (see ASHERAH). As the

bamot and their mazzebot were originally dedicated to YHWH (comp. Ex. xxiv. 5 [A. V. 4]), the asherim, which may even have been connected with the phallic cult, had no place beside these altars; and they are in fact not mentioned in early times.

Baal and YHWH.

Whatever facts can be gathered from the original accounts of that time in regard to this YHWH cult at the old Canaanite sanctuaries, which was perhaps also influenced by the ritual of the Canaanites themselves, are confirmed by the accounts referring to several of these places of worship. Thus there was at Shechem a Baal-berith (= "covenant Baal"), who was evidently intended as the guardian and protector of the covenant made between the Israelites and the Canaanites in regard to their dwelling together in peace (Judges ix.). As it is not explained whether he was intended to represent YHWH or Baal, the Canaanite part of the inhabitants of Shechem probably took him to be Baal, while the Israelites recognized him, in spite of his name "Baal," as YHWH. And Jerubbaal (Gideon), who, as stated above, went to battle in behalf of YHWH, and erected a sanctuary to YHWH in his native city of Ophrah, set up in the sanctuary an ephod, that is, an idol, which, in accordance with Canaanite custom and skill, was finely wrought and covered with precious metals. The later reviser of Gideon's story not unjustly regarded this as a grievous apostasy on the part of Gideon and his contemporaries (*ib.* viii., especially verses 27 *et seq.*). The Danites, on their expedition to Laish, found a similar idol on Mount Ephraim, together with teraphim, images probably representing progenitors of the tribe or race. While the narrator of the story is sure that both emblems refer to the cult of YHWH, and are not images of Baal and Ashtaroth, the reviser thinks it necessary always to add the words אפוד ומסכה פסל to ותרפים in order to indicate that they were carved and cast images (and hence did not belong to the YHWH cult, which permitted no such images). When the Danites seized the images together with the attendant priest, and carried them to Dan, a sanctuary arose there that subsequently became famous, and whose Levitic priests traced their descent back to Moses (*ib.* xvii.–xviii., especially xviii. 30).

Cultural Status of the Israelites.

The cultural conditions of the Israelites during the time of the Judges were of course dependent primarily on the economic conditions. By conquering the land of Canaan the Israelites were transformed from nomads into agriculturists, for they now dwelt in villages and towns, in huts and houses, and lived on what they raised in their fields, namely, grain, wine, oil, figs, and the milk and meat of their cattle. What they did not need for their own subsistence they sold to the Phenician merchants that traveled through the country, or exchanged for the products of Phenician skill, such as decorated vessels and garments, or for goods imported by the Phenicians from the cultured countries of the Euphrates or from Egypt (comp. Gen. xlix. 20, and for later time I Kings v. 23, 25; Ezek. xxvii. 17; Josephus, "Ant." xiv. 10, § 6). Thus the Israelites, as the inheritors of Canaan, entered at the same time into possession of the richer and more developed culture of that country.

But the pleasures with which they became acquainted through the more refined former lords of the country were attended by the consequences of more advanced culture; and the Israelites in time gave themselves up to voluptuousness and immorality, as the tirades of the Later Prophets amply testify. This more luxurious mode of life was not, it is true, adopted at the very beginning of the time of the Judges; indeed Israel remained for some time a rough people, barbarized by continuous wars. Sword law and the vendetta reigned supreme. Neither expeditions undertaken for pillage and plunder (comp. Judges xvii. *et seq.*), nor treacherous dealings with the enemy, as practised by Samson, nor assassinations, as those committed by Jael and Ehud, gave offense; and even the lives of those nearest and dearest were sacrificed to satisfy a vow, as in the case of Jephthah.

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JUDGMENT: The sentence or final order of a court in a civil or criminal proceeding, enforceable by the appropriate modes of execution appointed by law. In criminal cases, according to Talmudic law, the judgment was pronounced by the chief of the court in the presence of the accused (Sanh. 79b; Maimonides, "Yad," Sanh. xiv. 7; *ib.*, Roẓeaḥ, iv. 7). If the judgment was for acquittal it could not be reversed; but if it was for conviction it could be reversed, and another trial instituted either at the plea of the convict, after presenting a sufficient reason, or at the instance of new witnesses appearing for the defendant (see ACQUITTAL; EXECUTION).

In Civil Cases.

In civil cases, also, judgment was pronounced by the presiding judge. The formula was very simple: "A, thou art guilty"; "B, thou art innocent." The judgment could be pronounced even if the parties concerned were not present (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 18, 6; comp. *ib.* 13, 6). If one of the litigants wished to have a written copy of the judgment, the court might furnish him with one before the litigants left the court-room, but not after, because it was apprehended that they might settle the case between themselves outside. The formula for a written judgment was as follows: "A and B came before the court, and in its opinion A is guilty and B is innocent." Neither in the written nor in the spoken sentence should the names of the judges be included (Sanh. 30a; "Yad," Sanh. xxii. 8; Ḥoshen Mishpaṭ, 19, 2; comp. *ib.* 39, 9–10).

The reasons for the decision were included in the judgment only when the judges noticed a dissatisfaction on the part of the litigants, or when one of the litigants asked for the reasons. The prevailing custom, however, was to explain the reasons of a judgment only when one of the litigants was compelled to appear before a certain court, though he wished to be judged by another. In such a case he had to pay the money immediately on the receipt of

the judgment note; and if the decision was reversed by another court the money was refunded to him. A high and famous court need not assign any reason for its decisions (Sanh. 31b; Tosef., Sanh. *s.v.* "We'im"; B. M. 69b; Tosef., B. M. *s.v.* "Ki"; Ḥoshen Mishpaṭ, 14, 4, Isserles' gloss).

The judges were not permitted to divulge to the public their individual opinions of any case after it had been decided. On one occasion a disciple was expelled from the court-room because he related the opinions of the judges in a case twenty-two years after its trial (Sanh. 31a; "Yad," Sanh. xxii. 7).

Reversal of Judgment.

A judgment in civil cases could be reversed at the instance of either of the parties. Even if the court ordered them to produce all new testimony within thirty days, and they brought new testimony after that period, the judgment might be reversed and a new trial instituted. If at the question of the court one of the litigants admitted that he could bring no other testimony, and then produced new testimony, which, however, could have been obtained before, the judgment could not be reversed. But if he brought witnesses who were in a distant land at the time of the trial, or testimony of which he might have had no previous knowledge, a new trial was usually granted (Sanh. 31a; "Yad," Sanh. vi. 6–8; Ḥoshen Mishpaṭ, 20, 1).

For reversal of judgment in cases of appeal to higher courts see Appeals. See also Excommunication; Execution.

Bibliography: Bloch, *Die Civilprocess-Ordnung*, pp. 84-87, Budapest, 1882; Mendelsohn, *Criminal Jurisprudence*, pp. 148–152, Baltimore, 1891.

S. S. J. H. G.

JUDGMENT, DAY OF. See Day of Judgment; Judgment, Divine.

JUDGMENT, DIVINE: The final decision by God, as Judge of the world, concerning the destiny of men and nations according to their merits and demerits. Justice and righteousness are such fundamental ideas with Judaism and are such essential attributes of God (Gen. xviii. 19; Job xxxiv. 12; Jer. ix. 23; Ps. lxxxix. 15 [A. V. 14], xcvii. 2) as to have forced the conviction upon every believer that all the evil which befalls man is the outcome of the divine judgment, and that every evil deed will meet with its due punishment. "Shall not the Judge of all the earth do righteous judgment? [A. V. "right"]" (Gen. xviii. 25). "Behold, the righteous shall be recompensed on earth: much more the wicked and the sinner" (Prov. xi. 31, Hebr.). All the great catastrophes of past ages, such as the Flood, the overthrow of Sodom and Gomorrah, the earthquake that swallowed up Korah and his men, and the destruction that came upon Egypt and upon other oppressors of the Israelites, are, therefore, represented in the Bible as divine judgments (Gen. vi. 5, xviii. 20; Ex. vii. 4; Lev. xviii. 25; Num. xvi. 30, xxxiii. 4; Judges ii. 18 [the original meaning of "shofeṭ" is "vindicator"; that is, executor of the divine judgment upon Israel's foes]; comp. II Sam. xviii. 19; Isa. xi. 4). The end of history, therefore, was conceived to be the execution of the divine judgment upon all the nations (Isa. xi. 15, xxv. 6–xxvi. 9, lxvi. 16; Jer. xxv. 31; and especially Joel iv. [A. V. iii.] 12). This divine judgment is to take place, according to the Biblical view, on earth (Ps. xcvi. 13, xcviii. 9; Joel, *l.c.*), and is intended to be particularly a vindication of Israel (Deut. xxxii. 41; Isa. xxx. 18; Jer. xxv. 31, xxx. 11; and Ps. cxxxv. 14).

In the Apocrypha.

This Day of Judgment (see Day of the Lord) is mentioned in Judith xvi. 18, in apocalyptic and rabbinical literature referring to Isa. lxvi. 24, and in Psalms of Solomon, xv. 12. It is portrayed in very vivid form in the Sibyllines (iii. 34, 91, 500–544, 670, 687, 783), in the Book of Jubilees (v. 10, ix. 15, xxiii. 11, xxxvi. 11), and particularly in Enoch (x. 6, 12; xvi. 1; xix. 1; xxii. 4, 11; xxv. 4; xlv. 2; lxxxiv. 4; xciv. 9). The leading idea in Enoch is that the Deluge was the first world-judgment, and that the final judgment of the world is to take place at the beginning or at the close of the Messianic kingdom (Enoch, x. 4–12, xvi. 1, xix. 1, liv. 5–10, xc. 19–27, and elsewhere). The one at the beginning of the Messianic kingdom (*ib.* xlv. 2; Mek., Beshallaḥ, Shirah, 6; 'Ab. Zarah 3b) is more national in its character; the one at the close, called by R. Eliezer "the Day of the Great Judgment" (Mek., Beshallaḥ, Wayissa'u, 4), is to consign all souls either to Paradise or to Gehenna. The fire of the latter consumes the wicked, the heathen often being represented as types of wickedness, while the Israelites are supposed to be saved by their own merit or by that of their fathers (Tosef., Sanh. xiii. 2–5; R. H. 17a; Eccl. R. iii. 9, iv. 1; Pes. 103a; Midr. Teh. to Ps. i. 5–6). The divine judgment described in the Testament of Abraham (see Abraham, Testament of) is one concerning all souls (xi.–xiv.) in the life to come. The twelve judges described as sitting there (see "J. Q. R." vii. 587) have their parallel in the Falasha tradition (see Halévy in "Taazaze Sanbat," p. 144, Paris, 1902, following Ps. cxxii. 5; comp. Tan., Ḳedoshim, ed. Buber, i.; Luke xxii. 30). Regarding the Messiah as Judge, see Eschatology.

But there is a divine judgment which takes place in this world and is continual. "Man is judged daily," says R. Jose (Tosef., R. H. 13). R. Levi says (Yer. R. H. i. 57a; Pes. R. xl.; Midr. Teh. to Ps. ix. 9): "God judges the nations at night, when they refrain from committing sin, and judges the people of Israel in the daytime, when they are doing meritorious work." "There are four seasons of the year," says the Mishnah (R. H. i. 2), following Akiba (Tosef., R. H. i. 13), "when the world is judged: in spring [Pesaḥ], in regard to the yearly produce; in early summer [Shabu'ot], in regard to the fruitage of the trees; on Sukkot, in regard to the winter's rain; and on New-Year's Day, when man is judged." It is owing to these views (comp. Jubilees, Book of) that the 1st of Tishri became the Day of Judgment in the Jewish liturgy (see Day of Judgment). Not yet recognized as such in the time of Josephus ("Ant." iii. 10, § 2) and Philo ("De Septenario," § 22), this season of repentance and penitential prayer removed from the Jew that gloom and dread of the Last Judgment Day so prevalent in Essene and Christian life and literature (comp. Ber. 28b), and gave to Jewish ethics its more practical, healthy, and mundane character. K.

JUDICIAL NOTICE. See NOTICE.

JUDICIAL RECORDS. See DEED; JUDGMENT.

JUDICIAL SALES. See EXECUTION.

JÜDISCH-THEOLOGISCHES SEMINAR (FRÄNCKELSCHER STIFTUNG): Institution in Breslau for the training of rabbis, founded under the will of Jonas FRÄNCKEL, and opened in 1854. Commercial Councilor ("Kommerzienrath") Jonas Fränckel, a descendant of a rabbinic family, and a very wealthy bachelor, who devoted his entire fortune to philanthropic and educational purposes, left a bequest for the establishment of a training-school for rabbis and Jewish teachers. Fränckel was president of the Breslau congregation, and an enthusiastic supporter of Geiger, who had no doubt inspired the bequest; and it was probably the founder's intention that Geiger should be the president of the institution (Abraham Geiger, "Leben in Briefen," p. 129, Berlin, 1878). The executors of the Fränckel legacy felt, however, that an institution which should be presided over by a man of Geiger's advanced views would not gain the confidence of the congregations; they therefore called Zacharias Frankel to the presidency (Feb. 7, 1853). Owing to some legal complications the seminary could not be opened until Aug. 10, 1854, although its constitution had been confirmed by royal order of Aug. 31, 1847. Frankel selected as teachers Heinrich GRAETZ and Jacob BERNAYS, to whom Manuel JOËL and B. ZUCKERMANN were added as assistants, both being soon afterward promoted to the rank of regular teachers.

Original Departments.

The institution had at the beginning three divisions, namely: the regular rabbinical department, which admitted only such students as were entitled to enter the university; the preparatory department, receiving students who possessed the knowledge required for entrance to the "Secunda" of a Prussian gymnasium; and a training-school for religious teachers. For a teacher's diploma a three-year course of study was required, while the rabbinical course required seven years. The teachers' seminary, which in the beginning was very well attended, soon declined, and in 1867 was closed on account of lack of students. The preparatory department, originally necessary because the students of the seminary came largely from yeshibot and had no secular training, became superfluous with the increase of students having regular gymnasium education, and was closed in 1887; so that to-day the seminary has only one department, and provides for theological training only.

The administrators of the Fränckel estate inaugurated the seminary with a capital of 100,000 thalers ($72,000) apart from the building and the library; for a teachers' pension fund the sum of 3,000 thalers was set aside; and a stipendiary fund for students was started with 5,000 thalers. The last-named fund received many additions in later years, and special foundations were created for graduates who had not obtained positions, *e.g.*, the Director Frankel Stiftung, founded on the occasion of Zacharias Frankel's seventieth birthday (1861), and a similar foundation on the occasion of Graetz's seventieth birthday (1887); two prizes, one founded by Joseph Lehmann (1855) with a capital of 1,800 marks, and one by David Kaufmann (1895), in memory of Rosin, with a capital of 4,000 kronen.

Curriculum and Staff.

The subjects taught at the rabbinical seminary were: Talmudic literature, by the president ("Director"); history and exegesis, by Graetz; philosophy of religion, by Bernays; homiletics and Midrash, by Joël; and the calendar by Zuckermann, who was also librarian. This division was changed in details when the teaching staff underwent changes, but remained the same in its general principles. In 1863 Joël became rabbi of Breslau and was succeeded by Jacob Freudenthal, who retained his position at the seminary until 1888, when he was appointed professor of philosophy at Breslau University. In 1866 Bernays was called as professor of philosophy and chief librarian to the University of Bonn, and he was succeeded at the seminary by David Rosin, who held the post until his death (Dec. 31, 1894). After Zacharias Frankel's death (Feb. 13, 1875), Leyser Lazarus was elected president and served as such from Sept. 23, 1875, until his death (April 16, 1879).

After Lazarus' death the administration changed. David Joël, brother of Manuel Joël, was called to the institution as professor of the Talmudic branches, with the title of "Seminarrabbiner," and the presidency was to alternate between him and Professor Graetz as the senior of the faculty. Joël, who entered upon the duties of his office Jan. 1, 1880, died Sept. 9, 1882; and since his death the presidency of the seminary has been held in turn by the members of the faculty. Joël was succeeded as "Seminarrabbiner" by Israel Lewy, who has held the chair of Talmudic literature since May 1, 1883. Since the death of Graetz (Sept. 7, 1891) Marcus Brann has occupied the chair of history, teaching at the same time exegesis and Talmudic codes. After the death of Zuckermann (Dec. 17, 1891) his position as teacher was not filled, Brann assuming the duties of librarian. Upon Rosin's death (Dec. 31, 1894), Saul Horovitz was called (Jan., 1896). He teaches philosophy of religion, homiletics, and some of the Talmudic branches; so that the present (1904) staff of professors comprises only three teachers (Lewy, Brann, and Horovitz).

Students.

Since its inauguration the seminary has had 464 students and has graduated 119 rabbis. A number of other officiating rabbis, while not graduates of the institution, have received part of their training there. They came from various countries of Europe and from the United States, and have occupied prominent positions throughout Europe and America. The first graduation of teachers took place in 1857; the first graduation of rabbis, in 1862, on Jan. 27, the anniversary of the death of Jonas Fränckel, the founder of the institution. The average number of students is about 40, the highest number having been 58 in 1866. The library, which was begun with the collection of Leon V. Saraval of Triest, and has been augmented by various important donations, numbers, according to the latest report, 22,332 printed volumes and 212 volumes of manuscripts.

Of the students quite a number have acquired considerable reputation as scientific authors; among them may be mentioned Perles, Güdemann, Rahmer, Bacher, Kaufmann, A. Schwarz, and Philip Bloch.

The institution has remained faithful to the spirit of its first president, Zacharias Frankel, the principal exponent of historical Judaism. It proclaims freedom in theoretical research, but demands of its disciples a faithful adherence to the practises of traditional Judaism. Of existing seminaries it is the oldest, in view of the fact that the Séminaire Rabbinique of Paris was hardly more than a yeshibah before its removal from Metz. At all events the Jüdisch-Theologisches Seminar was the first scientific institution for the training of German rabbis; and as such it has been the type for those founded in Budapest and Vienna.

BIBLIOGRAPHY: *Zur Gesch. des Jüdisch-Theologischen Seminars*, in *Programm zur Eröffnung des Jüdisch-Theologischen Seminars*, Breslau, n.d.; *Das Jüdisch-Theologische Seminar zu Breslau am Tage Seines Fünf und Zwanzigjährigen Bestehens*, Breslau, n.d.; the annual reports of the institution, each of which contains a scientific essay; and the periodicals, chiefly the *Monatsschrift*, from 1853.

D.

JÜDISCHE CHRONIK. See PERIODICALS.

JÜDISCHE LITERATURBLATT, DAS. See PERIODICALS.

JÜDISCHE MONATSSCHRIFT. See PERIODICALS.

JÜDISCHE PRESSE, DIE: Organ für die Gesammt-Interessen des Judenthums: Weekly periodical published in Berlin since 1869. Its editors have been S. Enoch and Israel Hildesheimer and his son Hirsch Hildesheimer. At various times I. Holländer, S. Meyer, and Gustav Karpeles have been associates. The "Presse" represents conservative interests; and its theological position is Orthodox. Belletristic matter is published in its weekly feuilleton, "Sabbat Stunden," and scientific articles in a supplement called "Israelitische Monatsschrift."

G. A. M. F.

JÜDISCHE SCHULBOTE, DER. See PERIODICALS.

JÜDISCHE TURNZEITUNG: A Jewish monthly; published in Berlin by Herman Jalowicz as the official organ of the Jüdischer Turnverein Bar Kochba. The first number appeared July, 1900. Its object is to advance the physical education of the Jewish race by promoting the exercise of gymnastics among Jewish young men. The "Jüdische Turnzeitung" is a Zionist publication. G.

JÜDISCHE VOLKSBLATT, DAS. See PERIODICALS.

JÜDISCHE VOLKSSCHULE. See PERIODICALS.

JÜDISCHE VOLKSZEITUNG. See PERIODICALS.

JÜDISCHE WELTBLATT, DAS. See PERIODICALS.

JÜDISCHE ZEITSCHRIFT FÜR WISSENSCHAFT UND LEBEN: Quarterly publication issued in Breslau from 1862 to 1873 (11 vols.) by Abraham GEIGER. It was originally Geiger's intention to call it "Zeitschrift Biblischer und Jüdischer Wissenschaft," and he was partly led to issue the "Zeitschrift" because of Hilgenfeld's refusal to publish in his "Zeitschrift für Evangelische Theologie" articles written by others than Protestants (see Geiger's "Nachgelassene Schriften," v. 255 *et seq.*). The "Jüdische Zeitschrift" contained not only scientific articles on Jewish history and literature, but also articles dealing with the religious questions that agitated the Jews of his day. A great deal was written by Geiger himself (*e.g.*, the "Vorlesungen über Judenthum," in vols. ii. and iii.), and the foremost Jewish scholars also contributed to it. G.

JÜDISCHES CENTRALBLATT. See PERIODICALS.

JÜDISCHHEIT (JÜDISCHEYT or **JÜDISCHAYT):** Medieval German expression for the Jewish community of a certain locality or of a whole country. Thus the gilds of Speyer in 1352, readmitting the Jews after their expulsion in 1349, speak of them as "Jüdischheit, die bi uns zu Spire wohnende werdent" ("Zeitschrift für Gesch. der Juden in Deutschland," v. 246); the "Gemeine Jüdischheit" in Rothenburg-on-the-Tauber in 1519 sent a petition to the emperor (*ib.* iv. 3). The Jews in Burgau, in a petition addressed to Emperor Ferdinand I. in 1559, speak of the "Gemeine Jüdischheit, so im heiligen Reich wohnend" (*ib.* iii. 161, v. 333). JOSEL OF ROSHEIM signs documents as "Gemeiner Jüdischhait Bevelshaber" (*ib.* iii. 169) or as "Regierer Gemeiner Jüdischait im Reich" (Feilchenfeld, "Josel von Rosheim," pp. 15, 27, 153, Strasburg, 1898). But by the sixteenth century the expression "Judenschaft" had become more customary ("Zeitschrift für Gesch. der Juden in Deutschland," iii. 162, v. 332). Samson Wertheimer is called in the "Schutzbrief" granted to him by Emperor Leopold I., Aug. 29, 1703, "der in unsern. . . Landen sich befündenden Judenschafft Vorgesetzter Rabbiner" (Kaufmann, "Samson Wertheimer," p. 29, Vienna, 1888); and the Jewish community of Halberstadt, in an address to the prefect of the department of the Saale in 1808, speaks of itself as "Judenschaft" (Auerbach, "Gesch. der Israelitischen Gemeinde Halberstadt," p. 212, Halberstadt, 1868). When the Jews began to be considered as ordinary citizens, even this name was obnoxious; and when the Prussian government in the bill concerning the legal status of the Jews spoke of "Judenschaften" the states changed it to "Synagogengemeinden," which expression remained in the law of July 23, 1847.

"Jüdischkeit" ("Yiddishkeit": "Jewish Chronicle," March 18, 1904, p. 20) is nowadays used, in a sense somewhat akin to the English "Jewishness," by the German Orthodox to signify strict adherence to the ritual laws and complete acceptance of the Orthodox principles. It is frequently found in "Der Israelit" of Mayence and in cognate literature. Breuer, in his eulogy of S. R. Hirsch, Papa, 1889, says: "Jüdischkeit, alte Jüdischkeit, war zum Hohn und Spott geworden" ("Isr. Wochenschrift," 1890, p. 43).

BIBLIOGRAPHY: Jolowicz, *Das Gesetz über die Verhältnisse der Juden in Preussen*, etc., Köslin, 1847; *Allg. Zeit. des Jud.* 1847, p. 340, *passim*.

D.

JUDITH, BOOK OF: An Apocryphal book in sixteen chapters. The book receives its title from the name of its principal character, Judith (יהודית = "Jewess"; in the Greek transliteration, Ἰουδείθ), a name found also in Gen. xxvi. 34 (comp. the corresponding masculine proper name יהודי in Jer. xxxvi. 14, 21, 23).

Title.

The Book of Judith is a story written for household reading. While it may properly be classed as didactic, yet it is one of those popular tales in which the chief concern of the writer is with the telling of the story rather than with the pointing of a moral, and in which the wish to interest takes precedence even of the desire to instruct. What gained for the book its high esteem in early times, in both the Jewish and the Christian world, was its intrinsic merit as a story, rather than its religious teaching or its patriotism.

It is, furthermore, a historical novel; that is, its scenes are definitely located as to place and time and connected with important personages of history, with the purpose of adding life to the narrative. This feature it has in common with such stories as those of Ruth, Esther, Daniel, and especially with the Book of Tobit, the work most nearly akin to it. But in Judith the names of persons and localities are introduced in such profusion and with such minuteness of detail as have no parallel in the other old Jewish compositions of this class.

General Character and Contents.

The events of the narrative are represented as taking place on the occasion of the hostile advance of an "Assyrian" army into Palestine: The inhabitants of a certain Jewish city called "Bethulia" (properly "Betylua") can check the advance of the enemy, because their city occupies the narrow and important pass through which is the entrance into Judea (Judith iv. 7 *et seq.*, viii. 21–24). But the Assyrians, instead of attempting to force the pass, blockade the city and cut off its water-supply. In the distress which follows, Judith, a woman of Bethulia, works deliverance for her city—and thus for all Judea and Jerusalem—by bewitching the Assyrian captain, Holofernes, and cutting off his head.

The book begins with a date, "the twelfth year of the reign of Nebuchadnezzar," and everything moves with the air of a precise account of actual events. But the way in which the narrative at once makes open sport of chronology and history is very striking. Nebuchadnezzar is the king of Assyria, and reigns in Nineveh (!). The Jews, who have "newly returned from the captivity" (iv. 3, v. 19), are in no sense his subjects; indeed, his chief captain has apparently never heard of them (v. 3). Yet the writer of this story was a well-informed man, familiar with foreign geography (i. 6–10, ii. 21–28), and well acquainted with the Hebrew Scriptures (i. 1; ii. 23; v. 6–19; viii. 1, 26; ix. 2 *et seq.*). It must therefore be concluded either that the principal names of the story are a mere disguise, or that they were chosen with a purely literary purpose, and with the intent to disclaim at the outset any historical verity for the tale. The former supposition is not rendered plausible by any consideration, and fails utterly to account for the peculiarities of the narrative; the latter, on the contrary, gives a satisfactory explanation of all the facts. That is, with the very first words of the tale, "In the twelfth year of the reign of Nebuchadnezzar, who reigned over the Assyrians in Nineveh," the narrator gives his hearers a solemn wink. They are to understand that this is fiction, not history. It did not take place in this or that definite period of Jewish history, but simply "once upon a time," the real vagueness of the date being transparently disguised in the manner which has become familiar in the folk-tales of other parts of the world.

Historical Setting.

Both the name and the site of the city in which the scene of the story is laid have been the subject of much debate. It is beyond all question that the narrator in describing Bethulia is describing a real place with which he is personally familiar. The plain requirements of the description are these: a large city in the hill-country of Samaria, on the direct road from Jezreel to Jerusalem, lying in the path of the enemy, at the head of an important pass, a few hours (vi. 11, vii. 1–3) south of Geba. This Geba is the גבע of the Talmud, the modern Jeba', two or three hours northeast of Samaria, at the point where the ascent into the mountainous country begins. Between this point and the plain of Jezreel there is nothing resembling a pass. Holofernes, with the division of his army which had just chastised the coast cities (iii. 6 *et seq.*), was in the van. A considerable body now joined him from the east (Moab, Ammon, Edom, etc.; v. 2, vii. 8). The statement that his vast army "encamped between Geba and Scythopolis" (iii. 10) suits all the conditions perfectly.

The City Bethulia.

As Torrey first pointed out, in the "Journal of the American Oriental Society," xx. 160–172, there is one city, and only one, which perfectly satisfies all the above-mentioned requirements, namely, Shechem. A great army, with its baggage-trains, breaking camp at Geba in the morning (vii. 1), would arrive in the afternoon at the springs in the broad valley (*ib.* 3) just under Shechem. This, moreover, is the city which occupies the all-important pass on this route, the pass by which "was the entrance into Judea" (iv. 7). Furthermore, each one of the details of topography, which the writer introduces in great number, finds its unmistakable counterpart in the surroundings of Shechem. The valley below the city is on the west side (vii. 18; comp. *ib.* verses 13, 20). The "fountain of water in the camp" (xii. 7) is the modern Bait al-Ma, fifteen minutes from Shechem. The ascent to the city was through a narrowing valley (xiii. 10; comp. x. 10). Whether the words "for two men at the most" (iv. 7) are an exaggeration for the sake of the story, or whether they truly describe the old fortifications of the city, it is impossible to say with certainty. At the head of this ascent, a short distance back from the brow of the hill, stood the city (xiv. 11). Rising above it and overlooking it were mountains (vii. 13, 18; xv. 3). The "fountain" from which came the

Identity of Bethulia.

water-supply of the city (vii. 12 *et seq.*) is the great spring Ras el-'Ain, in the valley (*ἐν τῷ αὐλῶνι, ib.* 17) just above Shechem, "at the foot" of Mount Gerizim. The abundant water-supply of the modern city is probably due to a system of ancient underground conduits from this one spring; see Robinson, "Physical Geography of the Holy Land," p. 247, and Guérin, "Samarie," i. 401 *et seq.* Further corroborative evidence is given by the account of the blockade of Bethulia in vii. 13–20. "Ekrebel" is 'Akrabah, three hours southeast of Shechem, on the road to the Jordan; "Chusi" is Kuza (so G. A. Smith and others), two hours south, on the road to Jerusalem. The identity of Bethulia with Shechem is thus beyond all question.

The reason for the pseudonym is obvious. Because of the feeling of the Jews toward the Samaritans, the name "Shechem" could not be repeatedly used in a popular tale of this character for the city whose people wrought deliverance for Jerusalem and for the sanctuary of the Jews. The original form of "Betylua" (Greek, *Βαιτυλουα*, etc.; Latin, "Bethulia," whence the modern usage) is quite uncertain. The favorite בית אלוה = "House of God," is not improbable.

Literary and Religious Importance.

Judith is certainly one of the very best extant specimens of old Jewish story-telling, and forms a worthy companion-piece to Tobit, which it surpasses in vividness of style. Its author introduces a considerable variety of material, but all in due proportion; everything is subordinated to the main action, and the interest never flags. The principal scenes are painted very vigorously, and a striking picture is often sketched in a few words (comp. x. 10, 18; xiii. 13; xiv. 6). The poem in the closing chapter is a fine composition, plainly the work of no ordinary writer.

The book has a distinctly religious trend, and is well calculated to inspire both patriotism and piety. For the history of the Jewish religion, however, it contributes little of importance. Views and doctrines which have nothing to do with the progress of the story are not introduced.

Original Language; Versions.

As most students of the book have recognized, it was originally written in Hebrew. The standard Greek version bears the unmistakable marks of a translation from this language. The idioms are those of classical Hebrew; and yet the dialect in which the book is composed is plainly a living one. The diction is fresh and vigorous, and not noticeably reminiscent of the canonical Old Testament.

The wide-spread popularity of the story is attested, as in the case of Tobit, by the existence of a number of separate recensions; these do not, however, diverge very widely from one another. Three Greek forms have been preserved: (1) the standard text, found in most manuscripts (including the principal uncials) and given in all the printed editions; in all probability the recension which most nearly represents the original form of the story; (2) a somewhat corrected and "improved" recension, represented by Codex 58 (Holmes and Parsons) and by the Old Latin and Syriac versions; and (3) a text closely related to the preceding, found in Codices 19 and 108. The Old Latin translation exists in several divergent forms. The Vulgate version was made by Jerome (according to his own testimony hastily and with considerable freedom) from an Aramaic text. It gives the narrative in a form which is both much abridged and plainly secondary.

The several Hebrew versions of Judith are all comparatively recent, and are quite worthless for the criticism of the book. Two of these are given in Jellinek, "B. H." i. 130–141, ii. 12–22; another is published by Gaster in "Proc. Soc. Bibl. Arch." xvi. 156–163. These are all free adaptations of the story, very much abridged.

Author and Date.

The author of Judith beyond question lived and wrote in Palestine. He was a Jew, not a Samaritan, and probably dwelt near Shechem. From the manner and frequency of the mention of Dothan (iii. 9 [?]; "Dothaim," iv. 6; vii. 3, 18; viii. 3)—if the Greek text can be trusted—it might perhaps be conjectured that his home was there. From the prominence given in the book to the ceremonial law, many have drawn the conclusion that its author was a Pharisee; but this is hardly a safe conclusion. All that can be inferred with certainty is, that the punctilious performance of rites and ceremonies was popularly recognized at that time as characteristic of the extreme type of "holiness" demanded by the story for its heroine. There is nowhere in the story any hint that its writer would have recommended such punctiliousness as desirable for the Jews in general, any more than the admiring Christian biographers of Simeon Stylites appear to think that it would be well for the people to follow his example. As for the tale invented to deceive Holofernes (xi. 12–16), it is of course not necessary to suppose that even such a saint as Judith would have regarded this transgression of the Law, in a time of distress, as a grievous sin.

Possible Date of Composition.

The tale of Judith, as has already been observed, is not given any genuine historical setting; nor is it likely that its author himself connected it with any particular time. The names, Jewish and Persian, of his principal characters he selected with the freedom which belongs to any popular narrator. There is nothing in the book which gives any direct clew to its date, or any precise indication of the circumstances of the Jews at the time when it was written. The passage iii. 8 is plainly a reminiscence of the measures taken by Antiochus Epiphanes. It may also fairly be urged that the glorification of Shechem in this transparent way is much more easily conceivable after 120 B.C., when John Hyrcanus took and humbled the city, than before that date, when it was a perpetual thorn in the side of the Jews. On the other hand, the character of the Hebrew in which the book is written (see above) favors a comparatively early date. One would probably not be far out of the way in placing it near the beginning of the first century B.C. The book is first quoted by Clement of Rome (Ep. I. ad Corinth., c. 55), near the end of the first century of the common era.

BIBLIOGRAPHY: The principal commentaries are those by Fritzsche, 1853, Ball in the *Speaker's Commentary*, 1888, and Scholz, 2d ed., 1896; Löhr translates the book in Kautzsch's *Apokryphen*; Nestle contributes helpful notes on the text in his *Marginalien und Materialien*, 1893; see also Gaster, in Hastings, *Dict. Bible*; Porter, in Cheyne and Black, *Encyc. Bibl.*

T. C. C. T.

JUDITH, MADAME (*née* JULIE BERNAT): French actress; born in Paris Jan. 30, 1827. She began her theatrical career at the Théâtre des Folies-Dramatiques in 1842, where her melodious voice and graceful bearing won her the heart of the public, to whom she was known as "la belle Juive." On Nov. 30, 1846, Julie Bernat Judith made her début at the Théâtre-Français as *Emma* in Alexandre Duval's "Fille d'Honneur." In 1851 she married Bernard-Derosne and in 1852 became "Sociétaire" of the company. Her chief rôles were: *Rosine*, in "Le Barbier de Séville"; *Pénélope*, in Ponsard's tragedy "Ulysse"; *Laurence Verdier*, in Etienne Arago's comedy "Aristocraties"; *Mathilde*, in Alfred de Musset's "Un Caprice"; *Antonia*, in "Mensonge et Vérité"; *Charlotte Corday*, in Ponsard's drama of that name; and *Gabrielle*, in Théodore Barrière's drama "Lis dans la Vallée." In 1866 she left the stage, and has since resided in Paris, where she, with her husband, Bernard-Derosne, has translated several English novels into French. Julie Bernat Judith is remotely related to the famous actress Rachel FELIX.

BIBLIOGRAPHY: Larousse, *Grand Dictionnaire Universel du XIXe Siècle*; Kayserling, *Die Jüdischen Frauen*, p. 336.

S. F. C.

JUDITH MONTEFIORE COLLEGE: Theological seminary founded in 1869 by Sir Moses Montefiore in honor of his wife, Lady Judith Montefiore, at Ramsgate, Kent, England, near his residence, East Cliff Lodge. It mainly took the form of a bet ha-midrash attended by elderly men of learning who studied the Talmud there. The first principal was Dr. L. Löwe; after his death, in 1888, it languished for a time, till an attempt was made to convert it into a modern theological seminary under the principalship of Dr. M. Gaster, who largely increased the library by judicious purchases. The experiment lasted from 1891 to 1896; but it proved unsuccessful. The college was then restored to its original object; and the buildings are now occupied by six collegians who study the Law and Talmud and deliver public lectures once a month. Part of the library has been transferred to Jews' College, London.

BIBLIOGRAPHY: *Reports of Judith Montefiore College*, 1892–1896; *The Jewish Year Book*, 1903.

J.

JUDITH OF WORMS. See WORMS.

JUIVERIE. See GHETTO.

JULIAN THE APOSTATE (FLAVIUS CLAUDIUS JULIANUS): Roman emperor; born Nov. 17, 331; reigned from Nov., 361, till June, 363.

The recognition of Christianity as the religion of the state by Constantine the Great, uncle of Julian, about the year 312 had resulted in an increase of persecution for the Jews of the Roman empire; but Julian, immediately upon his accession to the throne, issued a proclamation extending freedom and equal rights to all sects and beliefs, Jewish, pagan, and Christian. In his passionate devotion to paganism, which he vainly sought to reestablish, Julian vehemently opposed Christianity; but for Judaism and the Jew he showed every consideration. His knowledge of Jewish affairs was extensive. In his writings he refers to the Sabbath, the Passover, the dietary laws, the laws of sacrifice, circumcision, and other Jewish practises. He is said to have established among the Jews of Palestine an order of patricians, who exercised judicial functions, and whom he entitled "primates" (called in the Talmud "aristoi").

His Views on Judaism.

His views upon Judaism are set forth at length in his polemic against Christianity. He regards Judaism as inferior to Hellenism, but vastly superior to Christianity. He is particularly severe upon the Jewish doctrines of monotheism and the election of Israel. He inveighs against the narratives of the Creation, the garden of Eden, the Flood, etc., with the same arguments as were employed at a much later date by Voltaire. Throughout his polemic (only extant in St. Cyril's works) he displays an accurate knowledge of the Old Testament, often quoting it with fluency. His acquaintance with the text was, however, limited entirely to the version of the Septuagint: he knew little or no Hebrew.

The most important incident in his career that is associated with Jewish history is his proposal to rebuild the Temple in Jerusalem. This novel suggestion was propounded by him in a letter addressed to the "Community of the Jews," at the beginning of the year 363. In this epistle Julian alludes to his abolition of the heavy taxes which had been imposed upon the Jews and to his desire to treat them amicably.

Promise to Restore the Temple.

"Desiring to extend yet further favors to you, I have exhorted my brother, the venerable Patriarch Julos [*i.e.*, Hillel II.], to put a stop to the collection of the so-called Apostolé [see JEW. ENCYC. ii. 20, *s.v.*] among you; and henceforward no one will be able to oppress your people by the collection of such imposts, so that everywhere throughout my kingdom you may be free from care: and thus enjoying freedom, you may address still more fervent prayers for my empire to the Almighty Creator of the Universe, who has deigned to crown me with his own undefiled right hand. . . . Thus should you do, in order that when I return safely from the Persian war, I may restore the Holy City of Jerusalem, and rebuild it at my own expense, even as you have for so many years desired it to be restored; and therein will I unite with you in giving praise to the Almighty."

This promise of the emperor, which must have raised joyous hopes in the hearts of the Jews, was destined not to be realized. The work probably was never commenced; for Julian fell in the war against Persia, and with his death the condition of Israel changed for the worse.

Many eminent writers upon Jewish and Church history, however, believe that the work of rebuilding the Temple was commenced immediately after the above-mentioned letter was written, but that, owing to certain strange causes which are explained in different ways, it was unexpectedly interrupted. Grätz, Gibbon, and Milman accept this view; but a careful inquiry into the evidence for the opinion results in tracing its origin to a fanciful legend first narrated by a bitter Christian enemy of Julian, Gregory Nazienzus. This fable is the source of the account given by the heathen historian Ammianus

Marcellinus, and of the various versions detailed by the Church chroniclers. The only references in Jewish writings to the project of the emperor are to be met with in works of the sixteenth century, which references are without independent value.

[The cause of the almost complete silence of the Jerusalem Talmud on Julian is supposed by Grätz ("Gesch." 2d ed., iv. 372) to have been the fact that the restoration of the Temple was not thought of otherwise than in connection with the appearance of the Messiah, as whom a Roman emperor could not be considered. Bacher has shown that the Palestinian amora R. Aha (see JEW. ENCYC. i. 276, *s.v.* AHA [AHAI] III.), who was a contemporary of Julian, voices a different sentiment, and that he possibly refers to the plan of Julian in such sayings as: "The Temple will be rebuilt before the appearance of the Davidic kingdom" (Yer. Ma'as. Sh. 56a); "Five things were missing in the Second Temple: fire, the Ark, Urim and Thummim, anointing-oil, and the Shekinah"—hinting that the Third Temple might be built even without these (Yer. Ta'an. 65a). Julian is also mentioned by name in Yer. Ned. 37d, where the expedition of לולינוס against the Persians is referred to. There is no need to change the reading to דיוקלוטיאנוס, as Grätz (*l.c.* p. 492) has done (see "J. Q. R." x. 168).—G.]

BIBLIOGRAPHY: M. Adler, *The Emperor Julian and the Jews*, in *J. Q. R.* July, 1893; Grätz, *Gesch.* iv. 371; Gibbon, *Decline and Fall*, ch. xxiii.; Newman, *Essay on Miracles*, p. 134, Oxford, 1842; G. H. Rendall, *The Emperor Julian* (Hulsean Essay for 1876); Alice Gardner, *Julian, Philosopher and Emperor* (in Putnam's *Heroes of the Nations* Series), ch. xi. and notes; P. Allard, *Un Précurseur du Sionisme: Julien l'Apostat et les Juifs*, in *Le Correspondant*, 1901, pp. 530 *et seq.*

G. M. AD.

JULIAN OF TOLEDO: Primate of Spain; born in Toledo (where he was also baptized); died in 690. He was the first of the long list of ecclesiastical princes who were of the Jewish race and who opposed and persecuted their former coreligionists. That he was "of Jewish origin" is stated by Isidor de Beja and Paul de Burgos. He was a man of great sagacity and discretion, prudent in judgment, very charitable, tempering severity with mildness. Nevertheless he was a party to the violent act committed by the Visigothic king Erwig, by which King Wamba was robbed of the crown—the same king whose memory Julian perpetuated in his history of Wamba. As a reward for his services Julian was raised to the primacy of Spain, which caused as much dissatisfaction among the Spanish clergy as the views formulated by him concerning the Trinity caused offense and anger at Rome.

At the Councils of Toledo.

It was Julian who induced King Erwig to pass the severe laws against the Jews at the twelfth Council of Toledo, over which he presided. In 686, at the request of Erwig, he wrote "De Comprobatione Ætatis Sextæ Contra Judæos," intended to combat Judaism and to convert the Jews. The work deals with the Messianic prophecies of the Bible. Julian is honest enough to own in his dedication of the work to the king that "if the Jew be not improved by the book, at least the Christian may derive some benefit from it." He attempts to prove that Jesus was actually born in the sixth age, in which the Messiah was to come; "but," he adds, "this time should not be reckoned according to the Hebrew original, which has been falsified by the Jews, but according to the Septuagint, which is more trustworthy."

In spite of his enmity toward the Jews, Julian did not completely break off all association with them. He sent his book on the future life (written in 687) to Bishop Idalus of Barcelona, to whom it was dedicated, by a Jew named Restitutus. Idalus received the latter so ungraciously that he tore the gift from the hands of the bearer, and expressed his astonishment that Julian should have entrusted a book of spiritual content to an "unbelieving and godless Jew" and should have made "an animal a bearer of light."

BIBLIOGRAPHY: Felix, *Vita Juliani*, in *España Sagrada*, v. 278; Rios, *Hist.* i. 517 *et seq.*; Helfferich, *Der Westgothische Arianismus*, p. 77; Grätz, *Gesch.* v. 164 *et seq.*

G. M. K.

JULIANUS: Leader of a Samaritan rebellion at Nablus in 530 against the Romans; son of Samaron or Sabarona or, according to another reading, Sahir. Julianus took the title of king or emperor, and wore a diadem and other insignia of royalty. When the revolt was quelled he was executed, and his head was sent as a trophy to Constantinople. See JUSTINIAN.

G. S. KR.

JULIANUS B. TIBERIANUS. See LULIANI BEN TABRIN.

JÜLICH (Latin, **Juliacum**; Hebrew, גילכא, יולכא): City of Rhenish Prussia, near Aix-la-Chapelle, situated on the Ruhr. In 1227 Emperor Frederick II. conferred upon Count Wilhelm of Jülich the right to dispose, without any interference on the part of the crown, of any Jews who should settle in his dominions. It can not be ascertained whether Wilhelm availed himself of this privilege and invited Jews to settle at Jülich; but that several Jewish families were living there at the end of the thirteenth or, at the latest, in the first year of the fourteenth century, is shown by the fact that a certain Simon and his wife Minna, living at that time in Cologne, were designated as natives of Jülich (comp. Stern and Höniger, "Das Judenschreinbuch der Laurenzpfarre zu Köln," p. 157). Like many other German communities, that of Jülich was wiped out in 1349 at the time of the Black Death. A seal of the fourteenth century preserved in the archives of Clervaux bears the Hebrew inscription יעקב בן הק' יואל גולכא (= "Jacob, son of the martyr Joel of Jülich").

In the following centuries the presence of Jews at Jülich is probable, though not certain. The same uncertainty prevails concerning the Jewish community of **Cleve**, which also was a dependency of the margraves of Jülich. In 1901 Jülich numbered 102 Jewish inhabitants in a total population of 5,385; Cleve, 145 in a total population of 14,684.

BIBLIOGRAPHY: Aronius, *Regesten*, p. 195, No. 441; *R. E. J.* vii. 125; Salfeld, *Martyrologium*, p. 155.

J. I. BR.

JULIUS III. (GIOVANNI MARIA DEL MONTE): Two hundred and twenty-eighth pope; born at Rome 1487; elected pope Feb. 8, 1550;

died March 22, 1555. Personally he was favorably inclined toward the Jews. He attached to his person a Jewish physician named Theodoro de Sacerdotibus; and during an illness he consulted two other Jewish physicians, Vitale Alatino de Pomis and Amatus Lusitanus. Julius prohibited the baptism of Jewish children without the consent of their parents, attaching a penalty of 1,000 ducats to the breach of this order. He also confirmed and increased the privileges of the Portuguese Jews of Ancona (March 20, 1553).

He yielded, however, to the influence of the reactionary party, by which he had been elected; and several of his edicts inflicted great suffering upon the Italian Jews. Upon the denunciation of the baptized Jews Ananel di Foligno, Joseph Moro, and Vittorio Eliano, Julius issued (Aug. 12, 1553) an edict enjoining the bishops and magistrates to seize and burn all copies of the Talmud, as containing slanderous attacks against Christianity. With premeditated malice this edict was to be carried into effect on the day of the Jewish New-Year (Sept. 9, 1553). In the following year (May 29) Julius issued the bull "Contra Hebræos Retinentes Libros Thalmudis," in which the Jews were ordered, on pain of severe punishment, to give up within four months all books supposed to contain blasphemies against Jesus; such books to be revised by Christian censors, and the suspected passages expunged. By his edict of 1553 Julius imposed a tax of ten golden ducats on every synagogue in his domains, to be paid toward the support of the House of Neophytes.

Bibliography: Morini, *Archiatri Pontifici*, i. 296, 417, Rome, 1784; David de Pomis, *Zemaḥ Dawid*, Introduction; Joseph ha-Kohen, *'Emek ha-Baka*, ed. Wiener, p. 113; Grätz, *Gesch.* ix. 287, 336; Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, pp. 95 *et seq.*, Kiel, 1893; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 144 *et seq.*

D. I. Br.

JULIUS ARCHELAUS: Son of Chelcias ("Ant." xix. 9, § 1; xx. 7, § 1 [without "Julius"]), and, to judge from his name, a Hellenized Jew, probably of a rich and noble family. He was chosen by King Agrippa I. as husband for his first daughter, Mariamne (Josephus, "Ant." xix. 9, § 1). Mariamne was only ten years old at her father's death (44); and the marriage took place under her brother Agrippa II. (*ib.* xx. 7, § 1), a daughter, Berenice, being the result of the union. Mariamne subsequently left Archelaus and married the alabarch Demetrius (*ib.* § 3). Josephus refers, for the veracity of his history of the Jewish war, among others to Julius Archelaus, who was familiar with Hellenistic culture ("Contra Ap." i., § 9).

G. S. Kr.

JULIUS, HENRIETTE. See Julius, Nikolaus Heinrich.

JULIUS, NIKOLAUS HEINRICH: German physician and prison-reformer; born at Altona, Germany, Oct. 3, 1783; died at Hamburg Aug. 20, 1862. He received his early education at Hamburg and at the Graue Kloster at Berlin. He studied medicine at Heidelberg and Würzburg (M.D. 1809), and, after conversion to Christianity, settled in Hamburg as a physician. During the wars of 1813 and 1815 against France he served as surgeon to the Hanseatic Legion. In 1825 Julius traveled through England; in 1834 and the two following years, through the United States; and in 1836, through France and Belgium. His writings upon the necessity of improvement in the conditions of prisoners attracted the attention of the Crown Prince of Prussia (later Frederick William IV.) to the author, who was invited to Berlin in 1840. He was attached to the Department of the Interior and retained his position till 1849, when, under the parsimonious régime which curtailed the force employed in all offices, he was dismissed. He then returned to Hamburg, where he continued to reside until his death.

Julius took great interest in the condition of prisoners, and spent much time and money in his propaganda for bettering their lot. He was assisted in this work by his sister **Henriette,** an authoress.

Julius was the author of: "Bibliotheca Germano-Glottica," Hamburg, 1814; "Mitteilungen über die Morgenländische Brechruhr," *ib.* 1822–31; "An Essay on the Public Care for the Sick as Produced by Christianity," *ib.* 1825; "Die Weibliche Fürsorge für Gefangene und Kranke Ihres Geschlechts aus den Schriften der Elizabeth Frey und Anderer," Berlin, 1827; "Vorlesungen über die Gefängnisskunde," *ib.* 1828 (French transl. by Lagarmitte, Paris, 1831); "Amerika's Besserungs System und Dessen Anwendung auf Europa," Berlin, 1836; "Nordamerika's Sittliche Zustände," Leipsic, 1839; "Beiträge zur Britischen Irrenheilkunde," *ib.* 1844, etc. He translated belletristic literature, as Ticknor's "Geschichte der Schönen Litteratur in Spanien," Leipsic, 1852, etc.

From 1821 to 1835 he published, with Gerson, in Hamburg, the "Magazin der Ausländischen Literatur der Gesammten Heilkunde."

Julius was also editor of the "Jahrbücher der Straf- und Besserungsanstalten," Berlin, 1829–33, and, with Nöllner and Varrontrapp, of the "Jahrbücher der Gefängnisskunde und Besserungsanstalten," Frankfort-on-the-Main and Darmstadt, 1842–49.

Bibliography: *Allg. Deutsche Biographie*; Hirsch, *Biog. Lex.*; *Meyers Konversations-Lexikon.*

S. F. T. H.

JULIUS OF PAVIA: One of the first European Jews of the Middle Ages known by name. About 760 he disputed at Pavia with Magister Peter of Pisa on the truth of the Christian religion. Alcuin, the friend of Charlemagne, mentions this disputation, at which he was present while on a visit to Italy.

Bibliography: Güdemann, *Gesch.* ii. 12.

G. I. E.

JULIUS SEXTUS AFRICANUS. See Sextus Julius Africanus.

JUMA-I-BALA: Turkish city on the Bulgarian frontier, four hours from Dubnitza. The community here dates from the middle of the eighteenth century, and must have been important and wealthy; for when the famous chief Pazvan-Oglu and his band of Kirjalis revolted against Sultan Salim III., the Jews of the city had to pay the bandits a ransom of six thousand silver aspers. The present community is very poor, and comprises no more than thirty families (1902). It has a small school,

and services are held in a house which has been arranged to serve as a synagogue.

Bibliography: Judah H. Alkalai, *Ḥesed le-Abraham*, p. 83, Salonica, 1819.

D. M. Fr.

JUNG-BUNZLAU: Town in northeastern Bohemia. Its Jewish community, one of the oldest in the province, was formerly one of the largest in Bohemia; it is first mentioned, under the name of נער בומסלא, in documents dated 1546. The communal records begin in 1562. A synagogue, modeled after the Meisel Synagogue at Prague, was built in the eighteenth century. An old cemetery contains the grave of Jacob Bassevi von Treuenberg, who died at Jung-Bunzlau in 1632.

The first rabbi of whom there is record was **Samuel b. Joseph** of Lublin, author of "Leḥem Rab" (published in 1609 with an approbation by Löw b. Bezaleel, chief rabbi of Prague). He was followed by **Abraham Samuel b. Isaac Bacharach.** Succeeding rabbis were: **Ḥayyim Feibel,** son-in-law of Isaiah Horowitz, and the compiler of the variants to Rashi's commentary on the Pentateuch; **Eliezer Lipmann,** son of Wolf Graetz (1679); **Moses Isaac Spira** (until about 1712; d. 1749), father-in-law of Jonathan Eybeschütz; **Moses Brandeis ha-Levi,** a descendant of Löw b. Bezaleel; his son **Bezaleel,** who, like his father, was district rabbi of Bunzlau (died June 4, 1767, in early manhood, his work "Ẓedah Baruk," Prague, 1786, being published posthumously); **Eliezer Bondy,** district rabbi of Bechin and Bunzlau (d. 1804); **Ezekiel Glogau** ("Schlesinger"; d. 1821), who was called by Napoleon I. to the Sanhedrin of Paris, and thereby became involved in political difficulties; author of "Mar'eh Yeḥezḳel" (Prague, 1822); **Isaac Spitz,** called in 1824 (d. May 6, 1842), son-in-law of Eleazar Fleckeles and grandfather of the poet Moritz Hartmann; and District Rabbi **Isaac Elbogen** (d. 1883).

With the death of the last-named the title of district rabbi ceased, and the succeeding incumbents—**Alexander Kisch,** at present (1904) rabbi of the Meisel Synagogue in Prague; **Moritz Grünwald** (d. 1895 as chief rabbi of Bulgaria); and **M. Klotz,** who held the office until 1901—have borne the title of rabbi.

In 1903 there were in Jung-Bunzlau 135 Jewish families in a total population of 13,479.

Bibliography: *Jüdisches Centralblatt*, 1887, 1888; *Zeitschrift für Gesch. der Juden in Deutschland*, i. 178–189; N. Grün, *Der Hohe Rabbi Löw.*

D. A. Ki.

JUNIOR RIGHT (German, "Jüngsten-Recht"; French, "maineté"; in English law, "borough English"): System of tenure in which a father's property descends to the youngest son; ultimogeniture as opposed to primogeniture. It has been suggested that the custom arose during the pastoral or nomad period, when the eldest son would move on with his share of the flocks, while the youngest would be left behind to take up the father's position when he died.

In historic times among the Jews the preference in descent went with the eldest son (see Primogeniture); but in the early legends of the Hebrews there are indications that the youngest or the younger son had the birthright. All the patriarchs appear to be youngest sons. Jacob is the youngest son of Isaac, the younger son of Abraham, and of Rebekah, the youngest child of Bethuel, the youngest son of Nahor. The favorite wife of Jacob appears to be the younger daughter, Rachel, whose youngest son, Benjamin, is called by a name implying heirship. Joseph's youngest son, Ephraim, has the birthright, while Moses, David, and Solomon also appear to be youngest sons. It has accordingly been suggested by Jacobs that the conflict between these traditions and later legislation, which regarded the birthright as falling to the eldest son, explains many of the more puzzling stories of Genesis as being introduced in order to justify the seemingly anomalous inheritance of the youngest son; *e.g.*, the illegitimacy of Ishmael; the winning of the birthright by Jacob; the disgrace of Reuben; the offense of Simeon and Levi; and the blessing of Ephraim by Jacob (Gen. xlviii. 13–19). On this hypothesis these legends were introduced in order to explain the accounts of the passing of the birthright to the youngest son, which had been handed on by tradition.

One point in favor of this view is the fact that it is Rachel who takes away the teraphim or ancestral gods of the hearth (Gen. xxxi. 19, 30), a distinct connection with junior right (comp. Elton, "Origins of English History," pp. 211–216, 221). This theory, besides accounting for the above-mentioned legends of Genesis, would explain the jealousy with which the brothers regarded Joseph, who would be the heir under the system of junior right. It has not, however, gained any general acceptance.

Bibliography: Jacobs, *Studies in Biblical Archæology*, pp. 46–63.

J.

JUNIPER: The traditional rendering of "rotem" in 1 Kings xix. 4, 5; Ps. cxx. 4; and Job xxx. 4, adopted by Aquila and the Vulgate, and followed by the English versions; while the Septuagint seem to have been at a loss regarding the exact meaning of the Hebrew term, and either transcribe it by *ῥαθμέν*, or render it by the general term *φυτὸν ἐρημικόν*, or *ξύλον*. As "rotem" is unquestionably identical with the Arabic "ratam," which means "broom" (comp. Löw, "Aramäische Pflanzennamen," p. 366), it must likewise be intended for some species of that shrub, probably the *Genista rætam* (Forskal, "Flor. Eg.-Arab." lvi.), which is indigenous to the Sinaitic peninsula and to Arabia Petra, and is the most conspicuous shrub in the desert south of Palestine. Rising to a height of ten to twelve feet, and growing in clustered bushes, the broom affords a grateful shade in the desert, which fact is referred to in I Kings (comp. Vergil, "Georgics," ii. 434); while the allusion in Ps. cxx. 4 agrees with the fact that the coals of the broom burn a long time and emit an intense heat.

More difficult is the passage in Job, where the roots of the rotem are spoken of as "meat"; for, while the leaves and fruit of the broom are a favorite food of goats, the roots are inedible. It may be that the allusion is merely intended to depict extreme distress, unless for לַחְמָם ("their meat") is to be read לְחַמֵּם ("to warm themselves"; so R. V. margin; comp. Isa. xlvii. 14). "Rithmah," a place-

name derived from "rotem," is mentioned in Num. xxxiii. 18.

The juniper proper, *Juniperus Sabina*, or savin, is assumed to be intended by "'ar'ar" (Jer. xvii. 6, xlviii. 6 [A. V. "heath"; R. V. margin, "tamarisk"]), as that is the meaning of the identical term in Arabic. This tree grows to a height of ten to fifteen feet, and abounds in the rocks of Arabia Petra.

Bibliography: Balfour, *Plants of the Bible*, p. 50; Robinson, *Researches*, 1838, i. 203, 299; ii. 506; Tristram, *Nat. Hist.* pp. 358-359, London, 1867.

E. G. H. I. M. C.

JURISDICTION: The authority of a court of law to decide cases of certain kinds. This depends on the kind of matter in dispute: on the locality of the subject; on the residence of the parties; and on their willingness to submit themselves to some local tribunal.

I. As to the kind of question, the Mishnah discusses the court of seventy-one elders, the intermediate courts, the criminal courts of twenty-three judges, the courts of three ordained judges for cases involving damages and penalties, and courts of three judges for ordinary civil cases, besides some special courts whose functions were rather religious or administrative than judicial. If the law-making and executive powers of the court of seventy-one be left out of view, the scheme is very much as follows:

The Sanhedrin.

The court of seventy-one alone has jurisdiction over a tribe accused of idolatry; the seduced city (Deut. xiii. 13-18) can be tried only by this court (such a trial never took place); the trial of a false prophet (Deut. xviii. 20-22) or of a rebellious elder (Deut. xvii. 8-13) must take place before it: also any proceeding in which the high priest is a defendant (Sanh. iii. 5, xi. 4).

This seems to be its only original jurisdiction; but the importance of the Great Sanhedrin as a court of justice is based on Deut. xviii. 8-11. Whenever an inferior court feels itself incompetent to decide a legal question, whether it arises in litigation or in a matter of ritual law, the judges of that court are to proceed to the religious center of Israel and to seek counsel there, and must then act upon the instruction there received. According to Sanh. xi. 2, there were at Jerusalem two intermediate courts each composed of twenty-three members, to which the judges of the country first submitted their doubts; and only if such courts could not satisfy them, would they together with these courts lay the matter before the supreme court.

The constitution of the local court of twenty-three and its jurisdiction in capital cases have been mentioned under Accusatory Procedure and Criminal Procedure. The trial of involuntary homicide, punishable by exile to the cities of refuge, also belonged to a court of twenty-three, as did that of an ox or any other privately owned animal that had killed a person, either free or slave (Sanh. i. 4).

According to the prevailing opinion in the Mishnah, only three judges were required for a court to try a criminal charge involving the punishment of stripes. Where a crime was punishable only by double or manifold restitution, like theft, or by a fixed mulct, the proceeding to ascertain the guilt of the accused was considered a civil action, and came before three judges.

The Mishnah mentions some procedures not of contested jurisdiction: the ordaining of elders and the inquest and expiation over the beheaded heifer should both be performed by five elders; the ceremonies of Ḥaliẓah and Mi'un must take place before three; redemption of the fourth-year fruit-tree and of the second tithe, before three; the appraisement of consecrated things for redemption, before three; Estimates, if to be paid out of movables, before three, one of them a kohen; if to be paid from land, before ten, one of them a kohen (Sanh. i. 3). Actions on contract (technically called "loans and admissions") were tried before three judges, who were not required to be ordained.

II. In contradiction to modern Western notions, the plaintiff—which term in most cases meant the creditor—had the right to bring suit in the court of his own domicile. The Talmud (Sanh. 31b) has the following: "If two are in hot litigation, and one says, 'Let us plead here,' while the other says, 'Let us go to the place of assembly [בית הועד],' they compel him to plead in his own town; and if necessary to ask a question of law, they write it out and send for a decision and the reasons therefor." But the distinction is afterward made that if the creditor asks for it, on the principle laid down in Prov. xxii. 7, "the borrower is subject to the lender," the cause is thrown into the higher court, and the debtor is compelled to go there for trial. These views are copied by Maimonides and by the Shulḥan 'Aruk, Ḥoshen Mishpaṭ (14), where, however, the gloss of ReMA questions whether the demand for trial in a higher court is applicable in his day, when there is no patriarchate nor regular rank among rabbinical courts. The medieval authorities were much divided about the meaning of "Place of Assembly" and "Great Court" used in the same connection, and whether these words have the same meaning; but Maimonides says ("Yad," Sanh. vi. 9) that in Spain it was the custom for the defendant to follow the plaintiff to a court recognized as higher than that of the city of domicile.

Venue.

However, at the very foundation of civil jurisdiction is the right of the parties to choose their judges among those who are qualified, which right is recognized by the Mishnah (Sanh. iii. 1; the grounds for challenge being regulated in the following sections). Hence, in a large community holding more than three men qualified by learning and character, a bench of judges for the cause would be made up under the initiative of the local rabbi, somewhat as a jury is made up in English and American courts by the presiding judge (for details of qualification and election, see Judge). At any rate, a court should not consist of less than three judges: if the parties agreed upon one, he would be only an arbitrator, whose award, based on their contract, might be enforced by a court (Ḥoshen Mishpaṭ, 3, following Sanh. i. 1). The exception that a single expert (מומחה) might try cases of contract ("loans and admissions") is no longer valid because ordination ("semikah"), which alone can make an expert, is no longer practised.

But both the Palestinian and Babylonian Talmuds, in commenting on Sanh. i. 1, give instances of prominent amoraim who sat as sole judges; and the latter states that a rabbi holding "authority," *i.e.*, one appointed for the purpose by the patriarch in Palestine or by the head of the Exile in Babylonia, might so sit.

Bibliography: Maimonides, *Yad, Sanh.*; Bloch, *Die Civil-Process-Ordnung im Mosaisch-Rabbinischen Rechte.*

L. N. D.

JUS GAZAKA or **GAZAGA**: The usual Italian term for the right of Ḥazakah, especially with regard to the rent of houses in the ghetto of Rome. Clement VIII. made it part of the law relating to Jewish tenant-right there. Several publications containing cases bearing on this law are mentioned in Berliner, "Gesch. der Juden in Rom," ii. 225, Frankfort-on-the-Main, 1893 (see also Abrahams, "Jewish Life in the Middle Ages," pp. 68 *et seq.*).

D.

JUS PRIMÆ NOCTIS: Alleged seigniorial right to marital privileges. The feudal lords had the right of giving heiresses in marriage, and there appear to be traces of still more intimate rights over the daughters of tenants, though this has been disputed. An attempt has been made to prove that this right was claimed by either the Greeks or Romans over the Jews in Palestine, and led to the rising of the Maccabees and the institution of the feast of Ḥanukkah, in which Jewesses had a special interest (Shab. 23a). The Jerusalem Talmud (Ket. 25c) declares that owing to the claims of the strategus on betrothed girls they were married in their fiancés' houses. The Babylonian Talmud (Ket. 3b) says that it used to be a custom for maidens to marry on Wednesday and widows on Thursday, but that the marriage-day had been changed to Tuesday so as to avoid the right claimed by the "tafsar" or prince; and in a late scholium on the Megillat Ta'anit it is even declared that Mattathias the high priest began the war of independence in order to save his daughter from a similar outrage. A midrash on Ḥanukkah (ed. Jellinek, i. 137) also mentions this tradition, to which the Book of Judith may have some reference. S. Krauss suggests, further, that the right in question was put into force by the pretor Lucius Quietus about 117. Israel Lévi, however, has pointed out the absence of any corroborative evidence either for the Maccabean or the Roman period, and the improbability of such a barbarous custom having been raised into the force of law. A similar story is told by Rabbi Judan of the giants or Nefilim before the Deluge (Gen. R. xxvi.). Lévi suggests that it may have been derived from the Roman legend of Virginius.

Bibliography: I. Weil, in *R. E. J.* vii. 156–159; elaborated by S. Krauss, *ib.*, xxx. 24–42, 204–219; refuted by I. Lévi, *ib.*, pp. 220–231; comp. K. Schmidt, *Jus Primæ Noctis*, Freiburg, 1881; idem, *Der Streit über das Jus Primæ Noctis*, Berlin, 1884.

G. J.

JUSTIN MARTYR: Church Father, who in his works, written in Greek (the Διάλογος πρὸς Τρυφῶνα and Ἀπολογία are cited here as "Dial." and "Ap." respectively), makes frequent mention of the Jews and Judaism. He was born about the year 100 at Flavia Neapolis, the ancient Shechem and the present Nablus; executed about 165. His parents were pagans ("Dial." § 28). He became a Christian under Hadrian, perhaps at Ephesus (*ib.* §§ 2–8; "Ap." ii. § 12). There, in intercourse with Jews of Hellenic culture, he may have become acquainted with the Bible and, very slightly, with the doctrinal methods of the Rabbis. That he did not understand Hebrew is plainly evidenced by his writings.

Justin is more familiar with Greek philosophy, which he treats from a sophistical standpoint, than with the learning of the Jews. Of his authentic works which have been preserved the only ones which bear upon the Jews are the two Apologies—one addressed to Antoninus Pius, the other to Marcus Aurelius—and his Dialogue with the Jew Tryphon. Although in the Apologies, supposedly written in defense of paganism, he continually attacks Judaism, and brings forward from the Old Testament arguments for Christianity, the Dialogue is more especially devoted to this theme.

Dialogue with Tryphon.

The Dialogue was written shortly after the Bar Kokba war (about 135), to which he refers in several passages (Dial. § 108; Ap. i. 31). Tryphon, the representative of the Jews, is described (at the beginning of the Dialogue) as having fled to Ephesus to escape the hardships of the war and persecution. In that city the debate is supposed to have taken place; and Tryphon appears as a well-educated Jewish philosopher. On the first day of the dispute only he and Justin are present; but on the second day a few Jews from Ephesus take sides with Tryphon in the discussion (Dial. § 118). One is mentioned by the name of Mnaseas (= מנסיא; Dial. § 385). Many scholars deem the discussion to have been wholly imaginary, inasmuch as Tryphon makes concessions to Justin which would have been impossible in reality.

Identity of Tryphon.

Justin nowhere states that Tryphon was a celebrated rabbi; but Eusebius ("Hist. Eccl." iv. 18, § 6) says that he was the most eminent Jew of his day. Accordingly he has been identified by Grätz and others with R. Ṭarfon; but the latter, who was born before the destruction of the Temple, would have been too old at the alleged time of the Dialogue to have taken part in it. The supposition, however, is that Justin intentionally selected the name of the celebrated rabbi in order to boast of having defeated him in debate.

The writings of Justin contain some historical material, as, for example, the statement that Herod was a native of Ascalon (Dial. § 52); the account of the persecution of the Christians by the Jews in the Bar Kokba war (Ap. i. 31); the story of Simon Magus (*ib.* 26, 56); and in general much concerning the history of Samaritan sects, Justin being a Samaritan. Still he has no certain knowledge concerning antiquity, and he associates (*ib.* x. 31) the origin of the Septuagint with the reign of Herod (see Goldfahn in "Monatsschrift," 1873, p. 56).

Since he was unacquainted with Hebrew, all his arguments are based on the text of the Septuagint. He thinks that the name "Abraham" has had an "alpha" added to it (Ἀβραάμ); "Sarah," a "rho" (Σάῤῥα); and that a wholly new name was given to Joshua

ben Naue, whom he calls Αὐσῆ = "Hosea" (Dial. § 113). He had matter in his Bible text which the Jews did not have in theirs; and he urged this as a reproach against them. In Ps. xcvi. (xcv.) he read ἀπὸ τοῦ ξύλου (= "a ligno," "from the wood"), and saw therein a reference to the cross (Dial. § 73; Ap. i. 41; comp. Swete, "Introduction to the Old Testament in Greek," p. 424, Cambridge, 1900). He charges the Rabbis with having expunged from their Bibles much that is favorable for a conception of Christianity (Dial. §§ 72, 73); for example, the legend of the martyrdom of Isaiah (*ib.* § 120). That point of perpetual dispute between Jews and Christians, the interpretation of Isa. vii. 14—where the Septuagint has παρθένος ("virgin"), but the Rabbis give the meaning of νεᾶνις ("young woman")—was already familiar to this first controversialist of the Church (*ib.* § 43); but he did not know that the latter explanation originated with Aquila. It is also learned from Justin that the Rabbis attributed the prophecy in question (Isa. vii. 14–25) to Hezekiah (Dial. § 77). Another Messianic passage (Ps. cx.) was likewise attributed by them to Hezekiah (*ib.* § 83). On the other hand, Isa. liii. was interpreted by the Rabbis to refer to the suffering Messiah (*ib.* § 90). They taught, too, that Micah iv. 1–7 referred to the Messiah (*ib.* § 110), but that he had not yet come, and if he had come, he would have remained unrecognized (*ib.* § 8; comp. § 49), and Elijah would have had to precede him (*ib.* § 49). Justin's controversy with the representative of the Jews further extends over Ps. lxxii. (*ib.* § 34) and xxiv. (*ib.* § 36). The observations of Tryphon concerning Deut. iv. 19 (*ib.* § 121) and Gen. i. 26 (*ib.* § 62) are also interesting, as in them he opposes the Christian conception of those passages.

Haggadot Familiar to Tryphon.

Together with these examples of rabbinical exegesis, the haggadot on Biblical history transmitted by Justin deserve attention. He relates that the Rabbis arranged that the two goats used on the Day of Atonement should be alike (*ib.* § 40; comp. Jonah vi. 1); he evinces familiarity with the meaning of the three angels who appeared to Abraham, quite after the manner of the Haggadah (*ib.* § 56; comp. B. M. 86b); and the haggadah that the high priest Joshua (Zech. iii. 1) had not prevented his sons from marrying unworthy women (Sanh. 93a) also is reflected in a legend to the effect that Joshua himself had married a wanton (Dial. § 116). The story of the fall of the angels, which is related by many apocrypha and which Justin also teaches (Ap. ii. 5), is disputed by Tryphon. The Jew in this connection uses the following characteristic words: "God's words are holy; but your interpretations are artificial" (Dial. § 79). Such controversies are found in the writings of the other Church Fathers. Only in one particular does Justin stand alone, and that is in his accusation that the Jewish teachers permitted four and even five wives, and that they lusted after beautiful women (*ib.* § 114). Possibly this is an expression of the inborn hatred of the Samaritans toward the Jews.

Bibliography: Grätz, in *Monatsschrift*, iii. 1854; idem, *Gnosticismus und Judenthum*, pp. 17 *et seq.*; idem, *Gesch.* 3d ed., iv. 95; Goldfahn, *Justin Martyr und die Agada*, in *Monatsschrift*, xxii. 1873 (also printed separately); E. C. Richardson, *Bibliographical Synopsis to the Ante-Nicene Fathers*, pp. 21–26, Buffalo, 1887; S. Krauss, in *J. Q. R.* v. 123–134; and the bibliography to Church Fathers.

K. S. Kr.

JUSTINIAN: Emperor of the Eastern, or Byzantine, Empire from 527 to 565. During his long reign he issued many decrees relating to the Jews, and his empire was the scene of bloody events which were of the greatest importance for both the Jews and the Samaritans. In his dealings with the Jews Justinian was guided, not by political and diplomatic principles, but rather by consideration for the Orthodox Church. The unfortunate history of the Samaritans under Justinian is noteworthy. Their rebellious attitude under Zeno continued unchanged under Justinian (Procopius, "De Ædificiis," v. 7 [p. 325, ed. Bonn]). The Christian church built on their sacred Mount Gerizim was especially an object of offense. They were apparently very restless at this time, for their name and deeds occur frequently in the contemporaneous history of the empire. A Samaritan from Palestine, Arsenius by name, rose to high honors through financial transactions with the empress Theodora, and was made senator after having accepted baptism. When his father and brother at Scythopolis oppressed the Christians, the Samaritans were cruelly killed by the angry populace, and all the other Palestinians also were harassed.

Rebellion of the Samaritans.

Although Arsenius was banished from the court, he did not suffer otherwise at the time, and he was crucified only after his intrigue at Alexandria (Procopius, "Historia Arcana," ch. 27, p. 150). Another Samaritan, Faustinus, was a senator and became proconsul; he managed the imperial domains in Palestine and Phenicia (*ib.* ch. 27, p. 153).

In consequence of their favorable position and their numerical strength, the Samaritans were emboldened to take up arms. The cause of this uprising is said to have been as follows: It was customary in Palestine and everywhere in the East, on every Sabbath, after the reading of the Gospel lesson in church, for the Christian young men to enter the synagogues of the Samaritans, mock them, and throw stones at their houses. This happened about 530 in the capital of the Samaritans, Neapolis, or Nablus, when the Christian young men were driven with swords and knives out of the synagogue, pursued to the Church of St. Basil by the furious Samaritans, and killed. When Justinian was informed of this occurrence, he ordered Irenæus, the commander of the town, to punish the Samaritans. Irenæus had to apply to the "dux" of Palestine, Theodorus the "great" (so called probably on account of his victory over the Samaritans). The governor killed many of them; others were sold throughout Palestine as slaves, and their houses demolished; Julian, son of Sabarona, or Samaron, whom the Samaritans had chosen as their "king," also was killed, and his head, together with the diadem and other insignia of royalty, was sent as a trophy to Justinian at Constantinople ("John of Antiochia," printed in "Hermes," vi. 376). This rebellion, but without the antecedent events, is similarly referred to in an almost contemporaneous chronicle ("Chronicon Paschale," 336 [p. 619, ed.

Bonn]). The chronicle adds, "and many of them accepted Christianity and were baptized, either from fear or by force; but even to-day they vacillate in their faith."

Malalas ("Chronicle," xviii. 445) has a different version; according to him, the quarrel broke out in the hippodrome of Nablus, where Jews and Samaritans were racing together, both of these combining against the Christians. "Dux" Theodorus immediately reported the quarrel to Justinian; the prefect Bassus, who could not quell the disturbance, was dismissed, and the insurgents were ultimately vanquished; 20,000 fell on the field, and 20,000 were presented to the Saracen Phylarchus, who had assisted in quelling the uprising. The final outbursts of revolt were suppressed by Dux Irenæus. Malalas evidently refers to an entirely different event, and the story relating to the circus must be separated from that relating to the synagogue. Theophanes likewise ("Chronogr." i. 274) relates, not the rebellion beginning in the circus, but that under Julian, giving the year 521, which, probably, should be read 531. As an epilogue to the rebellion the fugitive Samaritans endeavored to incite the Persian king Chosroes to war against the Romans by offering him their country as well as an army of 50,000 Jews and Samaritans. Whatever may have been the details of these events, it is evident that the Samaritans offended grievously against the emperor and the empire. Procopius ("Historia Arcana," ch. 27, pp. 150–153) relates still another uprising, in which the Jews and Samaritans fell upon the Christians in a circus at Cæsarea and killed the governor Stephen; this uprising was suppressed in July, 556, by Adamantius, or Amantius.

The consequences of persistent rebellion were soon felt. In 532 the emperor issued a decree to the effect that in cases of dispute the Jews could act as witnesses against one another, but not against Christians; heretics, including Samaritans, could not act as witnesses even against one another ("Corp. Juris," i. 5, 21). "The synagogues of the Samaritans shall be destroyed, and if they dare to build others, they shall be punished. They may have no testamentary or other legal heirs except Orthodox Christians" (*ib.* i. 5, 17; comp. i. 5, 18–19). They were forbidden to leave legacies or presents. In 551, Bishop Sergius of Cæsarea succeeded in softening the emperor's severity toward them and securing the repeal of these disgraceful laws (Novella 129). In other respects the status of the Jews and Samaritans was the same. Novella 45 of the year 537 begins as follows: "Relating to the law that Jews, Samaritans, or heretics are not to be exempt from the office of magistrate on pretext of their belief, but that, on the contrary, they shall bear the burdens of the magistracy without enjoying its privileges." In 545 it was ordained that no heretic should, under any circumstances, acquire real estate from a church or religious institution. "If an Orthodox Christian has sold or willed to a Jew or pagan or Arian a piece of land on which there is a church, the church of that locality shall seize such property." "Heretics may not build a 'spelunca' for their heresies, nor may the Jews erect any new synagogues" (Novella 131, ch. 14).

Oppressive Legislation.

The following decrees were issued in favor of the Orthodox Church in newly conquered Africa: "Jews may not keep Christian slaves, nor may they make proselytes by circumcision." "Their synagogues shall be rebuilt in the style of churches." "Jews, pagans, Arians, and other heretics may not have 'speluncas' nor observe any of the ceremonies of the Orthodox Church" (Novella 37, of the year 535).

The emperor interfered also with the religious life of the Jews. He forbade them to celebrate their Passover if it fell on the same day as the Christian Easter, because there was still a Christian sect, the Quartodecimani, that celebrated Easter at the time of the Jewish Passover. Jews in high positions who did not conform to this law were fined (Procopius, "Historia Arcana," ch. 28, p. 156).

The emperor's decree in regard to the reading of the Greek translation of the Bible throws light on the "Culturgeschichte" of the Jews of that time. Some of the communities in the Byzantine empire desired the lessons for the Sabbath and for festivals read only in Hebrew, while others desired them read in Greek also. As these two parties could not come to any agreement, they applied to the emperor, who decided in harmony with Christian views. In his first words he exhorts the Jews not to take the Bible literally, but in a prophetic sense, in order that they might believe in Jesus Christ. He recommended them to use the Greek translation of the Septuagint, to which he gave signal praise, but he permitted them to use also the version of AQUILA, which apparently was preferred by the Jews. The Bible lessons should also be translated into other languages—for example, into Latin in the Italian countries. At the same time he forbids the heads of schools (*ἀρχισυνάγωγοι*) or the elders, who are called also teachers, to prevent this by cunning or excommunication. These shepherds of the people were furthermore forbidden to give the haggadic exposition (*δευτέρωσις*) following the public reading of the Torah lesson, since the spirit of Judaism was kept alive chiefly by this means. This decree was intended not only for those communities that had requested the Greek translation, but the emperor ordered his secretary Areobindus to proclaim it in all the provinces also (Feb. 13, 553; Novella 146, *περὶ Ἑβραίων*). The emperor had personal relations with one of the leaders of the Jews, a certain Theodosius, who was highly respected by the Christians; this Theodosius took part in a disputation on Jesus and refused to be converted (Suidas, *s.v.* *Ἰησοῦς*).

Reading of Greek in the Synagogue.

Justinian was just enough not to force the Jews of his empire to accept baptism, with the single exception of the community of Borion, in a remote corner of the province of Africa. This community, which claimed to trace its origin and the building of its synagogue back to Solomon, had preserved its autonomy against the Romans as well as against the Vandals; Justinian, however, forced it to accept baptism and changed its synagogue into a church (Procopius, "De Ædificiis," vi. 2). When Belisarius con-

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quered Africa, in 534, the sacred vessels of the Temple were carried to Constantinople; but when a Jew said that these vessels had brought misfortune upon all those that had possessed them, the superstitious Justinian sent them to a church at Jerusalem (Procopius, "Bellum Vandalorum," ii. 9). Since the Jews had good reason to fear the Byzantine rule, it is not surprising that they should oppose Justinian's armies at Naples.

Justinian, whose reign so greatly affected the Jews, is hardly mentioned in the Jewish sources. A passage in a responsum of the Geonim relating to the interdiction of the reading of the Torah refers, according to Grätz, to Justinian's decree, but it may be more correctly referred to Yezdegerd's interdiction (Halberstam, in Kobak's "Jeschurun," vi. 126). The Samaritans, for whom Justinian's reign became fateful, do not mention him at all in their chronicles. The Jewish chronicles copy from Christian sources the statement that he was a great and just ruler, and they know nothing whatever of his tyrannous treatment of the Jews. David Gans quotes from the "Yuḥasin" the statement that during one whole year in the time of Justinian the sun did not shine ("Ẓemaḥ Dawid," anno 566).

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G. S. Kr.

JUSTO (ẒADDIḲ), JACOB BEN ABRAHAM: Portuguese chartographer; flourished in Palestine (Wolf, "Bibl. Hebr." i., No. 1097) in the first half of the seventeenth century. He was the author of a chart of Palestine, written in Portuguese under the title "Relação do Citio de Terra de Israel" but published in Latin (Amsterdam, 1631 [Bartolocci: 1621]). It was accompanied with a number of historical data concerning the places noted in the map. Shabbethai Bass ("Sifte Yeshenim," מ, No. 271) mentions the work under the Hebrew title "Mappah," adding that in Latin it is called "Carta." It was afterward (1685) republished by order of Isaac b. Mattithiah Aboab, who himself wrote a preface, the author contributing an introduction, both in Portuguese. Hottinger quotes Justo's work in his "Historia Orientalis," i., ch. viii.

Bibliography: Bartolocci, *Bibl. Rab.* iii. 863; De Rossi-Hamberger, *Hist. Wörterb.* p. 333; Steinschneider, *Hebr. Bibl.* iii. 52; *idem*, in *Jerusalem*, iii. 59; Zunz, *G. S.* i. 187; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 55.

G.

JUSTUS, DR. (pseudonym of **Aaron Briman, otherwise Augustus Brimanus**): Convert to Christianity and writer against the Jews; born at Costinasti, Rumania, about 1860. Until the age of twenty he lived at Buczacz, a small village in eastern Galicia. Leaving his wife and children, he went to Berlin and studied rabbinica at the Rabbiner-Seminar, where he posed as strictly Orthodox; but, failing to obtain a position as rabbi, he became a convert to Protestantism. From Berlin he went to Paderborn and turned Roman Catholic. He published anonymous pamphlets against the Jews. In 1883 he wrote "Der Judenspiegel," a compilation of 100 laws taken from the Shulḥan 'Aruk, and purporting to show the animosity of the Jews against Christianity, of which book three editions were printed at Paderborn.

When a Catholic newspaper of Münster, which had published extracts from "Der Judenspiegel," was sued for libel, and Prof. Jacob Ecker was chosen by the court as an expert, Briman aided him in writing his opinion ("Gutachten"), "Der Judenspiegel und die Wahrheit"; but in order to disguise this fact, some criticisms of Briman's "Judenspiegel" were inserted. Afterward Ecker published "Die Hundert Gesetze des Judenkatechismus," a literal reprint of the "Judenspiegel." In his ignorance of Hebrew and of Talmudic writings, Ecker even copied the passages which he had declared in his opinion to be misinterpreted.

In 1884 Briman returned to Austria. He assisted Rohling by furnishing material from Talmudic sources for his anti-Semitic libels.

With the approbation of Archbishop Eder of Salzburg, Briman wrote under his true name a book about the Cabala in which he said that the whole anti-Semitic literature from Eisenmenger to the "Judenspiegel" (his own work!) had been written by stupid and ignorant people.

In March, 1885, Briman was arrested on charges of fraud not connected with his anti-Semitic writings. He was condemned to prison; and when his term was finished he was expelled from Austria. He then took up medical studies in Paris.

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G. S. Man.

JUSTUS OF TIBERIAS: Historical writer and one of the leaders of the Jews against the Romans in Galilee in the year 66. What is known of him comes mostly from his political and literary enemy, Josephus Flavius; so that an exact biography of him can not be given. He was a man of Greek education and of moving eloquence. By his oratorical ability he prevailed on the Tiberians, who felt themselves slighted by the favor which Agrippa II. and Rome had shown at their expense to the people of Sepphoris, to revolt. An unnamed brother helped him in this task. With his followers Justus burned the villages that belonged to Gadara and Hippos (Josephus, "Vita," § 9), whose people had always been ill-disposed toward the Jews. Soon afterward Josephus came as governor to Galilee, and he persuaded the chief people of Tiberias, among them Justus, to demolish the palace of Herod the Tetrarch because it was ornamented with figures of animals. Josephus himself says he had to force the people to it (*ib.* § 12). From this it follows conclusively that the actual rebellion in Galilee was instigated mainly by Josephus rather than by Justus. Later, out of fear of the Romans, neither historian wished to admit in his writings his part in the matter; and each blamed the other. Even at the beginning of the war the Tiberians, and especially Justus and his father, Pistus, wished to break with Josephus and

With Josephus in Galilee.

to attach themselves to John of Giscala, but Josephus frustrated the plan (*ib.* § 17). At one time Josephus caused the Tiberians who had been arrested, among them Justus and Pistus, to be taken out of prison; and while eating with them he suggested that it would be wiser for them to surrender to the Romans at a suitable opportunity. He reminded Justus that before he (Josephus) had entered on his office, the brother of Justus had had his hands cut off by the Galileans, who claimed that he had forged letters, and that furthermore Jesus, Justus' sister's husband, had had to suffer from anarchy. The next day he let Justus and his followers go free (*ib.* § 35). Jesus and the sister of Justus were killed in Gamala (*ib.* § 37). Still Justus continued to agitate against Josephus (*ib.* § 54).

When Galilee was subdued, the inhabitants of Decapolis, primarily those of Gadara and Hippos, denounced Justus before Vespasian, and demanded his punishment. Agrippa was ordered to put him to death; but on the plea of his sister Berenice he merely imprisoned him (*ib.* §§ 65, 74). Justus had previously fled to Agrippa at Berytus (*ib.* § 70), and had apparently made himself so popular at court (*ib.* § 74) that Agrippa even gave him money (*ib.* § 65). For some unknown crime Agrippa twice put Justus in prison; and the latter was often advised to escape out of his native city. Nevertheless Agrippa made him his secretary (*ταξις ἐπιστολῶν*), but when he proved unreliable he was expelled by the king (*ib.*).

His History of the Jewish War.

During his enforced leisure he wrote his history of the Jewish war, in which, being a man of mean nature, he very likely out of revenge made Agrippa appear in a decidedly unfavorable light. This was probably the reason why he did not publish his work until after Agrippa's death (100), although he had then had it completed for twenty years (*ib.*). Josephus with justice charges him with not daring to publish his book during the lifetimes of Vespasian, Titus, and Agrippa, and also that he did not use the records of Vespasian. Even the events in Galilee, *e.g.*, the siege of Jotapata, are not exactly described; yet Justus thought himself to be the most reliable narrator of these events. The "Vita," the autobiography of Josephus, was directed against this very work of Justus (*ib.*). Justus' book was, of course, written in Greek, and was probably entitled *Ἱστορία ἡ τοῦ Ἰουδαϊκοῦ Πολέμου τοῦ κατὰ Οὐεσπασιανοῦ* (Stephanus of Byzantium, *s.v.* *Τιβεριάς*). It is mentioned by Eusebius ("Hist. Eccl." iii. 10, 8), by Jerome ("De Viris Illustribus," § 14), and by Suidas (*s.v.* *Ἰοῦστος*), probably not independently, but following Josephus, since the latter's work, approved by Titus, had caused that of his rival to be forgotten.

His Chronicle.

Furthermore, Justus was the author of *Χρονικὸν Ἰουδαίων Βασιλέων τῶν ἐν τοῖς Στέμμασιν*, a chronicle of the Jewish people from Moses to the death of Agrippa II. Photius ("Bibl." Cod. 33) describes it as being written in a very curtailed form. Use was probably made of this work by Sextus Julius Africanus, from whom Eusebius in his chronicle and the Byzantine historian Syncellus draw material. Certain notes in later historians which are not to be found in Josephus probably came from the chronicle of Justus through the excerpts of Africanus (*e.g.*, Syncellus, ed. Dindorf, i. 588). It has been supposed that the account of the heathen-Philistine origin of the Herodian house, related by Africanus, came originally from Justus ("R. E. J." xlv. 45).

If "Justus" is to be read in a corrupted passage of Suidas (*s.v.* *Φλέγων*), it would appear that the former treated Jewish history at greater length than Phlegon; also that Justus dilated upon the morality and other virtues of the Jews, whereas Josephus, according to Suidas, aimed to give the Greeks no offense. In Diogenes Laertius (ii. 5, § 41) is a quotation from Justus' chronicle in the form of an anecdote concerning Plato at the trial of Socrates. It would seem, then, that Photius had seen only an extract from the chronicle. If Justus arranged his book in the form of a royal genealogy (*ἐν τοῖς στέμμασιν*), he may have written objectionably of the Herodians. His remark about Plato seems to show that he shared the Hellenistic belief that Greek wisdom was borrowed from the Jews. Schlatter believes that even Josephus made use of Justus' work in his "Antiquities." Jerome (*l.c.*) mentions a third work by Justus, a short commentary on the Scriptures; but nothing further is known of it.

In Hebrew, Justus was probably called "Zadok," though the name "Justus" was very common among the Jews at that time. It is possible that, like Josephus, he lived in Rome toward the close of his life, and that he died there.

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G. S. Kr.

JUTRZENKA ("The Dawn"): Jewish weekly published at Warsaw in the Polish language. Its first number appeared July 5, 1861; and the paper continued to be issued until Oct. 23, 1863. Among its principal contributors were Ludwig Gumplowicz and Alexander Kraushar. The former published in it his "Prawodawstwo Polskie," etc., on Polish legislation concerning the Jews; Kraushar contributed poems on Jewish life and articles on the history of the Jews of Poland; and I. Rosenblatt wrote on slavery according to Roman and Mosaic law. Of its Christian contributors may be mentioned Mikulski and the poet Adam Maszewski. The discontinuance of the publication was due to the fatal end of the Polish insurrection.

H. R. S. Po.

JUVENAL. See Classical Writers.

JUWEL, MOSES MORDECAI: Galician scholar; lived at Brody in the first half of the nineteenth century. He translated from the German into Hebrew Hufeland's "Macrobiotik," or the art of prolonging human life, under the title "Ruaḥ Ḥayyim" (Lemberg, 1831); and a natural history, in four parts, under the title "Limmude ha-Ṭeba'" (Czernowitz, 1836). Juwel also wrote some ethical studies ("Bikkure ha-'Ittim," xii. 117 *et seq.*).

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S. I. Br.

K

[NOTE: For topics beginning with **K**, not found in alphabetical order, see under **C**.]

KAB. See WEIGHTS AND MEASURES.

KA'B AL-AḤBAR: One of the most prominent fathers of Moslem tradition, and one of those who introduced into this branch of Arab literature the method as well as many details of the Jewish Haggadah; died 32 or 35 A.H. (652 or 655 C.E.). Of his earlier life nothing is known except that he was a Jew, a native of Yemen. His complete name was Abu Isḥak Ka'b b. Mati' b. Haisu (Hosea ?). A genealogy attributing to him a purely Arabic descent also exists; it was probably invented after he had embraced Islam. This he did during the caliphate of Abu Bakr (according to others, of Omar), whom he joined at Medina. On account of his theological learning he was styled "Al-Ḥibr" or "Al-Aḥbar," which is an adaptation of the Hebrew "ḥaber." He lectured on the Koran and the career of Mohammed, not from the merely exegetical and biographical points of view, but in a homiletic and haggadic manner, just as Abdallah b. Salam had done. Both these men laid the foundation for the legends which glorify Mohammed's youth and prophetic call.

The most prominent of Ka'b's disciples were Ibn 'Abbas and Abu Hurairah, prolific traditionists, who developed the art of apotheosizing the prophet's life to its utmost extent, and are therefore not very reliable authorities. Ka'b was a great favorite of the calif Omar, who frequently consulted him, chiefly on religious matters. As a politician Ka'b was a partizan of Othman, and was once even flogged by Abu Darr, who disapproved of the calif's administration. There are many sayings attributed to Ka'b, among them being the statement that "the world will last six thousand years" (comp. Sanh. 97). Several other sayings refer to the superiority of Egypt over other countries. Ka'b retired toward the end of his life to Emesa. He left a son named Tubai.

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G. H. HIR.

KA'B AL-ASHRAF: Jewish poet of Medina and an implacable enemy of Mohammed. His father was an Arab of the family of Nabhan (a branch of the tribe of Ṭayy), but his mother was a Jewess of the Banu al-Naḍir. His father having died early, Ka'b was brought up in his mother's family and in her faith. Tradition relates that at one time he confessed Islam, and even turned his face in prayer toward Mecca. After Mohammed's victory over the Meccans at Badr, Ka'b is supposed to have exclaimed that the interior of the earth would be pleasanter than its surface. He composed poems bewailing the defeat of the Meccans and exciting the Ḳuraish to revenge, but not all of these poems are properly authenticated.

It is but natural that Moslem authors should ascribe many evil deeds to their arch-enemy; their veracity is, however, questionable. Ka'b was charged with having maintained sinful relations with the wives of various Moslems, and with having gone to Mecca to induce the Ḳuraish to fight Mohammed once more. The latter, in order to nullify Ka'b's influence, hurled against him the following passage: "Recite to them the history of him to whom we have given our signs, but who turned away from them; had he wished, we would have exalted him thereby, but he crouched upon the earth and followed his own desire. He is likened unto a dog, which, if thou drivest him away, hangeth out his tongue, and if thou leavest him, hangeth out his tongue likewise" (Koran, vii. 174–175). There are two allusions to Ka'b in this passage; the first is contained in the reference to one possessing God's "signs" (*i.e.*, the Bible), the second in the word "kalb" (dog), which by alliteration suggests the name of the poet. Since he refused to be frightened, Mohammed asked his friends: "Who will rid me of the son of Ashraf?" One of them, Mohammed b. Maslamah, declared himself ready to murder Ka'b, but asked permission to tell a falsehood; this was readily granted. The murderer and two accomplices entered Ka'b's house under a pretext and murdered him. His death was bewailed in several poems by the Jewish poet Samnak, who described him as a man ever faithful to his word and never guilty of treachery. The expulsion of the Banu al-Naḍir followed soon after Ka'b's death.

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G. H. HIR.

ḲABBALAH. See CABALA.

ḲABIṢI, ABRAHAM AL-: Printer in Constantinople in the sixteenth century. Together with Judah Sason and Moses ben Joseph Hamon he published "Toledot Adam we-Ḥawwah" by Jeroham ben Meshullam (Constantinople, 1516).

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J. M. SC.

KABOS, EDUARD: Hungarian journalist and writer; born Dec. 2, 1864, at Nagy-Karoly. He entered the University of Budapest for the purpose of studying modern philology, intending to become a teacher, but adopted journalism instead. He at first accepted a position on the "Egyetértés," but his abilities soon secured for him the position of parliamentary reporter and writer of feuilletons for the "Pesti Napló." In 1897 he became contributor to the "Országos Hirlap," and in 1898 editor of the parliamentary column of the "Budapesti Napló." In 1902 he was elected a member of the most prominent Hungarian literary society, Petöfi Társaság, in recognition of the services which he had rendered to Hungarian literature.

Kabos' works include: "Elzüllöttek" (1885), stories; "Vásáo" (1887), a novel; "A Kupéhau" (1888),

a farce; "Evo" (1889), a drama; "Harakiri" (1889), stories; "Tantalusz" (1891), a drama; "Koldusok" (1893), stories; "Fehér Eprakák" (1893), a novel; "A Holló" (1895), a comedy; "Mab Királyno" (1895), a comedy; "Por" (1895), stories; "Vándorok" (1897), stories; "A Csengeri Kalapok" (1898), stories; "A Verebek" (1900), a novel.

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S. L. V.

ḲADDISH (lit. "holy"): Name of the doxology recited, with congregational responses, at the close of the prayers in the synagogue; originally, and now frequently, recited after Scripture readings and religious discourses in schoolhouse or synagogue. It is, with the exception of the last clause, composed in Aramaic. The following is the translation:

"Magnified and sanctified [comp. Ezek. xxxviii. 23] be His Great Name in the world which He hath created according to His will. May He establish His Kingdom during your life and during your days, and during the life of the whole household of Israel, even speedily and in a near time! So say ye 'Amen.'"

Response: "Let His Great Name be blessed forever and unto all eternity!"

"Blessed, praised, and glorified, exalted, extolled, and honored, uplifted and lauded, be the name of the Holy One, blessed be He! above all the blessings and hymns [benedictions and psalms], the praises and consolations [the prophetic words], which are uttered in the world. So say ye 'Amen.'"

"May the prayers and supplications of all Israel be accepted by their Father, who is in Heaven! So say ye 'Amen.'"

Ḳaddish di-Rabanan: "Upon Israel, and the masters and their disciples, and the disciples of their disciples, and upon all those that occupy themselves with the Torah, whether in this place or in any other place, come peace and favor, and grace and mercy, and a long life and ample sustenance, and redemption, from their Father, in Heaven. So say ye 'Amen.'"

"May there be abundant peace from Heaven and life [the Portuguese liturgy inserts: "and plenty, salvation and consolation, redemption and healing, forgiveness and pardon, freedom and safety"] for us and all Israel! So say ye 'Amen!'"

Response: "He who maketh peace in His Heights, may He make peace for us and all Israel! So say ye 'Amen!'"

In place of the first paragraph, the Ḳaddish recited after burial has the following:

"Magnified and sanctified be His Great Name in the world that is to be created anew when He will revive the dead and raise them up into life eternal, and when He will rebuild the city of Jerusalem and establish His Temple in the midst thereof, and uproot all false worship from the earth, and restore the worship of the true God. May the Holy One, blessed be He! reign in His sovereignty and glory during your life and in your days, and in the days of the whole household of Israel, speedily and at a near time. So say ye 'Amen!'"

The Ḳaddish has a remarkable history. Originally, it had no relation whatsoever to the prayers, and still less to the dead. It was the doxology recited by the teacher or preacher at the close of his discourse, when he was expected to dismiss the assembly with an allusion to the Messianic hope, derived especially from the Prophets and the Psalms. Therefore Ezek. xxxviii. 23 is employed; and as the last redemption of Israel was, like the first, brought in connection with the Holy Name (see Pes. 50a; Pesiḳ. 92a; Ex. iii. 15), the emphasis was put upon the congregational response, "May His Great Name be praised for all eternity!" (see Sifre, Deut. 306). So great was the value attached to this response that the Talmud (Soṭah 49a) declares: "Since the destruction of the Temple the world has been sustained by the Ḳedushshah of the liturgy and the 'yehe shemeh rabba' [the Ḳaddish response] of the haggadic discourse." "Joining loudly and in unison in the congregational response 'yehe shemeh rabba' has the power of influencing the heavenly decree in one's favor, or of obtaining for one forgiveness," assert R. Joshua b. Levi and R. Johanan (Shab. 119b; comp. Midr. Mishle x. 10, xiv. 4). When Israel enters the synagogue or the schoolhouse and responds, "Let His Great Name be praised!" the Holy One, blessed be He! says: "Happy the king who is thus lauded in his house!" (Ber. 3a).

Origin.

The name "Ḳaddish" for the doxology occurs first in Masseket Soferim xvi. 12, xix. 1, xxi. 6; the Ḳaddish at funerals is mentioned *ib.* xix. 12; being addressed to the whole assembly, it was spoken in the Babylonian vernacular (see Tos. Ber. 3a). The two paragraphs preceding the last, which is a late addition, were originally simple formulas of dismissal by the preacher (comp. M. Ḳ. 21a). The "Ḳaddish of the students" still shows its original connection with the schoolhouse, and is a prayer for the scholars; occasionally, therefore, special prayers were inserted for the "nasi" or the "resh galuta," or for distinguished scholars like Maimonides (see Ibn Verga, "Shebeṭ Yehudah," ed. Wiener; "Sefer Yuḥasin," ed. Filipowski, p. 219).

The Ḳaddish for the dead was originally recited at the close of the seven days' mourning, with the religious discourses and benedictions associated with it, but, according to Masseket Soferim xix. 12, only at the death of a scholar; afterward, in order not to put others to shame, it was recited after every burial (Naḥmanides, "Torat ha-Adam," p. 50; see Mourning).

In the course of time the power of redeeming the dead from the sufferings of Gehenna came to be ascribed, by some, to the recitation of the Ḳaddish.

Redeeming Powers Ascribed to the Ḳaddish.

In "Otiyyot de-R. 'Aḳiba," a work of the geonic time, it is said, under the letter "zayin," that "at the time of the Messiah God shall sit in paradise and deliver a discourse on the new Torah before the assembly of the pious and the angelic hosts, and that at the close of the discourse Zerubbabel shall rise and recite the Ḳaddish with a voice reaching from one end of the world to the other; to which all mankind will respond 'Amen.' All souls of Jews and Gentiles in Gehenna will respond with 'Amen,' so that God's mercy will be awakened and He will give the keys of Gehenna to Michael and Gabriel, the archangels, saying: 'Open the gates, that a righteous nation which observeth the faith may enter' [Isa. xxvi. 2, "shomer emumim" being explained as "one that sayeth 'Amen'"]. Then the 40,000 gates of Gehenna shall open, and all the redeemed of Gehenna, the wicked ones of Israel, and the righteous of the Gentiles shall be ushered into paradise." The following legend is later: Akiba met a spirit in the guise of a man carrying wood; the latter told Akiba that the wood was for the fire in Gehenna, in which he was burned daily in punishment for having maltreated the poor while tax-collector, and that he would be released from his awful torture if he had a son to recite the Bareku and the Ḳaddish before a worshiping assembly that would respond with the praise of God's name. On learning that the man

had utterly neglected his son, Akiba cared for and educated the youth, so that one day he stood in the assembly and recited the Bareku and the Ḳaddish and released his father from Gehenna (Masseket Kallah, ed. Coronel, pp. 4b, 19b; Isaac of Vienna, "Or Zarua'," ed. Jitomir, ii. 11; Tanna debe Eliyahu Zuṭa xvii., where "R. Johanan b. Zakkai" occurs instead of "R. Akiba"; "Menorat ha-Ma'or," i. 1, 1, 1; Manasseh ben Israel, "Nishmat Ḥayyim," ii. 27; Baḥya ben Asher, commentary on Shofeṭim, at end; comp. Testament of Abraham, A. xiv.).

The idea that a son or grandson's piety may exert a redeeming influence in behalf of a departed father or grandfather is expressed also in Sanh. 104a; Gen. R. lxiii.; Tanna debe Eliyahu R. xvii.; Tanna debe Eliyahu Zuṭa xii.; see also "Sefer Ḥasidim," ed. Wiztinetzki, No. 32. In order to redeem the soul of the parents from the torture of Gehenna, which is supposed to last twelve months ('Eduy. ii. 10; R. H. 17a), the Ḳaddish was formerly recited by the son during the whole year (Kol Bo cxiv.). Later, this period was reduced to eleven months, as it was considered unworthy of the son to entertain such views of the demerit of his parents (Shulḥan 'Aruk, Yoreh De'ah, 376, 4, Isserles' gloss; see Jahrzeit). The Ḳaddish is recited also on the Jahrzeit. The custom of the mourners reciting the Ḳaddish in unison is approved by Jacob Emden, in his "Siddur," and that they should recite it together with the reader is recommended by Ẓebi Hirsch Ḥayot, in "Minḥat Ḳena'ot," vii. 1. That the daughter, where there is no son, may recite the Ḳaddish was decided by a contemporary of Jair Ḥayyim Bacharach, though it was not approved by the latter (Responsa, No. 123; "Leḥem ha-Panim," p. 376). A stranger, also, may recite the Ḳaddish for the benefit of the dead (Joseph Caro, in "Bet Yosef" to Yoreh De'ah, *l.c.*). For the custom in Reform congregations see Reform.

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A. K.

——**Ritual Use:** There are five forms of the Ḳaddish: (1) Ḳaddish di-Rabanan (Scholar's Ḳaddish); (2) Ḳaddish Yaḥid (Individual, or Private, Ḳaddish); (3) Ḳaddish de-Ẓibbur (Congregational Ḳaddish; this form of the Ḳaddish has two divisions—the Ḥazi Ḳaddish [Semi-Ḳaddish] and the Ḳaddish Shalem [Full Ḳaddish]); (4) the Burial Ḳaddish (the Mourner's First Ḳaddish); (5) Ḳaddish Yatom (Orphan's Ḳaddish), or Ḳaddish Abelim (Mourner's Ḳaddish).

Forms of Ḳaddish and Their Use.

1. The Scholar's Ḳaddish is recited upon the completion of a division of the Mishnah or of a masseket of the Talmud, or of a lecture by the rabbi or maggid. The students of the various yeshibot, or private scholars, are frequently called upon to recite a chapter of the Mishnah, after which, as a rule, the baraita of R. Hananiah b. 'Akashya (end of Makkot) is read, followed by Ḳaddish di-Rabanan, for the repose of the souls of the dead.

2. The Ḳaddish Yaḥid usually preceded a supplication for the satisfaction of worldly needs. The beginning of the so-called "Lord's Prayer" is an example of the formula used in early times, and resembles that contained in Tanna debe Eliyahu Rabbah (*e.g.*, in ch. v. and xiv.). The Ḳaddish Yaḥid was also a response to the Ḳaddish recited by the synagogal reader. The prayer-book of Amram Gaon of the ninth century contains various forms (pp. 3, 10, 12, 13, 14, and 18, ed. Warsaw, 1865). The response of the congregation has since been curtailed to "Yehe Shemeh Rabbah."

3. The Ḳaddish de-Ẓibbur is recited by the ḥazzan at public prayer. This Ḳaddish consists of Ḥazi Ḳaddish and Ḳaddish Shalem. The Ḥazi Ḳaddish, up to "Titḳabbal," is said by the ḥazzan: (1) before "Bareku"; (2) after the morning "Taḥanun" (prostration); (3) after the "Ashre" of the "Minḥah" (afternoon prayer); (4) before "Wehu Raḥum"; (5) before the "'Amidah" (standing prayer), in the evening; (6) before "Wi-Yehi No'am," on Saturday night; (7) before the "Musaf" prayer; (8) after reading the Torah. The Ḳaddish Shalem is recited: (1) after "U-ba le-Ẓiyyon," at morning prayer; (2) after the "'Amidah" of "Minḥah"; (3) after the "'Amidah" for the evening; (4) before "Weyitten Leka," on Saturday night; (5) after the "Musaf" prayer.

4. The Burial Ḳaddish, recited immediately after the burial, is quoted in Soferim xix. (end). According to Maimonides this is the Rabanan Ḳaddish, and should be recited after study; this is the present practise of the Orient; but Western custom has reserved it for burials, at which the assembly joins in the recitation of the mourners up to the word "beḥayyekon" (Baer, "Seder 'Abodat Yisrael," p. 588).

5. The Ḳaddish Yatom, like the regular mourner's Ḳaddish, is the full Ḳaddish of the ḥazzan (with the exception of the "Titḳabbal" sentence), up to "Yehe Shelama." The Ḳaddish after the "'Alenu" is usually recited by the orphan. The Ḳaddish Yatom is said also after "Piṭṭum ha-Ḳeṭoret," "An'im Zemirot," the Daily Psalm, and "Bame Madliḳin" (on Friday night).

Rules of Precedence.

Concerning the precedence of the various classes of mourners as regards the right of saying Ḳaddish, there is a difference of opinion. The Ashkenazic custom gives the following order: (1) Jahrzeit; (2) the first seven days of mourning; (3) the first thirty days of mourning; (4) the first year, or rather eleven months, of mourning less one day. The Jahrzeit mourner has the precedence over all for one Ḳaddish. If several Jahrzeit mourners are represented, the Ḳaddishim are divided among them to the exclusion of others. If there are more Jahrzeit mourners than there are Ḳaddishim in the service, lots are drawn. After each of the Jahrzeit mourners has recited one Ḳaddish the rest go to the seven-day mourners. If there are no seven-day mourners, the thirty-day mourners recite them. The first-year mourner, in the absence of other mourners, recites one Ḳaddish after the Daily Psalm, and the Jahrzeit mourners all the rest. A minor who is an orphan takes precedence over an older person. A resident or a Jahrzeit mourner has the preference over a newcomer, unless the latter be a seven-day mourner, when their rights are equal. Mourners whose rights of precedence are equal decide among themselves by drawing lots.

The Sephardic minhag, however, allows the mourners to recite the Ḳaddish jointly, but they are so distributed in the synagogue that the congregation may distinguish their voices at various points and respond "Amen." This custom is gradually being accepted by the Ashkenazic synagogues.

In Seder R. Amram Gaon (p. 4) an explanation is given of the custom of bowing five times during the recital of Ḳaddish—at the words (1) "yitgadal," (2) "ba-agala," (3) "yitbarak," (4) "shemeh," (5) "'osch shalom": the five inclinations correspond with the five names of God mentioned in Mal. i. 11. The seven synonyms of praise—"blessed," "praised," "glorified," "exalted," "extolled," "honored," and "uplifted" (the word "lauded" is omitted)—signify the seven heavens above. See JAHRZEIT.

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A. J. D. E.

—Musical Rendering: From the position of the Ḳaddish at the conclusion of each service, and more particularly from the employment of its shorter form, "Ḳaddish Le'ela," as marking off each section of the service, more importance came to be attached to the particular form of its intonation as the accompanying circumstances varied, than was due even to the nature of the doxology and the responses necessitating its public intonation. Following, too, the fundamental constructive principle of all synagogal chants, explained under CANTILLATION and ḤAZZANUT, in consequence of which the same text varies alike in tonality and in melodic outline according to the importance of the occasion and to the esthetic expression associated with it, there have gradually shaped themselves in each of the traditional uses a number of tuneful renderings of the Ḳaddish which have become in themselves typical melodies of the day or of the service. As early as the fifteenth century such melodies were recognized; and the utmost importance was attached to their faithful reproduction at the point in the liturgy with which they had become traditionally associated (comp. MaHaRIL, ed. Sabbionetta, 43b, 49a, 61a, b, etc.).

Fixed Melodies.

These were probably the settings of the Ḳaddish, at least in outline, which are now most widely accepted; but most of those settings which exhibit formal construction are more likely later, introductions due to the influence of contemporary folk-songs (see MUSIC, SYNAGOGAL). For, originally, the model vocal phrase which, when amplified and developed to the text of the particular 'AMIDAH (comp. ḤAZZANUT) with which it was associated, formed the intonation to which that prayer was recited, reproduced itself also in the Ḳaddish which immediately preceded the prayer. Such, indeed, still are the intonations in the ordinary week-day services, in the Sabbath afternoon service, those at the close of the Psalms, etc., in the morning service, or those before the "Musaf" of ṬAL and GESHEM or the Atonement NE'ILAH, in the Ashkenazic, as well as most of the intonations in the Sephardic use.

Other settings of this class continue the intonation of the passage immediately preceding the Ḳaddish, as that for Sabbath eve in the Sephardic use (comp. De Sola and Aguilar, "Ancient Melodies," No. 9, London, 1852), or those of the New-Year and Atonement evening service in the Ashkenazic use. Others, again, such as the powerful, if florid, recitative associated with the penitential "Musaf" (see music), have been developed from traditional material independently of the associated service.

Representative Themes.

More formal in structure, and thus more nearly allied to melody according to modern conceptions, are the later, and more numerous, settings of the Ḳaddish which have been adapted from, or built on similar lines to, contemporary folk-songs. Several are far from solemn in character, as, for example, national or patriotic airs (the "Marseillaise" was employed for the Ḳaddish in Lorraine about 1830; and still more incongruous tunes have been used), or mere jingles like the festival evening melodies still utilized in England (comp. Mombach, "Sacred Musical Compositions," pp. 115, 117, London, 1881) or that often used in Germany after the Festival of the Reading of the Law (comp. Baer, "Ba'al Tefillah," No. 825, Göteborg, 1877; Frankfort, 1883). Others, enriched with characteristically Hebraic adornment, majestic or pathetic in themselves, have in turn become representative themes, like the prayer-motives of the ḥazzanut, typifying the sentiment prominent in the service or occasion with which they are associated. Such, for instance, are the obviously Spanish air known among Sephardim as "La Despidida," and sung as a farewell on the last day of each festival, and the beautiful melodies employed after the reading of the lesson from the Law among the northern Jews (see music).

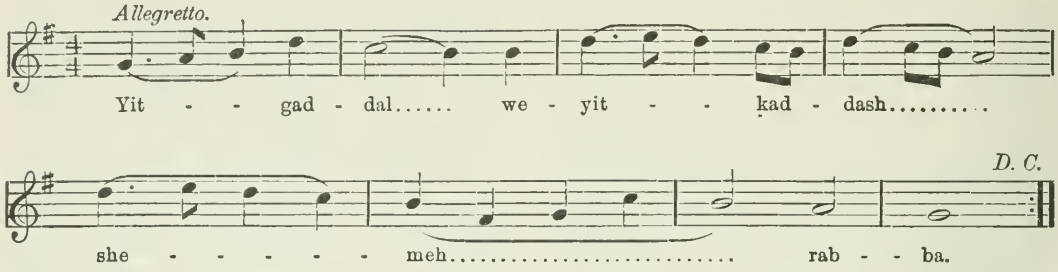
A very curious and unesthetic custom formerly prevailed among the Ashkenazim of chanting the Ḳaddish, after the lessons on the rejoicing of the law, to a cento of phrases from melodies in use throughout the rest of the year, the version once employed in London (comp. Mombach, "Sacred Musical Compositions," p. 137) introducing fragments of no less than twelve such airs.

The congregational responses were originally toneless, a mere loud acclaim. To Sulzer is due the casting of them into the generally accepted shape. Other composers also have presented suitable definite melodic phrases. The tendency is properly to model the responses upon the tuneful material of the particular Ḳaddish itself (comp. Baer, "Ba'al Tefillah," *passim*, and Cohen and Davis, "The Voice of Prayer and Praise," pp. xx. *et seq.*, London, 1899).

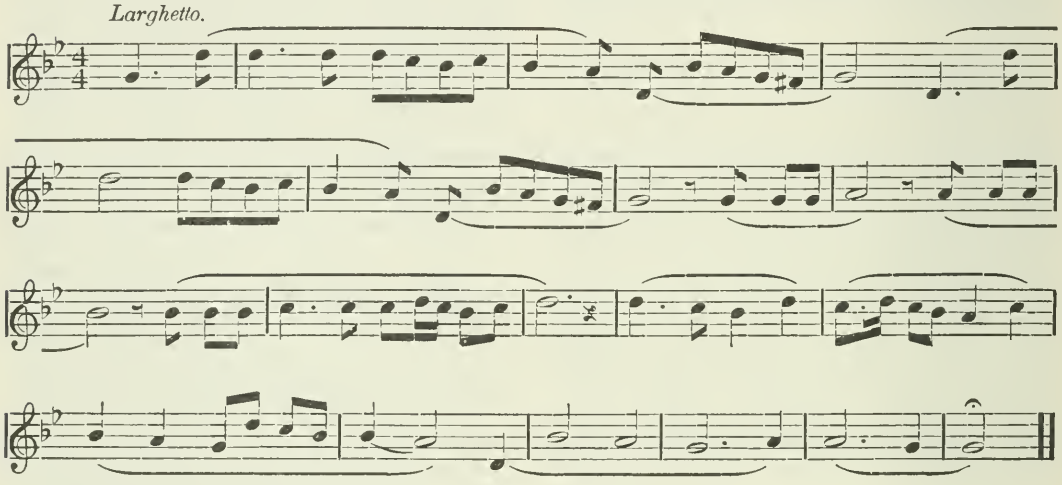
BIBLIOGRAPHY: Most collections of synagogal melodies present some form of the Ḳaddish or responses for it; see particularly those given in Baer, *Ba'al Tefillah*. Of especial interest, in addition to those enumerated above, are: Consolo, *Canti d'Israele*, Nos. 127, 302, Florence, 1892; קדיש נעילה as given in Sulzer, *Shir Ziyyon*, No. 128, Vienna, 1840; Naumbourg, *Agudat Shirim*, No. 15, Paris, 1874; Baer, *l.c.* No. 1406 (both Polish and German forms); Marksohn and Wolf, *Synagogal-Melodien*, Nos. 11, 13, Leipsic, 1875; Naumbourg, *l.c.* No. 23; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 11, London, 1892; Braham and Nathan, *Byron's Hebrew Melodies*, No. 3, London, 1815; Naumann, *History of Music*, Eng. ed., p. 82, London, 1886; *Young Israel*, i. 243, ii. 104 and 152, London, 1898-99; H. Zivi, *Der Jahrkaddisch für Simchasthora*, Leipsic, 1902; Nowakowsky, *Schlussgebet für Jom Kippur*, No. 1.

A. F. L. C.

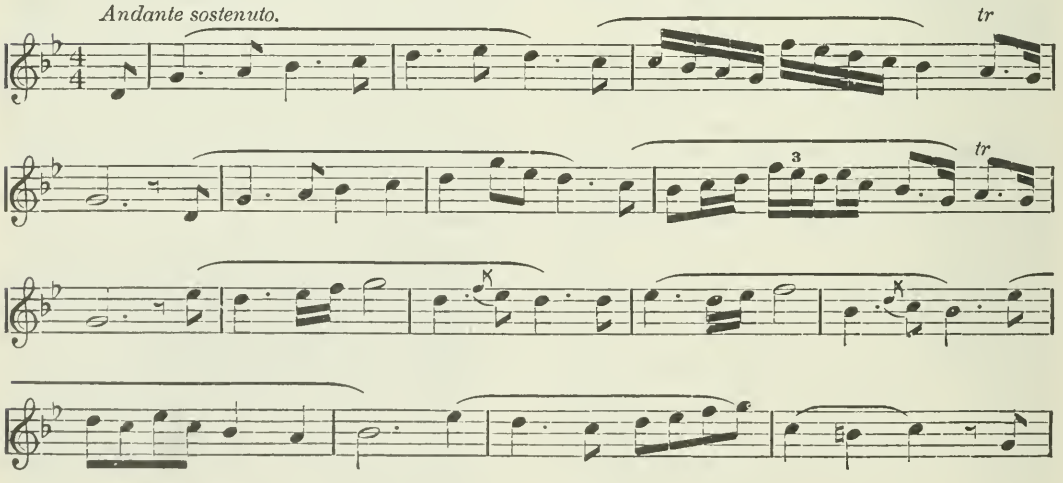
ḲADDISH (La Despidida)

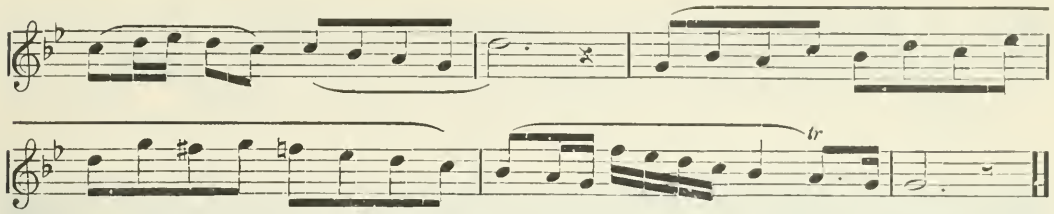


ḲADDISH (After the Pentateuchal Lesson—Sabbath)

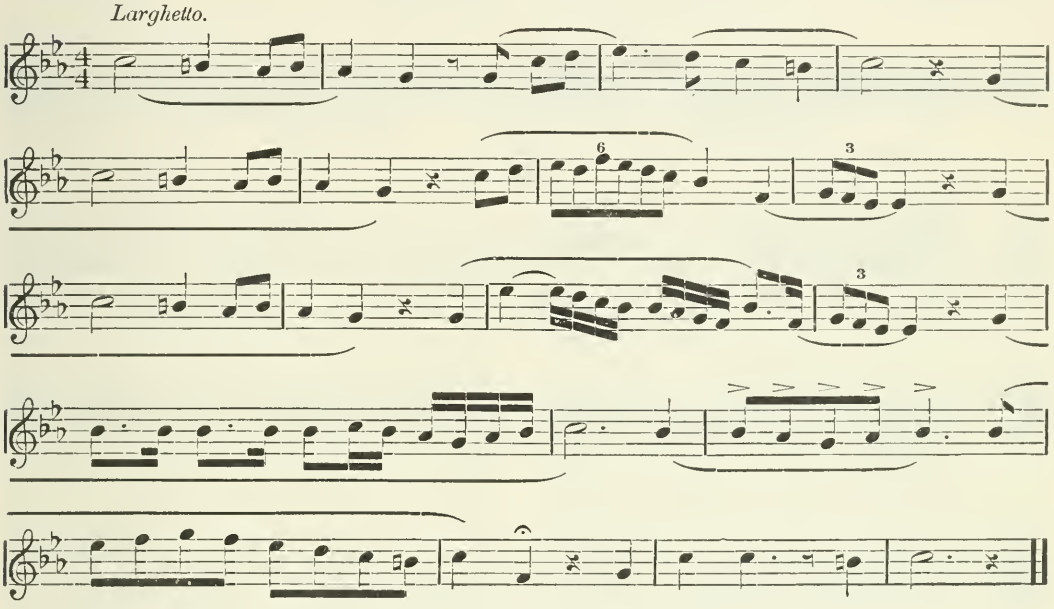


ḲADDISH (After the Pentateuchal Lesson—Festival)

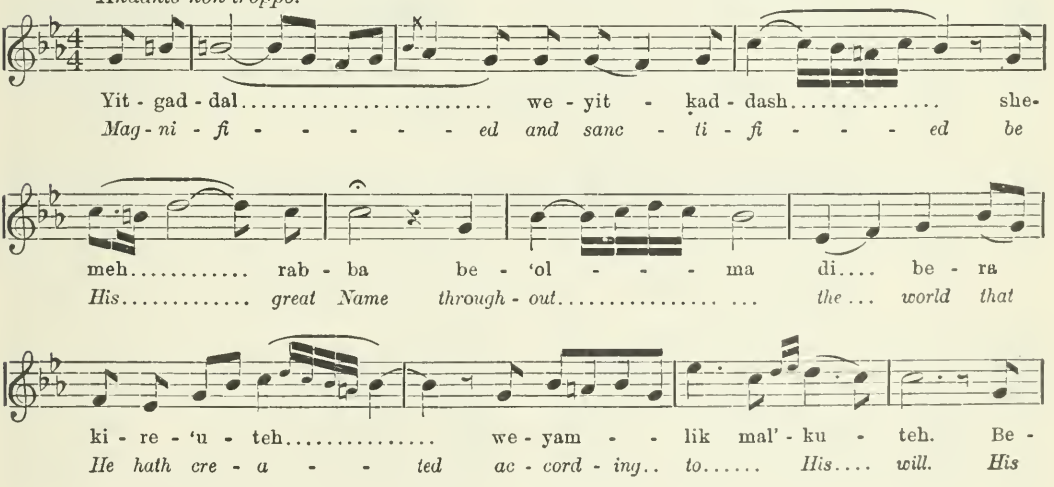


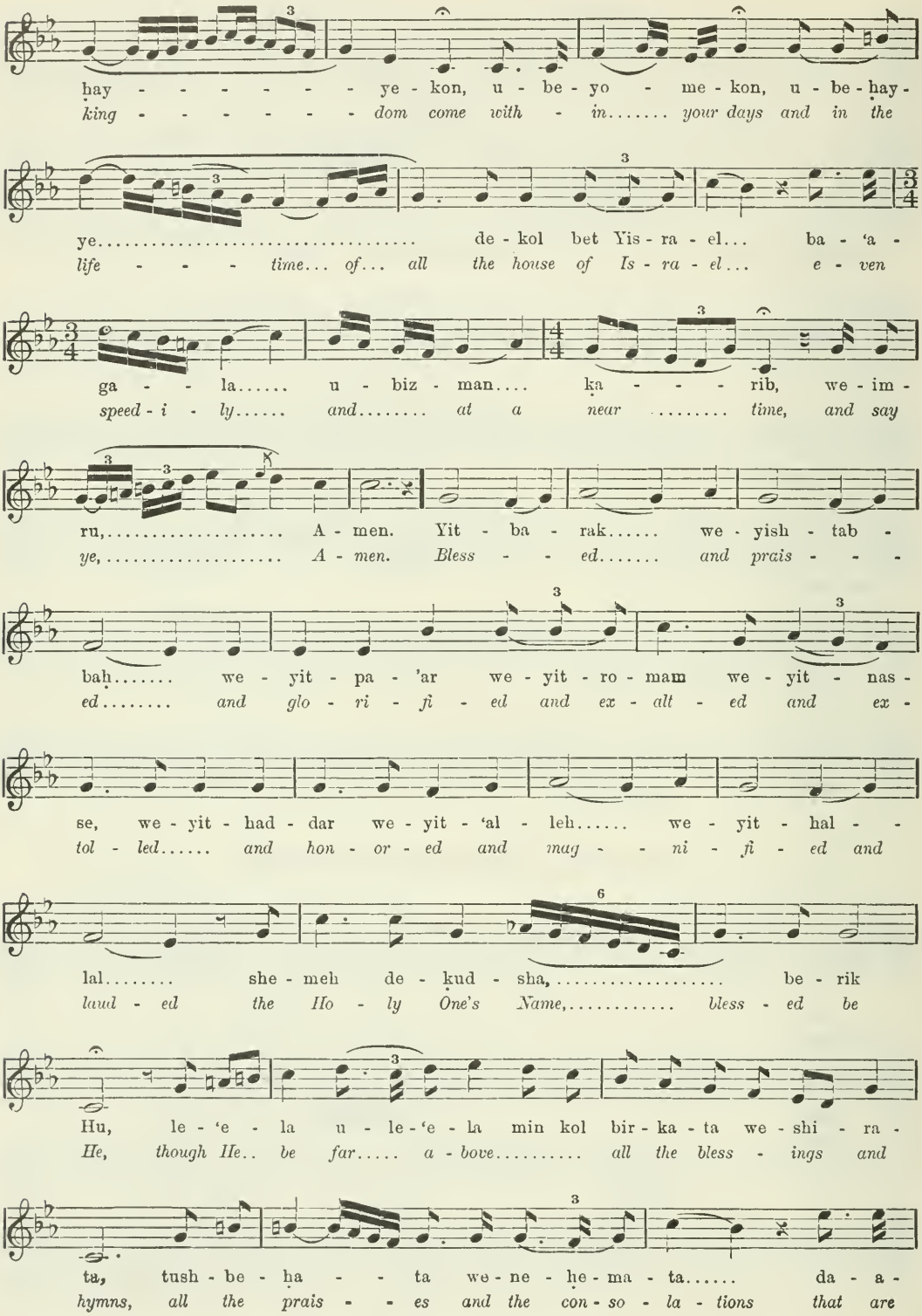


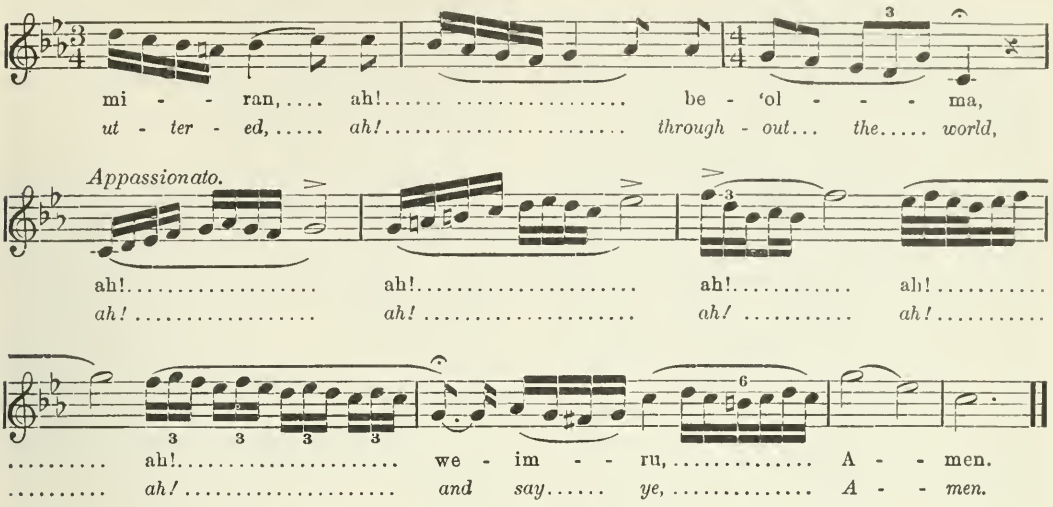
ḲADDISH (After the Pentateuchal Lesson—Penitential)



ḲADDISH (Penitential Musaf)




hay - - - - - - - ye - kon, u - be - yo - me - kon, u - be - hay -
king - - - - - - - dom come with - in..... your days and in the
ye..... de - kol bet Yis - ra - el... ba - 'a -
life - - - time... of... all the house of Is - ra - el... e - ven
ga - - la..... u - biz - man.... ka - - - rib, we - im -
speed - i - ly..... and..... at a near ..... time, and say
ru,..... A - men. Yit - ba - rak..... we - yish - tab -
ye,..... A - men. Bless - - ed..... and prais - - -
bah..... we - yit - pa - 'ar we - yit - ro - mam we - yit - nas -
ed..... and glo - ri - fi - ed and ex - alt - ed and ex -
se, we - yit - had - dar we - yit - 'al - leh..... we - yit - hal - -
tol - led..... and hon - or - ed and mag - - ni - fi - ed and
lal..... she - meh de - kud - sha,..... be - rik
laud - ed the Ho - ly One's Name,..... bless - ed be
Hu, le - 'e - la u - le - 'e - la min kol bir - ka - ta we - shi - ra -
He, though He.. be far..... a - bove..... all the bless - ings and
ta, tush - be - ha - - ta we - ne - he - ma - ta..... da - a -
hymns, all the prais - - es and the con - so - la - tions that are



KADELBURG, GUSTAV: German actor and dramatist; born Jan. 26, 1851. He made his first appearance at Leipsic in 1869, and two years later played at the Wallnertheater, Berlin. He was very successful in comedy parts, but abandoned the stage to write comedies and farces. His best-known plays (some written in conjunction with Blumenthal and Von Schönthan) are: "In Civil"; "Die Berühmte Frau"; "Grossstadtluft"; "Die Orientreise"; "Der Herr Senator"; "Zwei Wappen"; "Der Wilde Baron"; "Migräne"; "Mauerblümchen"; "Zum Wolthätigen Zweck"; and "Im Weissen Rössl."

Bibliography: Fluggen, *Bühnen Lexikon*; *Meyers Konversations-Lexikon*.

S. E. Ms.

KADESH or **KADESH-BARNEA** (קדש [= "sanctuary"]; קדש ברנע): A place on the western frontier of Edom, in the "wilderness of Paran," "eleven days' journey from Horeb by the way of Mount Seir" (Num. xiii. 26, xx. 16; Deut. i. 2). In whole or in part, the same region was apparently known also as the "wilderness of Zin" (Num. xiii. 21, xx. 1), as the "wilderness of Kadesh" (Ps. xxix. 8), and as the "country of the Amalekites" (Gen. xiv. 7). The term "city" (עיר, Num. xx. 16) may possibly refer to an Amalekite encampment. The name "En-mishpat" = "well of judgment" (Gen. xiv. 7) seems to point to the existence of an ancient sanctuary which, as the seat of an oracle, was a place of judgment (comp. Ex. xxi. 6; xxii. 8, 9, where, also, the Hebrew sanctuary is the place of judgment). Just to the south, according to Num. xxxiv. 4 (P), ran the boundary-line of Judah (see also Josh. x. 40–42, xv. 3; Ezek. xlvii. 19, xlviii. 28). Hither the Israelites came in the second year of the Exodus (Num. xii. 16, xiii. 26; Deut. i. 19; but comp. Num. xx. 1, where the date given is, apparently, the first month of the fortieth year). From this place the spies were sent to "spy out the land of Canaan." Here occurred the rebellion of Korah, Dathan, and Abiram. Here, too, Miriam died and was buried. At one time the springs failed, and Moses, at the command of YHWH, "smote the rock twice; and the water came out abundantly." Owing to the rebellious conduct of the people on this occasion the name "water of Meribah" (= "strife") was given to the springs (Num. xx. 2–13; comp. Deut. xxxii. 51 and xxxiii. 2, where Wellhausen reads "Meribat Ḳadesh"). Moses and Aaron on account of the angry spirit they exhibited were forbidden by YHWH to lead Israel into the land of promise (Num. xx. 12; Ps. cvi. 32–33).

The site of Kadesh was discovered in 1842 by John Rowland, and has since been visited and described by Trumbull. It lies midway between Al-'Arish and Mount Hor in a great treeless limestone plateau. The spring of clear water, which rises at the foot of a limestone cliff, is still called "'Ain-Ḳadis" = "spring of Kadesh."

Bibliography: Trumbull, *Kadesh Barnea*, New York, 1884; *Pal. Explor. Fund Quarterly Statement*, 1881, p. 210; Palmer, *Desert of the Exodus*; Gray, *Commentary on Numbers*.

E. G. H. J. F. M.

KADISCH, ZERAH B. MEÏR, OF PRAGUE: Teacher in Rechnitz, Hungary, in the first half of the nineteenth century. In the preface of his "Oẓar ha-Ḥayyim" (Prague, 1852) he states that, incapacitated by sickness after many years of teaching, he embodied the results of his experience in that book. The first and third parts give methods of teaching in Jewish schools and suggest a curriculum; they are written in German with Hebrew characters; the second part contains the 613 commandments in Hebrew and German.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 407; Benjacob, *Oẓar ha-Sefarim*, p. 21; Zeitlin, *Bibl. Hebr. Post-Mendels.* p. 163.

S. S. P. Wi.

KAEMPF, SAUL ISAAC: Austrian rabbi and Orientalist; born at Lissa, Posen, May 6, 1818; died at Prague Oct. 16, 1892. He received his first lessons from his father, Aaron Jacob Kaempf, a Talmudic scholar, and then entered the gymnasium at

Berlin and continued the study of the Talmud under E. Rosenstein. In 1836 he returned to Posen and prosecuted his studies under Akiba Eger. Four years later he entered the University of Halle, took up philosophy and philology, and became one of the favorite pupils of Gesenius. He received the degree of Ph.D. and his rabbinical diploma, and accepted a call to Mecklenburg-Strelitz as teacher and preacher, in the same year (1844). Two years later he was called to Prague as preacher of the Temple Congregation, succeeding Michael Sachs; he remained there until his retirement in 1890. In 1850 Kaempf became privat-docent in Semitic languages at the University of Prague, his dissertation being "Ueber die Bedeutung des Studiums der Semitischen Sprachen" (Prague, 1850); eight years later he was appointed assistant professor of Oriental languages at the same university.

Kaempf was a prolific writer. His works include: "Biographie des Hochberühmten Hochseligen Herrn Akiba Eger, Oberrabbiner zu Posen, Nebst einem Hebräischen Trauergedicht" (with other Hebrew and German poems, Lissa, 1838); "Die Ersten Makamen aus dem Tachkemoni, oder Divan des Charisi" (Berlin, 1845); "Simrath Jah: Gottesdienstliches Gesangbuch, Eingeführt im Israelitischen Tempel zu Prag" (Prague, 1849); "Nicht-andalusische Poesie Andalusischer Dichter aus dem Elften, Zwölften und Dreizehnten Jahrhundert" (vol. ii. printed under the title "Zehn Makamen aus dem Tachkemoni, oder Divan des Charisi," *ib.* 1858); "Suleiman: Dramatisches Gedicht" (*ib.* 1859); "Mamtik Sod: Beleuchtung des Frankelschen Werkes 'Hodegetik zur Mischna' in Dogmatischer Beziehung," a defense of Frankel in his controversy with S. R. Hirsch (*ib.* 1861); "Die Inschrift auf dem Denkmal Mesa's, König von Moab" (*ib.* 1870); "Phönizische Epigraphik: Die Grabschrift Eschmunazars, Königs der Sidonier" (*ib.* 1874); "Das Hohelied ins Deutsche Uebertragen" (*ib.* 1877). His collection of prayers for Jewish holidays and festivals, according to the ritual of the Temple Congregation of Prague (*ib.* 1854; also translated), has been frequently republished. In cooperation with L. Philippson and W. Landau he edited the Bible for the Jewish Bible Society.

Saul Isaac Kaempf.

In addition to many single sermons delivered at celebrations and on various special occasions, several treatises of larger scope were contributed by him to various periodicals: "Ueber die Vorstellung der Alten Hebräer von der Unsterblichkeit der Seele" (in "Orient, Lit." 1842, Nos. 7–27); "Ueber Spinoza's Theologisch Politischen Traktat" (*ib.* 1842, Nos. 34–47); "Hillel der Aeltere" (*ib.* 1849).

Bibliography: F. S., *Saul Isaac Kaempf: Eine Biographische Skizze*, Prague, 1865; Hinrichsen, *Das Literarische Deutschland*, pp. 283 *et seq.*, Berlin and Rostock; Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 310 *et seq.*

S. M. K.

KAF (כ): Eleventh letter of the Hebrew alphabet. The name is generally taken to mean "hollow of the hand," to which the shape of the letter has a near resemblance (see Alphabet). Kaf belongs to the six consonants called "mutes," and has a twofold pronunciation: an explosive, which is indicated by the "dagesh lene" placed in the middle of the letter, and a spirant. In the former case it corresponds to the English "k," and in the latter nearly to the Greek χ (by which it is often represented in Greek transliteration) or the German soft "ch" (there is no English equivalent). As a palatal kaf is related to ג and ק, with which it sometimes interchanges; in some rare cases it passes into the harsh gutturals ח and ע. The syllable "ke" (כְּ) is a preposition, meaning "at," "as," and is prefixed to nouns and infinitives. At the end of a word kaf is written thus: ך. When used as a numeral it has the value for 20.

T. I. Br.

KAFFA or **FEODOSIA (THEODOSIA)**: Town in the Crimea, Russia. It existed as a Greek colony at the beginning of the common era, and, like the rest of such colonies, it undoubtedly had some Jewish inhabitants. It was destroyed in the second century, and was rebuilt as Kaffa. Inscriptions bearing the dates 909 and 1018 have been found in the Rabbinite synagogue; from these it is seen that the older settlement had a well-organized Jewish community.

In 1266 the new town was established by the Genoese in the vicinity of the old one, and among its inhabitants were both Rabbinites and Karaites, as is indicated by an epigraph on a scroll of the Law, preserved in the Karaite synagogue, in which one Shabbethai, the son of Isaac, announces his gift of the scroll to the Karaite synagogue of Kirim (Sulchat) in 1274. The Ark of the Covenant of the Rabbinite synagogue of Kaffa bears the date 1309. Another scroll of the Law, preserved in the same synagogue, was dedicated by Eleazar ben Jacob to the community of Sulchat, and bears the date 1320–50.

An inscription in the Karaite synagogue, dated 1409, bears the signatures of Isaac, son of Moses, and Sarah, daughter of Moses. A tombstone, bearing the date 1457, is now used as a cover for the synagogue well at Kaffa. Another slab, preserved in the museum of Kaffa, once served as the gravestone of Rabbi Abraham, son of Nahmu, who died Feb. 1, 1502. Still another tombstone, dated 1508, bears the name of Rabbi Joshua, son of Rabbi Meïr Ashkenazi of Taman. There are also gravestones dated 1540 and 1553.

Johann Schültberger, who from 1394 to 1427 traveled in Europe, Asia, and Africa, states in his description of Kaffa that there were two sects of Jews there with separate synagogues, and that there were 4,000 Jewish houses in the suburbs. In the constitution of the Genoese colonies on the Black Sea, issued at Genoa Feb. 28, 1449, the bishops of Kaffa are directed not to oppress the Greeks, Armenians, Jews,

and peoples of other denominations, and not to interfere in the affairs of other confessions, but to be content with supervising the moral welfare of their own communicants. In the event of the failure of the bishops to comply with the decisions of the councils the latter and the board of elders will, it is announced, be required to furnish to Jews, Greeks, and Armenians protection from robbery and from unjust exactions.

Under the Tatars.

During the rule of the Tatars, the Russian czar Ivan III., Vassilivich, had his Jewish representative Khoza Kokos at Kaffa. Zacharias de Guizolfi also resided at Kaffa, as is seen from the letters of Ivan III. to his ambassadors. These letters show that the Kaffa Jews had intimate commercial relations with the Jews of Kiev.

Martin Bronevski, who visited the Crimea in 1578, in his "Tatariæ Descriptio" (Cologne, 1595), says that the inhabitants of Kaffa—Turks, Jews, and Christians—cultivated beautiful gardens and vineyards, extending over more than two miles. The khan collected annual tribute from the Tatars, Jews, Circassians, and others. For the ransom of prisoners of war the foreign ambassadors engaged the services of Jews and other merchants. The Dominican John de Luca (1625) states that in his time Kaffa was inhabited by Jews. The Crimean khan Mohammed Girai (1654–66) ordered his representative not to interfere with the Jew Mordecai, who intended to sell three slaves in Kaffa or in Karasu, and who had paid for his license.

Bibliography: *Regesty*, s.v.; Löwe, *Die Reste der Germanen am Schwarzen Meere*, s.v., Halle, 1896.

H. R. J. G. L.

ḲAHAL: A Hebrew word meaning "assembly" or "community," and applied formerly to the local governments of the Jewish communities in Lithuania, Poland, and Russia. Its organization had, however, been established, in part at least, in western Europe before the Crusades (see Community). The foundations of the ḳahal organization were laid in the collective responsibility of the community to the government in all matters of taxation. The government preferred to deal with the ḳahal as a body and not with its individual members, granting it autonomy in matters concerning the component parts of the community. In its early history (15th cent.) the ḳahal organization of Poland was a popular institution. It watched over the interests of the Jewish masses, and it was comparatively free from administrative abuse. The Jewish communities had not had at that time a widespread recourse to the Ḥazaḳah, or the "ḥezḳat yishshub" (priority of holding property); they were still comparatively free from debt; and they were firmly bound to one another by a solidarity of interest. The purely administrative and the religious functions of the ḳahal were maintained distinct from each other, and when they did clash the differences were adjusted within its own organization and without recourse to the general government. Disputes between one ḳahal and another and disputes within the ḳahal itself between the administrative and religious officials were referred for adjustment to the Jewish synods or to the Council of Four Lands. In extreme cases, however, the ḳahal invoked the aid of the civil authorities.

Organization.

Originally the administrative bodies of the communities ("zbory zhidovskiye"), and later the ḳahals themselves, were regarded as the government's agents; and toward the end of the sixteenth century they developed into uniform organizations throughout the country. The more important communities each served as the center for a certain territory through which were scattered the smaller communities and isolated Jewish families. The administrative body of the central community was called "ḳahal," while those of the smaller dependent communities were designated "prikahalki." The ḳahal consisted of a certain number of persons, usually proportionate to the Jewish population. In Cracow it was composed of 40 members; in Wilna of 35; in the medium-sized communities there were from 22 to 35, and in the small communities not less than 8. Every ḳahal annually selected by lot from among its members five "electors," who in their turn elected the succeeding ḳahal, also by lot or by vote. These annual elections usually resulted in the mere rearrangement of the administrative functions among the officers of the preceding ḳahal, and the organization therefore assumed the character of an oligarchy. The administrative officers were divided into four classes. At the head were four elders ("rashim"), who were followed by from three to five "honorary" members ("tuvim," *i.e.*, "ṭobim"). These two classes formed the nucleus of the ḳahal and adjudged all communal affairs. To the number of at least seven they formed the official council of the ḳahal. The elders served by turns for a period of one month as treasurers ("parnasim") and, in general, as executive officers. In Lithuania there existed in the eighteenth century a third class of ḳahal officials, the active members ("'iḳḳarim"), who in White Russia were generally designated as headmen ("allufim"), their number varying from four to ten. From among their number were chosen the candidates who took the places of deceased or retired members of the first two classes. There were also officials assigned to specific duties, such as supervisors and judges ("dayyanim"). To these should be added the female members mentioned in the "pinḳeses" of the seventeenth century, who took part in the charitable affairs of the community and assisted illiterates in their synagogal devotions. There were also minor executive officers ("shammashim").

The Cracow ḳahal statutes of 1595 recognized three classes of ḳahal judges: the lower, middle, and higher, each composed of three persons. The first tried all suits wherein the amount involved did not exceed 10 gold ducats; the second, suits for amounts from 10 to 100 gold ducats. Both classes held daily sessions. The highest class of judges held at least two sessions every week, and tried suits for sums exceeding 100 gold ducats. Apart from the collection of taxes and the administration of communal institutions, the ḳahal also regulated affairs of commerce, the accuracy of weights and measures, the treatment of transient Jewish visitors, the cleaning of the Jewish streets, and the occupations of butchers, school-

teachers, servants, wine-dealers, printers, and marriage-factors, as well as the office of the rabbi. It regulated also the relations of landlord and tenant.

Mode of Election.

The annual election of the ḳahal officers took place in the Passover week. The parnas called together the members of the ḳahal, who were required to declare before the casting of the ballot that they would choose according to their consciences without previous agreement among themselves. The minor executive officers of the ḳahal then placed in an urn slips of paper bearing the names of all persons subject to the burden of taxation and of the communal wants, and drew out the names of nine persons not related to one another by marriage ties. These nine persons were required under oath to select according to the dictates of their consciences five electors from the ḳahal administration; and these electors in turn chose the ḳahal elders.

The ḳahal organization was, as stated above, already established in Poland before the beginning of the sixteenth century. The Lithuanian ḳahal was organized, on the Polish model, in the middle of that century. In a short time it succeeded in developing along lines of its own a splendid administrative system. During the period of prosperity before the Cossack uprisings there were few complaints made by the poor against the rich, and the ḳahal machinery was still working rather smoothly. Toward the end of the seventeenth century there came into prominence the ḳahal debts, which strengthened still further the power of the ḳahal over the individual. Ruined by the Cossack wars, the Jews were in great financial distress, and were obliged to seek loans from the abbots, the only capitalists of that time. These were willing to make loans only on the responsibility of the entire ḳahal. The increasing debts of the communities led, among other things, to the abuse of the ḳahal prerogatives, and created much dissatisfaction. This resulted in a bitter struggle throughout the seventeenth century between the ḳahal and the prikahalki, and between the ḳahal elders and the Jewish masses. The Jews living in the villages, for the most part well-to-do, accused the ḳahal of placing the entire burden of the ḳahal taxes on their shoulders. During that time the ḳahal frequently found itself impotent to protect the property and even the persons of the Jews; its moral authority declined because of the cupidity of the ḳahal administrations.

Insolvency of the Ḳahal.

In the middle of the eighteenth century the ḳahals of Lithuania became insolvent. When in 1766 the commission appointed by the diet began the liquidation of the Jewish debts, it found the financial affairs of the communities in a very unsatisfactory condition. The ḳahal of Wilna, which community numbered 5,316 Jews, had a debt of 722,800 florins; that of Brest-Litovsk, with a Jewish population of 3,175, a debt of 222,720 florins; that of Grodno, with 2,418 persons, a debt of 386,571 florins; and that of Pinsk, with a population of 1,277, a debt of 309,140 florins. The resources of the ḳahals for the payment of these debts were but meager; the annual income of that of Wilna, for instance, was 34,000 florins, of Brest-Litovsk 31,200, of Grodno 21,000, and of Pinsk 37,500 florins. This income was derived mainly from indirect taxation, as, for instance, the duty on salt, tobacco, herrings, tar, and other merchandise; the graduated tax on dowries; the tax on Jewish artisans, on mill products (one out of three measures) of mills rented from the ḳahal, and on taverns and breweries; the meat monopoly, etc. From these sources the ḳahal had to cover all the government taxes, as the "giberna" (tax for maintaining the army), the poll-tax for the poor, etc. Then came the salaries for local Christian officials in charge of Jewish affairs. These received a fixed salary (780 florins in Wilna), and natural products, such as meat, fish, vegetables, etc. When soldiers were stationed in the neighborhood, the local ḳahal had to supply them with candles, paper, sealing-wax, meat, fish, etc. The ḳahal had to provide also for the salaries of the rabbis, dayyanim, and other members of the ḳahal administration. Unforeseen expenses were likewise devolved on the ḳahal. When a papal nuncio visited the city the ḳahal usually presented him with a loaf of sugar; a Catholic priest, with lemons and a pound of sugar; a constable, with a bottle of liquor. When troops entered a city the ḳahal had to supply them the items mentioned above, and also to furnish them with firemen, chimney-sweeps, etc., and even to provide money for the capture of deserters.

When the magistrates presented to the diet any project aiming to limit the rights of the Jews the ḳahal had to send delegates to watch the proceedings and to take the necessary steps to oppose the threatened legislation. Frequently the rabbi and the entire ḳahal administration had to journey to the capital or to the district center on matters concerning the community. For instance, in 1767 the whole ḳahal organization of Wilna had to go to Warsaw to protest against the intolerable burden of taxation and other impositions.

Various Payments.

The ḳahal had to pay for the maintenance of Jewish prisoners in the town prisons, and to defray the expenses of trial in case of acquittal. The ḳahal had to spend large sums of money for charitable purposes also, such as the release of insolvent debtors from jail, aid to local and wandering poor, etc. In order to meet all its expenditures the officers of the ḳahal were obliged to seek new sources of income, and to farm out various items of taxation. In this manner they made the constantly increasing burden of the poor almost unbearable. The sale of all objects of immediate necessity, particularly meat, was farmed out to monopolists. The sale of merchandise which brought the greatest profits was also in the hands of monopolists, who paid large sums for the privilege. The right of movement from place to place was greatly limited. Every newcomer had to pay a certain sum for the right of "ḥezḳat yishshub." These conditions made it practically impossible for the poor to change their residence.

The various taxes payable by the members of the community to the ḳahal included the poll-tax, the ten-per-cent property-tax, the taxes called "be-torat zakah," "butim," etc., besides compulsory loans to the ḳahal. There was no escape for the poor. The well-to-do, however, managed to secure from the

ḳahal or from the civil government freedom from excessive taxation on payment of a certain consideration; they were thus invested with extraterritorial rights, and were not even responsible for the debts of the ḳahal. The administration of the ḳahal was also monopolized by the rich, who managed to remain in authority through ties of relationship and common interest. At times (*e.g.*, in the eighteenth century) the administrative authority was retained in the hands of a few powerful families.

Throughout the eighteenth century the Jewish masses persistently clamored for the abolition of the ḳahal as mediator between them and the general government, for the removal of the communal guaranty, for the abolition of the ḳahal control in the relation of landlord and tenants, and for the establishment of individual responsibility on the part of every Jew for the payment of taxes and the liquidation of ḳahal debts. These agitations of the Jewish masses resulted in the constitution of 1764, which prescribed a census of the entire Jewish population in Poland and Lithuania; the levy on the Jews of a poll-tax to be paid directly into the government treasury; and the appointment of a commission for the examination, consolidation, and liquidation of the ḳahal debts. It was found necessary, however, for the proper liquidation of these debts, to retain the ḳahal system of taxation for at least twenty years; and in 1775 the right was again given to the ḳahal to make loans under the guaranty of its entire body. From the constitution of the same year it appears that, notwithstanding the abolition of the collective ḳahal responsibility, the arrears of taxes were claimed from the ḳahal.

In the Eighteenth Century.

In the region which was transferred to Russia after the first partition of Poland the Jewish populace still continued to fight against the ḳahal. In the reign of Catherine II. it was ordered that the names of the Jewish residents be entered in the town records, the power of the ḳahal with reference to freedom of removal being thereby abolished. Questions on the validity of Jewish debts were referred to the courts; and the newly established county and state ḳahals were not allowed judicial functions except as regarded cases that concerned the rites of the Jewish law. On the other hand, the law of 1776 decreed that the poll-tax be paid by the ḳahal, and the latter was required to furnish passports to the members of the community. In this way the county and state ḳahals became, as it were, a continuation of the former ḳahal organization. The "Regulations" of 1804, while they took from the ḳahal its religious and judicial functions, assigning them to the rabbis, placed in its hands the supervision of the proper payment of the government taxes and the management of the funds entrusted to it by the community. Every town or village was to have one ḳahal only, even though its Jewish population was divided into several sects or denominations. The number of ḳahal representatives—elected with the sanction of the government for a period of three years—was not defined by the Russian law. The ḳahals were prohibited from levying new taxes without the knowledge of the government; and in 1818 they were supplied from the administrative offices with books in which to enter, among other things, the collection and expenditure of the Basket-Tax moneys, originally intended for the liquidation of the ḳahal indebtedness. To the ḳahal were also assigned the care of homeless Jews, the aid of Jewish emigrants, etc.

The regulations of 1835 reestablished in its complete form, within the Pale of Jewish Settlement, the Polish ḳahal organization. In virtue of these regulations every Jew, except those employed in agriculture, was compelled to register in the Jewish community of his township, even though his residence were in a village or hamlet. In the cities the Jews elected, with the sanction of the state administration, for a period of three years, three to five representatives who composed the ḳahal. The duties of the ḳahal included the supervision of the collection of government, city, and district taxes, as well as of the specifically Jewish taxes (basket-tax); the custody and expenditure of the ḳahal funds; the care of old, crippled, and poor Jews; and the discouragement of vagrancy. The conscript statute of 1827 decreed that the Jewish communities should supply their quota of conscripts apart from the Christian population, imposed on the Jewish communities the supervision of the supply of conscripts, and gave them the power to draft as a conscript any Jew in arrear with his taxes or guilty of vagrancy or any other offense. In this manner the ḳahal was given a power scarcely less extensive than that enjoyed by it under Polish rule.

In 1844 the ḳahals were abolished and their affairs transferred to the city administrations, except in Riga and the towns in the government of Courland, where the ḳahals continued to exist "for the administration of taxes and duties" until 1893.

In 1869 a converted Jew, Jacob Brafmann, seeking notoriety, published "Kniga Kagala" (= "The Book of the Ḳahal"), in which he made many false statements with regard to the secret continuance of the ḳahal in Russia, and to its harmful influences on the native population. Although his falsehoods were exposed by Shereshevski in "O Knigye Kahala" (St. Petersburg, 1872), by I. Rabinovich, M. Morgulis, I. Orshanski, and by others, the anti-Semitic press of Russia made extensive use, for the purposes of its propaganda, of Brafmann's sensational inventions.

Brafmann on the Ḳahal.

Bibliography: *Complete Russian Code*, x., No. 8054; xix., Nos. 13,865, 18,546; xx., No. 14,522; xxi., No. 15,436; xxii., No. 16,391; xxviii., No. 21,547; Bershadski, *Litovskie Yevrei*, passim, St. Petersburg, 1883; Orshanski, *Yevrei v Rossii*, passim; bibliography on *Kahal* in *Sistematicheski Ukazatel Statei*, etc., Nos. 2267–2309, *ib.* 1893; Mysh, *Rukovodstvo k Russkim Zakonam*, 2d ed., p. 54, *ib.* 1898.

H. R.

KAHAN, ABRAHAM: Russian Hebrew author; born Dec. 19, 1874, at Skomorochy, near Jitomir. He has written or edited the following works: an anthology of S. D. Luzzatto's letters, translated from the Italian into Hebrew, Odessa, 1896; "Debar Shemuel," Cracow, 1896, a collection of letters from Samuel Vita Lolli to S. D. Luzzatto and I. S. Reggio, with the replies of Reggio and a biography of Lolli by Castiglioni; a Hebrew biography of Moses Ḥayyim Luzzatto, Warsaw, 1899; "Ḳorot ha-Yehudim be-Roma," *ib.* 1901; "Dikduk Lashon 'Ibrit,"

after S. D. Luzzatto's Hebrew grammar, *ib.* 1901; "Rabbi Yisrael Ba'al Shem-Ṭob," Jitomir, 1901. He is also the editor of a critical commentary, in Hebrew, on the Bible, to which he contributed the matter on Genesis (Jitomir, 1904). Kahan (in Hebrew "Kahana") is a frequent contributor to the Hebrew periodicals "Ha-Meliz," "Ha-Zeman," and "Ha-Shiloaḥ," and is the editor of the literary reviews in "Ha-Dor." D.

KAHANA, ABRAHAM ARYEH LÖB: Russian rabbi of the eighteenth century; author of "Or ha-Ne'erab," Talmudic commentary, with supplementary notes by his son Solomon Zalman Kahana (Ostrog, 1804). He also left in manuscript "Dibre Ḥemed," sermons, etc., and "Zer Zahab," a Biblical commentary.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 27; Fuenn, *Keneset Yisrael*, p. 34.
H. R. J. G. L.

KAHANA, DAVID. See Kohn (Kahana), David.

KAHANA, ELIEZER BEN REUBEN: Preacher and homiletic exegete in Karlin at the beginning of the eighteenth century. He wrote: "Siaḥ Sefunim" (Zolkiev, 1751–52), a commentary on the Five Rolls, each of them having its special subtitle; and "Ṭa'ame Torah" (*ib.* 1752–65), on the accents, the Masorah, and the recitation of the Pentateuch.

Bibliography: Fuenn, *Keneset Yisrael*, i. 125; Benjacob, *Ozar ha-Sefarim*, pp. 211, 572.
S. S. M. Sc.

KAHANA, JACOB BEN ABRAHAM: Rabbinical author; died in Wilna 1826. His father was rabbi at Brestowitz, government of Grodno. Jacob was the son-in-law of R. Issachar of Wilna, brother of Elijah Wilna. He lived with his father-in-law, and was supported by him for many years, so that he was able to devote his time to the study of the Law; and he became one of the leading Talmudical scholars in Wilna. After Issachar's death Jacob was appointed trustee of the charities of the city.

Jacob was the author of "Shiṭṭot," a commentary on the tractate 'Erubin. The work is divided into three parts, the first consisting of novellæ on the Gemara, the second of novellæ on the Tosefta, and the third of novellæ on the corresponding tractates in the Yerushalmi. The manuscript was revised and the work published in Lemberg, 1863, by Raphael Nathan Rabbinowicz.

Bibliography: Fuenn, *Keneset Yisrael*, p. 550; idem, *Kirjah Ne'emanah*, p. 240.
S. S. N. T. L.

KAHANA, RAB (popular name of **Ḥayyim ha-Kohen**): Grand rabbi of Constantinople (1854–1860); born 1785; died 1860 (Franco, "Hist. des Isr. de l'Empire Ottoman," 1897).
S. M. Fr.

KAHANA B. TAḤLIFA: Babylonian amora of the third century. He is mentioned only twice in the Babylonian Talmud; viz., in Men. 66b, where he refutes R. Kahana, and in 'Er. 8b, where he quotes a sentence of R. Kahana b. Minyomi, who seems to have been his teacher.

Kahana b. Taḥlifa apparently emigrated to Palestine, perhaps in company with R. Zera; for Yer. 'Ab. Zarah ii. 9 mentions him together with Zera and with Hanan b. Bo. This is not certain, however; for the passage reads: "R. Zera, Kahana b. Taḥlifa, and Hanan b. Bo," which may be rendered also "R. Zera Kahana" ("the priest"), since Zera was a priest (Yer. Ber. iii. 5). On this assumption Bar Taḥlifa can not be identical with Kahana b. Taḥlifa.
S. S. J. Z. L.

KAHINAH DAHIYAH BINT THABITAH IBN TIFAN: Jewish princess of a Berber tribe likewise called Kahinah; lived in the second half of the seventh century. According to the Mohammedan historians, the most powerful tribe at the time of the Arab invasion of the Maghreb was the Jewish one named Kahinah (probably from the Hebrew כהן), which extended its domination over nearly all the Berbers. It occupied Mount Aures (Atlas) and was governed by the princess Kahinah Dahiyah, who covered herself with glory in her fight against the invading army. She defeated the Arabian general Ḥassan ibn al-Nu'man, and compelled the Arabs to withdraw. When, five years later (694), Ḥassan received a large reenforcement, and advanced against the Berbers, Kahinah ordered all the Berber cities to be destroyed, hoping that the Arabs would then renounce fighting for the conquest of a waste land. But they persisted in their attack; and Kahinah fell near a well which, in memory of the heroine, is still called "Bir al-Kahinah."

Bibliography: Ibn Khaldun, *Kitab Ta'arikh al-Duwal*, i. 135; Kayserling, *Jüdische Frauen*, p. 73; Bloch, *Les Vertues Militaires des Juifs*, p. 50.
G. I. Br.

KAHIYA: Title of a political representative in Turkey. The word, pronounced "kehya" or "kyahya," is Turkish and is a corruption of the Persian "ketkhoda." It means "head man," or representative in a small village where the people usually appoint the oldest and richest one among them to represent them in matters of state. He collects the taxes, entertains any government officials who may visit the village, and in return receives annually a certain part of the crops and live stock of the villagers. In every larger town and city of Turkey each nation has a kahiya in its own quarter. Under him are subordinate officials, called "mukhtar"; and no police officer may enter a house unless he is accompanied by one of the latter. In addition, every state in Turkey is represented at Constantinople by its kahiya, who receives a regular salary from the Porte and is known in official circles by his original name "ketkhoda." For example, the ketkhoda of Egypt receives £100 a month.

In connection with the Jews the office is first heard of under Sulaiman the Magnificent. In his time the kahiya was a person named Shealtiel. His position appears to have been an honorable one; he was a favorite at court, and had free entry to the palace. If an injury or injustice was done to Jews anywhere in the empire, no matter by whom, whether by government official, private citizen, or foreigner, it was Shealtiel's duty to defend their rights. The office has been continued ever since the days of Sulaiman, but in a considerably modified form. At present in

Constantinople the kahiya is little more than a guardian of the peace; the same office being found in the Jewish, Greek, and Armenian quarters.

Bibliography: M. Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 46–47; Grätz, *Gesch.* ix. 32 33.

G. M. W. M.

KAHN, JOSEPH: German rabbi and preacher; born at Wawern, a small village near Treves, Sept. 2, 1809; died at Amsterdam July 10, 1875. He lost his father, the village teacher and cantor, early in life, and, probably, would have lived and died a cattle-dealer had not a fall from a horse permanently unfitted him for any active physical occupation. Kahn went to Metz, where for four years he studied Talmud under Meïr Lagard; at Mannheim he continued his studies under Jacob Ettlinger; he then attended successively the universities of Heidelberg and Bonn. In 1841 he was appointed chief rabbi of Treves, where he officiated for more than thirty years.

Kahn took part in the rabbinical conferences at Frankfort-on-the-Main, Breslau, and Cassel. He was an eloquent preacher, and a number of his sermons have been published, including his "Antrittsrede, 18 Dez. 1841" (Treves, 1842) and "Die Feier der Einweihung der Neuen Synagoge in Trier am 9. und 10. Sept. 1859" (*ib.* 1860), both being especially noteworthy.

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 298 *et seq.*, Berlin, 1872.

S. S. Sa.

KAHN, LEHMAN: Belgian educationist and writer; born Sept. 9, 1827, at Breisach, Baden, Germany; educated at the Progymnasium of Breisach and at the polytechnic school and the pedagogic seminary of Carlsruhe. After occupying the position of teacher in his native country and at the Jewish school of Hegenheim, Alsace, he was called to Brussels as principal of the Jewish school there (1855). In Oct., 1863, he founded L'Institut International Kahn, a school of commerce and modern languages, which is still in existence.

Kahn wrote: "Série de Lettres sur le Mariage Mixte" (1877; translated into Dutch, English, and German); "Le Droit Social, Appliqué à la Question des Cimetières" (1878; two pamphlets against the plan of the Brussels city administration to close the Jewish cemeteries); "Romains et Juifs, Etude Critique sur les Rapports Publics et Privés Qui Ont Existé Entre les Romains et les Juifs Jusqu'à la Prise de Jérusalem par Titus" (1894; this won a prize awarded by the Academy of Sciences of Brussels); "Ecole Confessionnelle ou Neutre?" two pamphlets (1896–97); "Assimilation" (1900); "Conciliation" (1901).

S. S. Max.

KAHN, ROBERT: German composer and pianist; born at Mannheim July 21, 1865; a pupil of Ernst Frank and Vincenz Lachner (Mannheim), Friedrich Kiel (Berlin), and Joseph Rheinberger (Munich). After living for some time at Vienna and Berlin he went in 1890 to Leipsic, where in the following year he founded a ladies' choral union and gave concerts. In Oct., 1898, he was appointed teacher of theory and composition at the Königliche Hochschule für Musik, Berlin.

Kahn has written a serenade for orchestra; three pianoforte quartets, opp. 14, 30, and 41; three pianoforte trios, opp. 19, 33, and 35; a string quartet in A major; two sonatas for violin and pianoforte, opp. 5 and 26; "Mahomet's Gesang," for mixed chorus and orchestra, op. 24; and some excellent terzets and quartets for female voices.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians.*

S. J. So.

KAHN, ZADOC: Chief rabbi of France; born Feb. 18, 1839, at Mommenheim, Alsace. In 1856 he entered the rabbinical school of Metz, finishing his theological studies at the same institution after it had been established at Paris as the Séminaire Israélite; and on graduation he was appointed director of the Talmud Torah, the preparatory school of the seminary. In 1867 he was appointed assistant to Chief Rabbi Isidor of Paris, whom he succeeded in the following year, when Isidor became chief rabbi of France. As Kahn had not yet reached the prescribed age of thirty, he had to obtain a dispensation before he could accept the office, his election to which had been largely due to his thesis "L'Esclavage Selon la Bible et le Talmud" (1867; later translated into German and Hebrew). The community of Paris attained to a high degree of prosperity and enlightenment under Kahn's administration.

Zadoc Kahn.

On Chief Rabbi Isidor's death in 1889 Kahn was unanimously elected chief rabbi of France, and was inducted March 25, 1890. He then entered upon a period of many-sided philanthropic activity. He organized the relief movement in behalf of the Jews expelled from Russia, and gave much of his time to the work of the Alliance Israélite Universelle, which elected him honorary president in recognition of his services. He aided in establishing many private charitable institutions, including the Refuge du Plessis-Piquet, near Paris, an agricultural school for abandoned children, and the Maison de Retraite at Neuilly-sur-Seine, for young girls. He was appointed Chevalier of the Legion of Honor in 1879 and Officer in 1901, and is Officer of Public Instruction.

Zadoc Kahn was one of the founders, the first vice-president, and, soon after, president, of the Société des Etudes Juives (1879). He is a brilliant orator, and one of his most noteworthy addresses was delivered on the centenary (May 11, 1889) of the French Revolution—"La Revolution Française et le Judaïsme." He has published the following works: "Sermons et Allocutions" (1875, 1886, 1894); "Sermons et Allocutions Adressés à la Jeunesse Israélite" (1878); "Etudes sur le Livre de Joseph le Zélateur," a collection of religious controversies of

the Middle Ages (1887); "Biographie de M. Isidore Loeb"; "Discours d'Installation" (March 25, 1890); "Religion et Patrie," addresses; "Souvenirs et Regrets," funeral orations.

BIBLIOGRAPHY: Chantavoine, *L'Eloquence Sacrée dans la Religion Juive*, in *Journal des Débats*, 1898; Curinier, *Dictionnaire National*.

S. E. A.

KAIDANOVER, AARON SAMUEL BEN ISRAEL (known also as **Samuel Kaidanover**): Polish rabbi; born at Wilna 1614; died at Cracow Dec. 1, 1676 (Michael; but Azulai and Horovitz give 1679; see bibliography). Among his teachers were Jacob Hoeschel and his son Joshua Hoeschel. During the Chmielnicki revolution (1648–49) the Cossacks plundered Kaidanover's possessions, his valuable library and his manuscripts among them, and killed his two little daughters, and he arrived in Moravia an impoverished fugitive. He was elected rabbi successively of Langenlois in Lower Austria, Nikolsburg, Glogau, Fürth, and Frankfort-on-the-Main, and then returned to Poland, where he died as rabbi of Cracow. He wrote: "Birkat ha-Zebaḥ," annotations to the Talmudical tractates of Ḳodashim (except Ḥullin and Bekorot), with a preface in which he narrated the remarkable events of his life (edited by his son-in-law Nahum Kohen, brother of Shabbethai Kohen [ש"ך], Amsterdam, 1669; another edition, with the commentary "'Omer Man," appeared [at Berlin?] in 1773); "Birkat Shemuel," derashot on the Pentateuch, partly cabalistic, with additions by his son Zebi Hirsch, its editor (Frankfort-on-the-Main, 1682); "'Emunat Shemuel," sixty responsa on matrimonial cases, edited by his son (*ib.* 1683); "Tif'eret Shemuel," novellæ to various Talmudic tractates, also edited by his son (*ib.* 1692). The annotations to Ḥoshen Mishpaṭ contained in the last-named work were printed in "Ṭure Zahab" (Hamburg, 1692).

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D. S. MAN.

KAIDANOVER, ẒEBI HIRSCH: Native of Wilna; died at Frankfort-on-the-Main March 23, 1712; son of Rabbi Aaron Samuel Kaidanover; pupil of Joseph ben Judah Jeidel, rabbi of Minsk and later of Dubno. Rabbi Joseph's teaching exercised a considerable influence upon his pupil, especially in the cabalistic trend of his studies; whereas in the Halakah, Kaidanover followed more closely his father.

In his native place Kaidanover, with his whole family, was thrown into prison on account of a base denunciation, and was forced to languish in chains for years until he was pardoned, his son being retained in prison at Slutsk. Fearing another imprisonment, he decided to settle in Frankfort-on-the-Main.

In Frankfort he recovered from the trials through which he had passed and found leisure to engage in literary pursuits. Besides publishing his father's works, which he in part accompanied with notes (as in the case of "Birkat Shemuel"), he wrote a book on morals entitled "Ḳab ha-Yashar," being a combination of ethics and asceticism. It has passed through numerous editions since its first appearance at Frankfort in 1705. The book contains 102 chapters, corresponding to the numerical value of קב. "Ha-Yashar" (הישר) is an anagram of the author's name (הירש). Kaidanover also made a Judæo-German translation of his work which has often been published together with the Hebrew text (as ed. Sulzbach, 1815). A similar book on morals was written by his son-in-law, Rabbi **Manoah Hendel Kirchhahn**, under the title "Simḥat ha-Nefesh."

The epitaph on Kaidanover's tombstone is given in Horovitz, "Frankfurter Rabbinen," ii. 99.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 200; Horovitz, *Frankfurter Rabbinen*, ii. 49 *et seq.*; prefaces to *Ḳab ha-Yashar*, *Tif'eret Shemuel*, and *'Emunat Shemuel*.

S. S. M. L. B.

KAIDANSKY. See SACHS.

K'AI-FUNG-FOO. See CHINA.

KAINAN: Son of Arphaxad and father of Salah; mentioned only in Gen. xi. 13 (LXX.), Book of Jubilees, viii. 1–4, and Luke iii. 36; omitted in all other versions of Gen. xi. 13, Salah being given as the son of Arphaxad. According to the Book of Jubilees (*l.c.*), Kainan, taught the art of writing by his father, found carved on the rocks by former generations an inscription preserving the science of astrology as taught by the rebel angels, the Watchers, who descended from heaven in the days of Jered and led mankind away from God. Similarly, Josephus ("Ant." i. 2, § 3) speaks of pillars of brick and stone upon which the children of Seth had inscribed their astrological knowledge for future generations. The "Sefer ha-Yashar" describes Kainan, the possessor of great astrological wisdom, which had been inscribed on tables of stone, as the son of Seth and not of Arphaxad.

BIBLIOGRAPHY: Charles, *The Book of Jubilees*, pp. 66–67, London, 1902.

E. G. H. K.

KAIRWAN (Arabic, **Al-Ḳairuwan**; Hebrew, קירואן; called also **Afrika**, or, more correctly, **Afriḳiya**, in Hebrew sources): City in the regency of Tunis, thirty miles inland from Susa, and about eighty miles south of the capital. Next to Tunis, it is the largest and most populous city in the country, and is the "Mecca" of North Africa. Kairwan, which soon became the metropolis of the province, was founded in the year 670 by 'Uḳba ibn Nafi', the conqueror of the Maghreb, as a "fortified camp": hence its name, for "Ḳairuwan" is connected by the Arabian geographers with the Persian "karawan" (camp protection). Arabian, Egyptian, and Cyrenian Jews hastened at once to the newly founded city, and Arabian historians relate that the Ommiad calif 'Abd al-Malik ibn Marwan (684–705) requested his brother, 'Abd al-'Aziz, governor of Egypt, to send 1,000 Coptic or Jewish families to settle there. At the end of the seventh century a second band of Jewish immigrants appears to have gone to Kairwan under Ḥasan ibn Nu'man, the conqueror of the Berber Kahinah, and to have fused with the first settlers.

Foundation of City.

The Jews of Kairwan, like those of the rest of the Maghreb, doubtless had to suffer, in the following

period, from the oppression of the governor Abu Jafar, and from the fanaticism of the vindictive Imam Idris after his victory over his opponent Al-Mahdi (see Tunis). In 793 Imam Idris was poisoned at the command of the calif Harun al-Rashid —it is said, by the governor's physician in ordinary, Shamma, probably a Jew (Al-Ḳairuwani, "Histoire de l'Afrique," transl. Pelissier and Ḳémusat, p. 170, Paris, 1845, in "Exploration Scientifique de l'Algérie," vol. vii.). Since the Jews had lost their political power in consequence of their subjection by Iman Idris, the freer tribes of the open country settled in the larger cities and devoted themselves to trade. Thus Kairwan again received an addition to its Jewish population. About the year 800 the Aghlabite dynasty was founded; and in 909 their supremacy passed to the Fatimites. In 972 the whole province declared itself independent under the Berber Zirites, who, in 1045, ruled over the entire Maghreb.

The period of greatest prosperity for the Jewish community in Kairwan extended from the end of the eighth to the beginning of the eleventh century, that is, during the rule of the Abbassids, Aghlabites, Fatimites, and Zirites. The community was highly reputed among the Jews of the East. It possessed a synagogue, a seminary (the president of which was called "rosh kallah," or simply "rosh"), a cemetery, a poor-fund, and various other institutions. It ransomed Jewish captives and contributed toward the support of the academies of Sura and Pumbedita as long as those academies were in a flourishing condition, and was an important intermediary point in the transmission of money from Spain to those academies. Scholars in Kairwan studied the Bible and both the halakic and haggadic departments of the Talmud; an old commentary to Chronicles speaks incidentally of the "great scholars of Kairwan" (R. Kirchheim, "Commentar zur Chronik aus dem Zehnten Jahrhundert," p. 18, Frankfort-on-the-Main, 1874). In questions of religious and civil life, during this period, appeal was made, from Kairwan as from other places, to the authority of the geonim in Babylon. In fact, a very active correspondence was carried on between the geonim and the scholars of Kairwan, and successive discoveries of fragments of these letters in the genizot have thrown more and more light on the intellectual activities of the city.

Under the Abbassids.

It has been stated, with much probability, that Naṭronai b. Ḥabibai, defeated as a candidate for the exilarchate, and whom the Sherira letter (Neubauer, "M. J. C." i. 36) describes as having gone to the "West" (מערבא), went to Kairwan (Grätz, "Gesch." v. 175; F. Lazarus, in Brüll's "Jahrb." x. 176). There he is said to have written the entire Talmud from memory, and to have sent the congregations in Spain a copy. While Naṭronai b. Hilai was gaon of Sura (853–856), Nathan b. Ḥanina and Judah b. Judah b. Saul were judges in Kairwan (comp. "Sha'are Ẓedeḳ," p. 84a, No. 3; Zunz, "Ritus," p. 190), both of whom corresponded with Naṭronai (on the former, see the additions of Samuel ibn Jama' to the 'Aruk, *s.v.* אבאם [published by Dukes in "Orient, Lit." 1851, p. 358]; Solomon Buber in "Grätz Jubelschrift," p. 17, Hebr. part; on the latter, see S. D. Luzzatto, "Bet ha-Oẓar," i. 59b).

Visit of Naṭronai b. Ḥabibai.

In 880 the remarkable Eldad ben Mahli ha-Dani appeared in Kairwan, and attracted much attention not only by his accounts of his travels and by his new and unusual Hebrew expressions, but especially by the halakic innovations in his ritual. In response to the appeal of the perplexed Jews of Kairwan for enlightenment in regard to these changes, Ẓemaḥ ben Ḥayyim, gaon of Sura (882–887), merely assured them that they need not feel disquieted (see E. Epstein, "Eldad ha-Dani," pp. 4 *et seq.*, 83 *et seq.*, Presburg, 1891). It was probably in Kairwan that Eldad met the philologist Judah ibn Ḳuraish, who appears to have removed to Kairwan from his native city, Tahort.

In five exegetic citations from scholars of Kairwan contained in the old commentary on Chronicles mentioned above (R. Kirchheim, *l.c.* pp. 16, 18, 22, 27), Judah ibn Ḳuraish is named in close association with their authors. Isaac b. Solomon Israeli (832–932; according to others, 832–942), who was born in Egypt, also removed to Kairwan. In 904 he was court physician to the last Aghlabite in Kairwan, Ziyadat Allah, retaining that position under the first Fatimite ruler, 'Ubaid Allah al-Mahdi. From Kairwan, Israeli corresponded on scientific subjects with Saadia, before the latter was called as gaon to Babylonia in 928 (Commentary on the "Sefer Yeẓirah"; see "Orient, Lit." 1845, p. 563). A famous pupil of Israeli was the physician and philologist Dunash ibn Tamim, who was born at Kairwan about the beginning of the tenth century and lived there all his life. Like his teacher, he was physician in ordinary at the court of the Fatimites; he dedicated an astronomical work to one of them. Besides these physicians, philosophers, and philologists, there were, doubtless, others whose very names, like the titles of their books, are scarcely known (Abraham ibn Ezra, Commentary on Esth. vii. 4 [ed. Jos. Zedner, London, 1850], and Judah Hadassi, "Eshkol ha-Kofer," p. 86a, No. 224). Al-Ḳairuwani (*l.c.* p. 170) mentions a Jewish historian by the name of Ibn al-Shamma. Saadia, who knew Kairwan well, speaks in his "Sefer ha-Galui" of a Hebrew book, written by scholars living in Kairwan in his day, concerning the "apocryphal writings" (if this be the correct reading of the difficult passage) which were to be found among them (see A. Harkavy, "Zikkaron la-Rishonim," v. 209, St. Petersburg, 1891). Unfortunately, in his desire for brevity, Saadia gave no citations, so that nothing more is known concerning this work.

Isaac Israeli.

The study of the Talmud and of its ancillary literature was highly developed by scholars at Kairwan. It was probably there that a second recension of Simeon Ḳayyara's "Halakot Gedolot" was arranged about 900 (see "Zeit. für Hebr. Bibl." vi. 99). The banished exilarch 'Uḳba, who sought refuge there in 920 and remained there until his death, must, like Naṭronai b. Ḥabibai, have contributed to these studies (see Lazarus, *l.c.* p. 178). The Jews of Kairwan received him with great honor

Talmudic Study.

and made him their spiritual head (comp. "Ha-Manhig," p. 32a, § 58, with the "Sefer Yuḥasin," 120b). During the time of Sherira (930–1000), Ẓemaḥ b. Mar Bahlul was president of the seminary there (Harkavy, "Teshubot ha-Geonim," No. 48). Somewhat later Jacob b. Nissim ibn Shahin, the author of an Arabic commentary on the "Sefer Yeẓirah," occupied the same position. He corresponded frequently with Sherira Gaon and with Hai Gaon. At Jacob's request, Sherira sent him a letter concerning the composition of the Mishnah of the Talmud and the way in which it was transmitted to the Talmudic teachers (see SHERIRA; see also the interesting question addressed by Jacob's pupils to Hai concerning the miraculous power of the name of God, in "Ta'am Zeḳenim," p. 54; comp. also Harkavy, "Teshubot ha-Geonim," Nos. 230, 364).

Arrival of Ḥushiel b. Elhanan.

At the end of the tenth and the beginning of the eleventh century Talmudic study in Kairwan received an important stimulus by the arrival there of Ḥushiel b. Elhanan, who probably was born in Italy. He did not go there as a prisoner, as Abraham ibn Daud states ("M. J. C." i. 68), but as a visitor to his friends in Mohammedan lands, as is shown by an autograph letter published by Schechter in "J. Q. R." (xi. 643). He was persuaded to remain there by his friends and (probably immediately after Jacob b. Nissim's death) was made president of the academy. Ḥushiel left two pupils, his son Hananeel, and Nissim (son of the Jacob ben Nissim ibn Shahin mentioned above), both of whom became presidents of the academy after the death of their teacher. Hananeel, famous as a Talmudic commentator, aroused interest in the hitherto neglected Jerusalem Talmud. Nissim wrote the "Mafteaḥ," a methodological work on the Talmud, while his lost "Siddur" probably contained information concerning the ritual of Kairwan. The only things known concerning this service at this time are that Nissim had a seat of honor beside the Ark of the Law in the synagogue, and that, after the Kohen and the Levite had finished reading the weekly lessons, the scrolls of the Law were taken to him, although every one else was required to go to the scrolls (Zunz, "Ritus," pp. 54 *et seq.*). In other places references are made to the civic customs of the people of Kairwan (Harkavy, "Teshubot ha-Geonim," No. 1).

It is interesting to note, in connection with the extensive commercial relations consequent upon the city's importance as a caravan station on the route from Spain to Bagdad and Damascus, that letters and credentials given by the merchants of Kairwan to their business representatives in distant places, a custom existing "from most ancient times," empowered the latter to collect money from their debtors (Harkavy, "Teshubot ha-Geonim," No. 199). It is also worthy of mention that Samuel ha-Nagid of Cordova used his influence in behalf of the community of Kairwan ("Seder ha-Dorot," ed. Warsaw, i. 191). After the death of Hananeel and Nissim (1050) the academy was deserted, and the political events of the following period disorganized the community and its intellectual life (see Abraham ibn Daud in "M. J. C." i. 73). In 1045, under the Zirite Al-Mu'izz (1016–1062), all heterodox sects were severely persecuted, and the Jews, with the rest, suffered greatly. Five years later (1050) Kairwan was overrun and ravaged by hordes of Bedouins, under Hilal, from Upper Egypt. The Jews were much weakened by their depredations, and, in fact, the community, to a great extent, appears to have been dispersed. The steady increase in the Jewish population of the city of Tunis during the twelfth century was due largely to immigration from Kairwan.

Decline in the Eleventh Century.

The fanatical Almohads, whom Al-Ḥasan, the last of the Zirites, summoned to his aid in 1207, appointed Abu Muhammed al-Ḥafṣ governor over the province of Tunis. During the rule of the Ḥafṣite dynasty, which began in 1236, the Jews of Kairwan enjoyed a short respite. When, however, during the reign of Abu 'Abd-Allah Muhammed al-Mustanṣir Billah (1249–77), St. Louis of France undertook a crusade against Tunis (1270), the religious fanaticism of prince and people, already intense, was set aflame, and the Jews of Kairwan and Ḥamamat, the two holy cities, were required either to leave or to abandon their faith; some preferred the latter course and nominally embraced Islam. To-day there are said to be Mohammedans in Kairwan who close their shops on Saturday, clean the thresholds of their houses on Friday evening, and observe other customs which appear to indicate a Jewish origin. From that time until the conquest of Tunis by France, Jews and Christians were forbidden to pass the night in either Kairwan or Ḥamamat; and only by securing a special permit from the governor could they enter them during the day. The old Jewish tombstones still in existence there bear witness to the presence in Kairwan at one time of a flourishing Jewish community (Israel Chasan, "Iyye ha-Yam," No. 71, p. 30, Leghorn, 1869). See TUNIS.

Expulsion or Recantation.

BIBLIOGRAPHY: Berliner, *Migdal Hananeel*, pp. iv. *et seq.*; D. Cazès, *Essai sur l'Histoire des Israélites de Tunisie*, Paris, 1889; Grätz, *Gesch.* v. 236, 242, 289, 291; vi. 6, 9 *et seq.*; *La Grande Encyclopédie*, xxi. 379, xxxi. 476; Müller, *Der Islam*, i. 352, 419, 488; ii. 646, 657; Rapoport, *Maḥberet he-'Aruk*, Introduction, Presburg, 1844; idem, *Toledot Rabbenu Hananeel*, in *Bikkure ha-'Ittim*, xii. 12, 16; Steinschneider, in *J. Q. R.* xi. 608.

G. M. Sc.

KAISER, ALOIS: Ḥazzan and composer; born Nov. 10, 1840, at Szobotist, Hungary. He received his early education in the religious school of the Vienna congregation under Dr. Henry Zirndorf, and then studied at the Realschule and the Teachers' Seminary and Conservatory of Music, Vienna. From the age of ten he sang in the choir of Solomon Sulzer, and in 1859 became assistant cantor in Fünfhaus, one of the suburbs of the Austrian capital; from 1863 to 1866 he was cantor at the Neusynagoge at Prague.

Kaiser arrived in New York city in June, 1866, and in the following month was appointed cantor of the Oheb Shalom congregation in Baltimore, Md., which position he still (1904) occupies. He was for several years president of the Society of American Cantors. Since 1895 he has been honorary member of the Central Conference of American Rabbis, which (1892) entrusted him and William Sparger with the

compilation of the musical portion of a Union Hymnal, published in 1897. With Samuel Welsh, Moritz Goldstein, and J. L. Rice, Kaiser published the "Zimrat Yah" (1871–86, 4 vols.), containing music for Sabbaths and festivals. Of his other compositions may be mentioned: "Confirmation Hymns" (1873); "Memorial Service for the Day of Atonement" (1879); "Cantata for Simḥat Torah" (1890; with William Sparger; preface by Cyrus Adler); "Souvenir of the Jewish Women's Congress at the World's Columbian Exposition" (1893).

Bibliography: *A Third of a Century in the Service of God and the Oheb Shalom Congregation of Baltimore, Maryland*, Baltimore, 1899; *American Jewish Year Book*, 1903–1904, p. 67.

A. S.

ḲALA'I, BARUCH BEN SOLOMON: Rabbi of Sardokupis (Serai Keui?), Asia Minor; flourished at the beginning of the seventeenth century. He was the author of "Maḳor Baruk" (Smyrna, 1659), responsa arranged in the order of the four Ṭurim. This work was published by his son Solomon Ḳala'i, who added some responsa of Baruch's teacher Aaron Ḥason, some of his brother Mordecai Ḳala'i, and some of his own. In the introduction Solomon Ḳala'i declares that his father left a commentary on Yebamot, Ketubot, Baba Meẓi'a, and Shebu'ot, and a number of sermons.

Bibliography: Fürst, *Bibl. Jud.* ii. 162; Steinschneider, *Cat. Bodl.* col. 774; Wolf, *Bibl. Hebr.* iii., No. 427.

S. S. M. Sel.

ḲALA'I, MORDECAI B. SOLOMON: Turkish rabbi and author; lived in the first half of the seventeenth century. He was the pupil of R. Aaron Ḥason, R. Aaron Sason, and R. Isaac Franco, and was the chief teacher of the Portuguese yeshibah at Salonica. R. Daniel Estrumsa and R. David Conforte were among his scholars. All his responsa and sermons prior to 1625 were destroyed in the great fire which devastated Salonica in that year. Ḳala'i is mentioned in the responsa of Solomon ha-Levi (Nos. 10 and 29; Salonica, 1652), at whose funeral he delivered a sermon. He is also mentioned in the responsa "Mekor Ḥayyim" of his brother R. Baruch Ḳala'i (pp. 16, 17, 34, 45), and in those of R. Joseph di Trani (No. 81) and of Judah Lerma, rabbi at Belgrade ("Peleṭat Bet Yehudah," No. 2).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 130; Conforte, *Ḳore ha-Dorot*, pp. 36, 44–48, 50–52, Berlin, 1846.

S. S. N. T. L.

ḲALA'I, SAMUEL BEN JOSEPH: Karaite scholar of Chufut-Kale, Crimea; died Feb. 17, 1754. He was the author of a work entitled "Me'il Shemuel," a commentary on Aaron ben Joseph's "Ha-Mibḥar." Ḳala'i did not live to finish the work, and it was completed (Tuesday, Sept. 20, 1757) by Simḥah Isaac b. Moses, who wrote the preface to it.

Bibliography: Fürst, *Gesch. des Karäert.* section v., p. 241; Steinschneider, *Hebr. Bibl.* xi. 13; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2353.

K. M. Sel.

ḲALA'I, SAMUEL BEN MOSES: Italian Talmudist; flourished in the first half of the sixteenth century at Venice. He was a pupil of David Cohen of Corfu. His father-in-law was Benjamin ben Mattithiah, author of "Binyamin Ze'eb." Ḳala'i was the author of "Mishpeṭe Shemuel," containing responsa, decisions, and novellæ (Venice, 1599–1600).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 177; Mortara, *Indice*, p. 9.

S. S. I. Ber.

KALAM. See Arabic Philosophy.

KALAMAZOO. See Michigan.

KALAẒ (KHALLAṢ), JUDAH: Cabalist and moralist; lived in Algeria, probably at Tlemçen, at the beginning of the sixteenth century. The surname "Kalaẓ" is derived from the Arabic "khallaṣ" (= "collector of taxes"). Kalaẓ was descended from a Spanish family, members of which settled in Algeria after the expulsion from Spain. A grandson of his, also named Judah, was rabbi at Tlemçen at the end of the sixteenth century. Kalaẓ was the author of a valuable work on ethics entitled "Sefer ha-Musar" (Constantinople, 1536–37). He frequently quotes the Zohar and other cabalistic works, which he held in great esteem.

Bibliography: De Rossi, *Dizionario*, p. 89, s.v. *Calz*; Zunz, *Z. G.* p. 253; Steinschneider, *Cat. Bodl.* col. 1300; *idem*, in *J. Q. R.* xi. 125; Neubauer, in *R. E. J.* v. 47–52; Bloch, *Inscriptions Tumulaires*, p. 20.

K. I. Br.

KALBA SABUA'. See Ben Kalba Sabbua'.

KALIFA, MOSES BEN MALKA: Poet and controversialist; born at Safi, Morocco, toward the end of the seventeenth century. He belonged on his mother's side to the Bedersi family of Provence. Left an orphan at an early age with an income sufficient for his wants, Kalifa traveled through Morocco. He stayed some time at Fez and studied there under Judah ben 'Aṭṭar and his successor, Samuel Żarfati. On his return home he continued his studies with the rabbi Joseph Bueno of Mescuta. By his independence of language and manner, Kalifa had the misfortune to displease the governor of Safi, and was obliged to take refuge at Agadir, a fortress on the coast. In 1728 the plague devastated this place, and Kalifa lost in one day his wife Deborah and his daughter Estrella.

Kalifa was the author of two works still extant in manuscript: (1) "Kab we-Naḳi," a commentary on the prayer-book, and poems, several of which are connected with the author's personal adventures; (2) "Rak we-Ṭob," a treatise on religious controversy.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Benjacob, p. 26; Isaac Bloch, in *R. E. J.* xiv. 114–116.

G. I. Br.

KALILAH WA-DIMNAH (known also as **Fables of Bidpai**): Book of Indian fables which has been translated into most of the languages of the Old World. It appears to have been composed in India, about 300 C.E., as a Brahmin rival to the Buddhist fable-books, and includes variants of several of the jatakas, or Buddha birth-stories. It was translated into Pahlavi about 570, and thence traveled westward through Arabic sources. According to Abraham ibn Ezra, quoted by Steinschneider ("Z. D. M. G." xxiv. 327), it was translated directly from the Sanskrit into Arabic by the Jew (Joseph?) who is said to have brought the Indian numerals from India. Whether this be true or not, the passage from Arabic into the European languages was, in each of the three chief channels, conducted by Jew-

ish scholars. The Greek version was done by Simeon Seth, a Jewish physician at the Byzantine court in the eleventh century (see, however, Steinschneider, "Hebr. Uebers." p. 873, No. 148), and from this were derived the Slavonic and the Croat versions. The old Spanish version was probably translated about 1250 by the Jewish translators of Alfonso the Good; this led to a Latin version. But the chief source of the European versions of Bidpai was a Hebrew one made by a certain Rabbi Joel, of which a Latin rendering was made by John of Capua, a converted Jew, under the title "Directorium Vite Humane"; from this were derived Spanish, German, Italian, Dutch, and English versions. In addition to this of Rabbi Joel's, another Hebrew version exists—by Rabbi Eleazar b. Jacob (1283); both these versions have been edited by Joseph Derenbourg (Paris, 1881), who issued also an edition of the "Directorium Vite Humane" (*ib.* 1887).

It has been claimed that nearly one-tenth of the most popular European folk-tales are derived from one or other of these translations of the "Kalilah wa-Dimnah," among them being the story of Patty and her milk-pail ("La Perrette" in Lafontaine), from which is derived the proverb, "Do not count your chickens before they are hatched." Many of the popular beast-tales and some of the elements of Reynard the Fox also occur in this Indian book of tales. Much learning has been devoted to the investigation of the distribution of these tales throughout European folk-literature, especially by Jewish scholars: by T. Benfey, in the introduction to his translation of the "Pantchatantra," a later Sanskrit edition of the "Kalilah wa-Dimnah"; by M. Landau, in his "Quellen des Decamerone"; by Derenbourg, in his editions of the Latin and Hebrew texts; and by Steinschneider. The Hebrew versions are quoted by Zerahiah ha-Yewani, Kalonymus (in the "Eben Boḥan"), Abraham b. Solomon, Abraham Bibago, and Isaac ibn Zahula (who wrote his "Meshal ha-Ḳadmoni" to wean the Jewish public away from "Kalilah wa-Dimnah").

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 872-883; Jacobs, *Fables of Bidpai*, Introduction, pp. xxvii.-xxviii., London, 1888.

J.

ḲALIR, ELEAZAR (more correctly **Eleazar be-Rabbi Ḳalir**, or **Ḳallir**, or **Ḳillir**; later called also **ha-Ḳaliri** [הקליר] and less correctly **the Ḳalir** [הקגיר]): One of the earliest and the most prolific of the payyeṭanim or liturgical poets. In the acrostics of his hymns he usually signs his father's name קליר, but three times he writes קיליר. Eleazar's name, home (קרית ספר), and time have been the subject of many discussions in modern Jewish literature, and some legends concerning his career have been handed down. The author of the "'Aruk" (*s.v.* קלר, 3) derives the name "Ḳalir" from the Greek *κολλύρα* = "a small cake," and reports that the poet obtained his name from a cake, inscribed with Biblical verses, which was given him to eat as a talisman for wisdom when he began to go to school. His scholarship having been attributed later to that talisman, he was called "Eleazar the Cake." While such a custom is known to have existed among the western Syrians and the Jews, the explanation put forward by the "'Aruk" is not acceptable, since "Ḳalir" is not the name of the poet, but that of his father. Others see in the name that of the Italian city Cagliari, or the Latin name "Celer." The city קרית ספר has been identified both with Cagliari (Civitas Portus), in Italy, and with the Babylonian Sippara. In addition to Italy and Babylonia, Mesopotamia and Palestine have been claimed by different scholars as Ḳalir's native land. His time has been set at different dates between the end of the seventh and the end of the tenth century of the common era. Older authorities consider him to have been a teacher of the Mishnah and identify him either with Eleazar b. 'Arak or with Eleazar b. Simeon. He has been confounded with another poet by the name of Eleazar b. Jacob; and a book by the title of "Kebod Adonai" was ascribed to him by Botarel.

Place and Date Doubtful.

Ḳalir's hymns early became an object of study and of cabalistic exegesis, as his personality was a mystery. It was related that heavenly fire surrounded him when he wrote the "Ḳedushshah"; that he himself ascended to heaven and there learned from the angels the secret of writing alphabetical hymns; and that his teacher Yannai, jealous of his superior knowledge, placed in his shoe a scorpion, which was the cause of his death. Modern research points to the probability that he and his teacher were Palestinians; and since Yannai is known to have been one of the halakic authorities of Anan, the founder of Karaism, and must therefore have lived a considerable time earlier than Anan, Ḳalir's time may be fixed with some probability as the second half of the seventh century.

Ḳalir was the first to embellish the entire liturgy with a series of hymns whose essential element was the Haggadah. He drew his material from the Talmudim and Midrashim, some of which latter are now probably lost. His language, however, is not that of his sources, but Biblical Hebrew, enriched with daring innovations. His predilection for rare words, allegorical expressions, and haggadic allusions makes his writings hard to understand. His linguistic peculiarities were followed by many a succeeding payyeṭan; and they influenced to some extent even early prose, especially among the Karaites. With the awakening of linguistic studies among the Jews and with the growing acquaintance of the latter with Arabic, his linguistic peculiarities were severely criticized (*e.g.*, by Abraham ibn Ezra on Eccl. v. 1); but the structure of his hymns remained a model which was followed for centuries after him and which received the name "Ḳaliric" (קליר). While some of his hymns have been lost, more than 200 of them have been embodied in the Maḥzorim, *i.e.*, prayer-books for the cycle of the festivals.

Sources and Style.

[The earliest references to Ḳalir seem to be in a responsum of Naṭronai Gaon (*c.* 853; Weiss, "Dor," iv. 118), in the "Yeẓirah" commentary of Saadia (see Gräber, in "Oẓar ha-Sifrut," i., v.) and in his "Agron" (Stade's "Zeitschrift," 1882, p. 83), as well as in the writings of Al-Ḳirḳisani (Harkavy, in "Ha-Maggid," 1879, No. 45, p. 359a). The early

"Hekalot Rabbati" of the Merkabah Riders were used by Ḳalir, traces of their mystic ideas and even of their language being found in his poetry ("Monatsschrift," xxxvii. 71). The theory that he lived in Italy is based upon the fact that he wrote double "Ḳerobot" for the festivals (Berliner, "Gesch. der Juden in Rom," ii. 15; Einstein, in "Monatsschrift," xxxvi. 529).

A peculiar development of the Ḳalir legend is seen in the story that Saadia found in the tomb of Ḳalir a recipe for making "ḳame'ot" in the form of cakes (Goldziher, in "Berliner Festschrift," p. 150). On a piyyuṭ found in the Maḥzor Vitry and ascribed by Brody ("Ḳonṭres ha-Piyyuṭim," p. 67, Berlin, 1894) to Ḳalir, see Max Weisz in "Monatsschrift," xli. 145. Solomon Delmedigo warns the student against the writings of Ḳalir because "he has cut up the Hebrew language in an arbitrary way" (Geiger, "Melo Chofnajim," p. 15). Translations of some of Ḳalir's hymns into German will be found in Zunz, "S. P." pp. 75 *et al.* (Berliner, "Synagogal-Poesieen," p. 24; De Lagarde, "Mittheilungen," ii. 138), in Sachs's edition of the prayer-book, and in Karpeles' "Zionsharfe," pp. 10–17; some have been rendered into English by Nina Davis in "J. Q. R." ix. 29, and by Mrs. Lucas in "Songs of Zion," p. 60.—G.]

Bibliography: J. Derenbourg, in *R. E. J.* xii. 298; P. F. Frankl, *Fragment einer Kalir'schen Kerobа*, reprint from *Zunz Jubelschrift*, Berlin, 1884; A. Harkavy, *Leben und Werke Saadia Gaon's*, i. 109, Berlin, 1891; *Israelitische Annalen*, i. 85, ii. 320; Landshuth, *'Ammude ha-'Abodah*, i. 27–44, Berlin, 1877; S. L. Rapoport, in *Bikkure ha-'Ittim*, x. 95–123, xi. 92–102; Steinschneider, *Cat. Bodl.* col. 913; Zunz, *Literaturgesch.* pp. 29–64.

G. C. L.

KALISCH, BERTHA: Austrian actress; born at Lemberg; made her début in 1893 at the Scarbeck Theater, Lemberg, in a minor rôle in "Mignon" (given in Polish), her success winning her an engagement shortly after at the Jewish theater there. She next appeared in Budapest and Bucharest, at the latter place attracting the attention of Wachtman, the director of the Imperial Theater, who engaged her for Rumanian plays. In 1895 she went to New York city to act in Yiddish plays at the Thalia Theater. Her greatest successes were made in Jacob Gordin's plays.

S. E. Ms.

KALISCH, DAVID: German playwright and humorist; born at Breslau Feb. 23, 1820; died at Berlin Aug. 21, 1872. His infancy and early childhood were spent in a home of comfort and culture; but when he was only seven years old his father died, leaving the family without any means of support, and Kalisch was compelled to add to the family resources by entering the employment of a dealer in small wares, who later on entrusted him with the management of a branch establishment in Ratibor. In 1843 he returned to Breslau, and in Oct., 1844, went to Paris, where he gradually became on terms of intimacy with a group of poets and socialists that included Heine, Herwegh, Karl Grün, Proudhon, Karl Marx, and Albert Wolff. He made at Leipsic his first attempts as a farce writer with his "Die Proletarier" and "Auf der Eisenbahn."

Kalisch was still bound to a mercantile career, however, as neither literature nor the stage had yet made a place for him; and so in 1846 he found his way to Berlin and took another position as salesman. He found time to continue his literary efforts by writing a number of the peculiar verses which, under the name of "Couplets," were first employed by him, and which he afterward utilized with great success in his stage pieces. He also tried his hand at adaptation from the French, the little farce "Ein Billet von Jenny Lind" being produced at the summer theater at Schönberg, near Berlin; the principal result of this was that it secured for him an invitation to write for the Königsstädter Theater, where his "Herr Karoline" was produced, and later (Dec. 23, 1847) his "Einmal Hunderttausend Thaler," which at once achieved a veritable triumph. There followed in quick succession "Berlin bei Nacht," "Junger Zunder, Alter Plunder," "Aurora im Oel," "Münchhausen," "Peschke," "Ein Gebildeter Hausknecht," "Der Aktienbudiker," "Berlin, Wie es Weint und Lacht," "Einer von Unsere Leut," "Berlin Wird Weltstadt," "Die Berliner in Wien," "Der Goldonkel," and "Musikalische Unterhaltung."

Very soon he practically dominated the German farce stage of his time. At the old Wallner Theater in Berlin and in the great comedy houses throughout Germany there were years when none but his pieces were produced, some of them having runs of hundreds of performances. Nor was it in Germany alone that his plays became famous, for by adaptation and translation they were produced throughout the world. A collection of his celebrated "Couplets" was produced under the title "Berliner Leierkasten" (3 vols., Berlin, 1857; 5th ed., 1862; new series, 1863 and 1866), while a number of his farces were issued as "Berliner Volksbühne" (4 vols., *ib.* 1864) and "Lustige Werke" (3 parts, *ib.* 1870).

Just as Kalisch was entering upon the successful phase of his dramatic career he made another fortunate bid for fame by establishing (1848) the celebrated humorous sheet, "Kladderadatsch," the publication of which was suggested during his work on the little paper issued by and for the members of the "Rütli," a club composed of humorists. The well-known "Müller und Schulze" couple, which have become proverbial among Germans throughout the world, and "Karlchen Miessnick" are among the best of his contributions to the "Kladderadatsch." In its early history he had many strange experiences as its editor. He was prosecuted; the paper was prohibited; several times he had to fly to Leipsic, Dessau, or Neustadt, and yet it survived. Later he shared the editorial work with Ernest Dohm. In 1852 he embraced Christianity in order that he might marry a lady of that faith.

Bibliography: Max Ring, *David Kalisch*, Berlin, 1873; *Meyers Konversations-Lexikon*; Kürschner, *David Kalisch*, in *Allgemeine Deutsche Biographie*, xv. 23–24.

S. M. Co.

KALISCH, ISIDOR: American rabbi and author; born Nov. 15, 1816, at Krotoschin; died May 11, 1886, at Newark, N. J.; studied theology, philosophy, and philology at the universities of Berlin, Breslau, and Prague. In consequence of giving public expression to his too liberal views, in poems and articles, he was compelled to leave Germany, and after staying for a short time in London he went to the United States (New York, 1849).

Kalisch occupied rabbinates at Cleveland, Ohio (Tifereth Israel); Cincinnati, Ohio (Ahabath Achim); Milwaukee, Wis. (B'ne Jeshurun); Indianapolis, Ind.; Leavenworth, Kansas; Detroit, Mich. (Beth El); Newark, N. J. (B'nai Abraham); and Nashville, Tenn. (Ohavai Shalóm). He lectured frequently, especially after 1875, when he had retired from the ministry. He wrote a number of essays, monographs, discourses, and disquisitions. In Leeser's "Occident" (1851–52) he published a series of "Exegetical Lectures on the Bible"; in the Cincinnati "Israelite" (1854–55), "Contributions to Philosophical Literature." The London "Jewish Chronicle," the "Jüdisches Literatur-Blatt" of Magdeburg, the Vienna monthly "Beth Talmud," and other periodicals, published articles from his pen. Kalisch's first work, "Wegweiser für Rationelle Forschungen in den Biblischen Schriften" (Cleveland, Ohio, 1853), was translated into English by M. Mayer under the title "A Guide for Rational Enquiries into the Biblical Writings" (Cincinnati, 1857); "Die Töne des Morgenlandes," a collection of his German poems, appeared at Detroit in 1865; in 1868 he produced an English translation of Lessing's "Nathan der Weise"; in 1877 an English translation of the "Sefer Yeẓirah," with preface, notes, glossary, and a "Sketch of the Talmud"; in 1881 he translated into English S. Munk's "Philosophie et Ecrivains Philosophes des Juifs." His last work was a translation into English of "Ha-Tappuah," a treatise on the immortality of the soul, supposed to be by Aristotle. He translated from the Hebrew "The Book of Antiochus" also, and a "Discourse on the Advantages of the Mosaic Law" (delivered in 1267 before King Jacob at Saragossa). Kalisch was one of the leading spirits of the rabbinical conference held at Cleveland in 1855, and one of the editors of the "Minhag America" prayer-book.

Bibliography: *In Memoriam Rev. Dr. Isidor Kalisch*, Newark, N. J., 1886; Steinschneider, *Hebr. Uebers.* p. 268.

A. S. Man.

KALISCH, LUDWIG: German novelist; born Sept. 7, 1814, at Lissa; died March 3, 1882, at Paris. When only twelve years of age he left his home and became successively pedler, merchant, and teacher. He saved enough money to carry him through matriculation and the study of medicine and, later, languages and literature in Heidelberg and Munich. Settling in Mayence in 1843, he became editor of the "Narrhalla" (1843–46). A participant in the revolution of 1848–49, he was forced to leave Germany. He went to Paris, in 1850 to London, and from 1851 onward lived in Paris.

Kalisch's forte was the humorous ballad. Many of his writings appeared in the feuilletons of the newspapers and in magazines. Of those published separately may be mentioned: "Das Buch der Narrheit," Mayence, 1845; "Schlagschatten," *ib.* 1845; "Poetische Erzählungen," *ib.* 1845; "Shrapnels," Frankfort-on-the-Main, 1849; "Paris und London," *ib.* 1851; "Heitere Stunden," Berlin, 1872; "Bilder aus Meiner Knabenzeit," Leipsic, 1872; "Gebunden und Ungebunden," Munich, 1876; "Pariser Leben," Mayence, 1881, 2d ed. 1882.

Bibliography: *Meyers Konversations-Lexikon.*

S. F. T. H.

KALISCH, MARCUS M.: Hebraist and Bible commentator; born at Treptow, Pomerania, May 16, 1828; died in Derbyshire, England, Aug. 24, 1885. He was educated at Berlin University, where he studied classics, philology, and the Semitic languages, and at the Rabbinical College of Berlin. In 1848 he obtained degrees at Berlin and at Halle, and in the same year took part in the European struggle for freedom that resulted in the émeute of 1848. Going to England, Kalisch contributed to the periodicals of Great Britain and the Continent, and delivered lectures on secular and archeological topics before various learned bodies. He then obtained a permanent appointment as secretary to Chief Rabbi N. M. Adler. This position he held from 1848 to 1853, and was then engaged as tutor and literary adviser to the Rothschild family. In this capacity he found leisure to produce a considerable amount of erudite work.

Kalisch's special object was to write a full and critical commentary on the Old Testament, and at this task he labored with indefatigable energy. In 1855 he published the first volume, entitled "An Historical and Critical Commentary on the Old Testament, with a New Translation—Exodus"; the second, "Genesis," appeared in 1858; the third, "Leviticus," part i. and part ii., in 1867 and 1872 respectively. These contain a résumé of all that Jewish and Christian learning had accumulated on the subjects up to the dates of publication. In his "Leviticus" Kalisch anticipated Wellhausen to a large extent. The interval between the issue of "Genesis" and that of "Leviticus" was occupied with the preparation of a "Hebrew Grammar" in two parts, the second dealing with the more difficult forms and rules. In 1877 Kalisch issued the first part of "Bible Studies," comprising annotations on "The Prophecies of Balaam." The second part, on "The Book of Jonah," preceded by a treatise on "The Hebrew and the Stranger," was issued in the following year. In 1880 appeared his comprehensive work entitled "Path and Goal: A Discussion on the Elements of Civilization and the Conditions of Happiness," consisting of an attempt to bring together representative utterances of adherents of all the chief religions of the world.

Kalisch was a writer of exceptional erudition, without, however, possessing an equal power of using his resources for literary purposes. His views on Biblical and Jewish subjects generally were of an advanced type. He was prevented from completing his projected comprehensive commentary on the entire Pentateuch by the ill health which attended his last years.

Bibliography: *Athenæum*, Sept. 5, 1885; *Jew. Chron.* and *Jew. World*, Aug. 28, 1885; *The Times* (London), Aug. 31, 1885; *Jew. Herald* (Melbourne), Oct. 16, 1885; Morais, *Eminent Israelites*, pp. 170–173.

J. G. L.

KALISCH, MOSES BEN BENJAMIN WOLF MESERITZ: Polish physician of the seventeenth century. He was the author of: "Yerushat Mosheh" (2 vols., Frankfort-on-the-Main and Wilmersdorf, 1677), a medical work in Judæo-German describing remedies for various diseases;

and "Yarum Mosheh" (Amsterdam, 1679, and frequently reprinted).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1779; Benjacob, *Ozar ha-Sefarim*, p. 230.

H. R. I. BR.

KALISCH, PAUL: German singer; born at Berlin Nov. 6, 1855; son of David KALISCH, founder of the "Kladderadatsch." Kalisch was destined for an architect's career, but at a gathering at the home of his brother-in-law Paul Lindau, where Kalisch sang a few selections from Schubert and Wagner, his voice so impressed Pollini and Adelina Patti that they urged him to go on the stage. Shortly afterward Kalisch went to Italy to study under Leoni and Lamperti, and he made his début at Varese in 1880 as *Edgardo* in "Lucia di Lammermoor." After a most successful tour through Italy and Spain he sang in 1883 at the royal operas at Munich, Berlin, and Vienna, and at the Stadttheaters of Hamburg, Leipsic, and Cologne.

He stayed a short time in Germany, and then together with Lily Lehmann, whom he later married, went to London, where he sang in "Tristan and Isolde" at Her Majesty's Theatre. From England Kalisch went to the United States, where he spent six winter seasons: four seasons at the Metropolitan Opera House, New York, while for two seasons he toured the country together with Anton Seidl, singing in many of Wagner's operas. Upon his return to Europe he again toured Germany, and also sang at Vienna, Budapest, Paris, and London; but he achieved his greatest success at the Wiesbadener Festspiele, where he sang before the royal family. He was made "Kammersänger" by Duke Ernst of Saxe-Coburg. Kalisch's most successful rôles are *The Prophet*, *Eleazar*, *Othello*, *Siegmund*, *Siegfried*, *Tannhäuser*, and *Tristan*. Kalisch again appeared in "Tristan" at Paris and Cologne in 1901.

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*

S. I. G. D.

KALISCHER, JEHIEL MICHAEL BEN ARYEH: Polish rabbi of the seventeenth century; died in 1713 at an advanced age. The name "Kalischer" indicates either that he was born in Kalisch, Poland, or that he acted as rabbi there. He was the author of: "Sha'are Ziyyon" (Prague, 1657), being the first and only published part of his ethical work entitled "Sha'are Ḥokmah"; "Sha'are Shamayim" (*ib.* 1675), miscellaneous sermons and novellæ. Kalischer included in the latter work novellæ of his father and grandfather, and of his uncle Samuel EDELS.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii., s.v. *Sha'are Shamayim*; Fuenn, *Keneset Yisrael*, p. 526; Fürst, *Bibl. Jud.* ii. 164; Steinschneider, *Cat. Bodl.* col. 1272.

S. S. M. SEL.

KALISCHER, JUDAH LÖB BEN MOSES: German Talmudist; died April 18, 1822, at Lissa, where he was dayyan. Kalischer was the head of the yeshibah of Lissa for more than fifty years, during which time he had a great number of pupils. He wrote "Ha-Yad ha-Ḥazaḳah" (Breslau, 1820), novellæ on the laws of Ḥazaḳah.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 419; Steinschneider, *Cat. Bodl.* col. 1334.

S. S. M. SEL.

KALISCHER, SOLOMON: German composer, pianist, and physicist; born Oct. 8, 1845, at Thorn, West Prussia. He studied at the Jewish Theological Seminary of Breslau and the universities of Breslau and Berlin (Ph.D. 1868, his dissertation being "De Aristotelis Rhetoricis et Ethicis Nicomachæis et in Quo et Cur Inter Se quum Congruant tum Differant," awarded a prize by the philosophical faculty of the University of Berlin). After acting as tutor for a year at Amsterdam he returned to Berlin to study physics and chemistry. In 1876 he established himself as privat-docent at the Bauakademie of Berlin, subsequently connecting himself in the same capacity with the Technische Hochschule at Charlottenburg, at which institution he was appointed lecturer (1894) and professor (1896) of physics. He has edited Goethe's scientific works, with notes and introduction (ed. G. Hempel, vols. xxxiii.–xxxvi., 1877–79); translated Faraday's "Experimental Researches in Electricity" into German (3 vols. 1889–91); and has published many essays on physics, chemistry, and electricity in scientific periodicals. He wrote also "Teleologie und Darwinismus" (1878); "Die Farbenblindheit" (1879), etc.; and contributed the chapter on "Goethe als Naturforscher" to Bielschowsky's "Goethe-Bibliographie" (ii. 412–460, Munich, 1904). S.

KALISCHER, ẒEBI HIRSCH: German rabbi and colonizer; born March 24, 1795, at Lissa, Posen; died Oct. 16, 1874, at Thorn, on the Vistula. Destined for the rabbinate, he received his Talmudic education from Jacob of Lissa and Akiba Eger of Posen. After his marriage he left Lissa and settled in Thorn, where he spent the rest of his life. Here he took an active interest in the affairs of the Jewish community, and for more than forty years held the office of "Rabbinatsverweser" (acting rabbi). Disinterestedness was a prominent feature of his character; he refused to accept any remuneration for his services, his wife, by means of a small business, providing their meager subsistence.

Ẓebi Hirsch Kalischer.

In his youth he wrote "Eben Boḥan," commentary on several juridical themes of the Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Krotoschin, 1842), and "Sefer Moznayim la-Mishpaṭ," commentary, in three parts, on the whole Ḥoshen Mishpaṭ (parts i. and ii., Krotoschin and Königsberg, 1855; part iii. still in manuscript). He also wrote: glosses on Shulḥan 'Aruk, Yoreh De'ah, published in the new Wilna edition of that work; "Sefer ha-Berit," commentary on the Pentateuch; "Sefer Yeẓi'at Miẓrayim," commentary on the Pesaḥ Haggadah; "Ḥiddushim" on several Talmudical treatises; etc. He also contributed largely to Hebrew magazines, as "Ha-Maggid," "Ziyyon," "Ha-'Ibri," and "Ha-Lebanon."

Inclined to philosophical speculation, Kalischer

studied the systems of medieval and modern Jewish and Christian philosophers, one result being his "Sefer Emunah Yesharah," an inquiry into Jewish philosophy and dogma (2 vols., Krotoschin, 1843, 1871); an appendix to vol. i. contains a commentary (incomplete) on Job and Ecclesiastes. In the midst of his many activities, however, his thoughts centered on one idea—the colonization of Palestine, in order thereby to provide a home for the homeless Eastern Jews and transform the many Jewish beggars in the Holy Land into a useful agricultural population. He proposed to collect money for this purpose from Jews in all countries; to buy and cultivate land in Palestine; to found an agricultural school, either in Palestine itself or in France; and to form a Jewish military guard for the security of the colonies. He thought the time especially favorable for the carrying out of this idea, as the sympathy of men like Crémieux, Montefiore, Rothschild, and Albert Cohn rendered the Jews politically influential. To these and similar Zionist ideals he gave expression in his "Derishat Ẓiyyon" (Lyck, 1862), containing three theses: (1) the salvation of the Jews, promised by the Prophets, can come about only in a natural way—by self-help; (2) colonization in Palestine; (3) admissibility of the observance of sacrifices in Palestine at the present day. The appendix contains an invitation to the reader to become a member of the colonization societies of Palestine.

Palestine Colonization.

This book made a very great impression, especially in the East. It was translated into German by Poper (Thorn, 1865), and a second Hebrew edition was issued by N. Friedland (*ib.* 1866). Kalischer himself traveled with indefatigable zeal to different German cities for the purpose of establishing colonization societies. It was his influence that caused Ḥayyim Lurie, in Frankfort-on-the-Main in 1861, to form the first society of this kind, and this was followed by others. Owing to Kalischer's agitation, the Alliance Israélite Universelle founded the Palestinian colony Miḳweh Yisrael (see Agricultural Colonies), the rabbinate of which was offered to him, but he was too old to accept it. Although all these endeavors were not attended with immediate success, Kalischer never lost hope. By exerting a strong influence upon his contemporaries, including such prominent men as Heinrich Grätz, Moses Hess (see "Rom und Jerusalem," pp. 117 *et seq.*), and others, he is considered to have been one of the most important of those who prepared the way for the foundation of modern Zionism.

Bibliography: *Allg. Zeit. des Jud.* 1874, p. 757; *Jüdischer Volkskalender*, pp. 143 *et seq.*, Leipsic, 1899; *Sefer Anshe Shem*, pp. 31a *et seq.*, Warsaw, 1892.

S. M. Sc.

KALISKER, ABRAHAM BEN ALEXANDER HA-KOHEN: Rabbi of Kaliska, Prussia, in the eighteenth century. Kalisker studied successively under Elijah Wilna and Bär of Meseritz, becoming a fervent leader of the Ḥasidic party. After the death of Bär of Meseritz, Kalisker settled with a senior fellow pupil, Menahem Mendel of Vitebsk, at Horodok, and in 1777 accompanied him to Palestine as his assistant in the leadership of the Ḥasidim; he was very active in the propagation of Ḥasidism. They settled first at Safed; obliged to leave that town, they settled, about 1783, at Tiberias. After the death of Menahem Mendel (1788) Kalisker succeeded him as leader of the Ḥasidim in Palestine. He maintained at that time an active correspondence with his former fellow pupil Sheneor Zalman of Ladier; and when, a little later, Kalisker was suspected by the Ḥasidim of Volhynia and Podolsk of having used improperly the funds entrusted to him for distribution among the poor, Sheneor Zalman defended him vigorously.

Kalisker wrote mystical novellæ to the Pentateuch, which form the second part of the "Ḥesed le-Abraham" (Lemberg, 1858). Some of his letters are to be found at the end of the "Peri ha-Areẓ" (Kopys, 1814) and in the "Iggeret ha-Ḳodesh" (Warsaw, 1850).

Bibliography: Fuenn, *Keneset Yisrael*, p. 59; Horodetzki, in *Ha-Shiloaḥ*, viii. 487 *et seq.*; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 13.

S. S. M. Sel.

KALISZ (German, **Kalisch**): City in the government of the same name in Russian Poland; situated on the River Prosna, near the Prussian frontier. Its Jewish community is one of the oldest in Poland. In 1264 Boleslaw the Pious granted the Jews of Kalisz charters of privileges which were used as models for similar charters by Casimir the Great in 1334 and by Duke Withold in 1388.

During the fourteenth century the Jews of Kalisz, like those of other cities near the German frontier, suffered greatly from the attacks of mobs which accused the Jews of having poisoned the wells in times of epidemics; and Casimir the Great handed to the Jew Falk of Kalisz the charter of privileges securing to him and his coreligionists protection from these false accusations (July 15, 1364).

The Jews of Kalisz are mentioned in an edict of King Sigismund August, dated Sept. 16, 1549, imposing a head-tax of one Polish florin on the Jews of several communities ("Metrika Koronnaya," No. 77, fol. 214, v.). In 1666 the troops of the Polish general Czarniecki killed 600 members of the Kalisz community.

The earliest mention of Kalisz in Hebrew literature is probably that made by Solomon Segal, dayyan at Kalisz in the first half of the thirteenth century, in Menahem b. Solomon's "Sekel Ṭob," section "Wayiḳra" (Dyhernfurth, 1735). Joel Sirkes in his responsa "Bet Ḥadash" (ed. Cracow, 1617, No. 43) refers to an accusation against the Jews of Kalisz of stealing a small image of "the Redeemer" ("ha-Go'el"). A Jewish hospital was founded at Kalisz in 1863 by Louis Mamrath; and a new synagogue was built in 1879.

An anti-Jewish riot broke out in the city June 23, 1878, due to the erection of an "'erub" by the ultra-Orthodox rabbi Ḥayyim Wachs, which displeased the Christian inhabitants. A mob from the neighboring villages demolished the synagogue, the residence of the rabbi, and part of the Jewish hospital; three Jewish children were killed, several Jews were wounded, and Jewish property to the amount of about 200,000 rubles was stolen or destroyed. The riot was suppressed by the military

the same evening. The city was placed under martial law, and was condemned to pay damages to the amount of 80,000 rubles, while the surrounding villages had to pay 40,000 rubles. Rabbi Ḥayyim was forced by the Jewish community to resign.

The best-known rabbis of Kalisz have been: **Solomon Segal** (13th cent.); **Judah Nissan** (17th cent.), author of "Bet Yehudah"; **Jehiel Michael b. Aryeh** (second half of 17th cent.), author of "Sha'are Ḥokmah" (Prague, 1657), on religious ethics, and of "Sha'are Shamayim," a collection of sermons, in two parts (part i., *ib.*, 1675); **Moses b. Benjamin Wolf Rofe,** author of "Yerushat Mosheh" (Frankfort-on-the-Main, 1677), and of "Yarim Mosheh" (Amsterdam, 1679); both books contain medical prescriptions and "segulot" written in Judæo-German (Benjacob, "Ozar ha-Sefarim," p. 230); **Abraham Abele Gumbiner**; **Eleazar Lazar** (second half of 18th cent.); **Abraham Abele** (end of 18th cent. and beginning of 19th); **Elijah Ragoler** (born at Neustadt-Sugind 1794; became rabbi at Kalisz 1840; died there 1849); **Zebi Hirsch Chajes** (died at Lemberg Oct. 12, 1855); **Meïr b. Isaac Auerbach** (born at Dobia, near Kalisz, Feb. 10, 1815; held the rabbinate of Kalisz from 1855 to 1860, when he went to Palestine; died at Jerusalem May 8, 1878); **Hayyim Eleazar Wax** (died at Kuznitza, near Kalisz, June 30, 1889); **Samson Ornstein** (born 1822; rabbi of Kalisz from 1886 until his death, Dec. 1, 1903).

Other prominent Jews of Kalisz were Jacob Prague, Lazarus Gutman, Wolf Lewi, Tobias Koppel, Elias Koppel, Meïr Sachs, Matthias Mann, Joseph D. Seizner, David Stein, Ezekiel Steinman, and Wolf Fränkel, the philanthropist.

In 1897 the Jewish inhabitants in the city numbered 8,026 in a total population of 21,680; in the government, 70,907 in a total population of 846,719. The community possesses the usual charitable organizations, which are in a prosperous condition.

Bibliography: *Regesty*, vol. i., *s.v.*, St. Petersburg, 1899; the list of rabbis has been gathered from Lewinstein, *Dorot 'Olamim*, Warsaw, 1899, and Benjacob, *Ozar ha-Sefarim*, passim; *Allg. Zeit. des Jud.* 1878, pp. 458, 492.

H. R. J. D. E.—J. G. L.

KALKAR, CHRISTIAN ANDREAS HERMAN: Danish convert to Protestantism; born Nov. 27, 1802, at Stockholm; died at Gladsaxe, near Copenhagen, Feb. 3, 1886. He received his early education from his father, a rabbi, and at the schools of Copenhagen, where in 1818 he became a student of law. In 1823 he became a Protestant and studied theology, passing his examination in 1826. In 1833 he received the degree of Ph.D. From 1827 to 1841 he was teacher at Odensee; in 1842 he visited Spain; and from 1844 was a minister at Gladsaxe and Herloi.

Among Kalkar's many works may be mentioned: "Evangelische Missionsgesch." 1857; "Gesch. der Römisch-Katholischen Mission," 1862 (German transl., Erlangen, 1867); "Die Mission Unter den Juden," 1868 (German transl., Hamburg, 1869); "Gesch. der Christlichen Mission Unter den Heiden," 1879 (German transl., Gütersloh, 1879); "Israel og Kirken," Copenhagen, 1881.

From 1871 to 1880 Kalkar was editor of the "Theologisk Tidskrift."

Bibliography: De le Roi, *Juden-Mission*, ii. 315 *et seq.*; *Meyers Konversations-Lexikon.*

S. F. T. H.

KALLAH: Name of a teachers' convention which was held in Babylonian academies, after the beginning of the amoraic period, in the two months Adar and Elul. The original meaning of the word is not known. It is always written with ה (כלה), as the Hebrew word for "bride"; but the manner in which this meaning has been connected with a convention of teachers (Levy, "Neuhebr. Wörterbuch," ii. 321) has not been satisfactorily explained. Perhaps the word is merely another form of the Aramaic כְּלָלָא = "totality," although this word never occurs in traditionary literature as a designation for a collection or assembly of people. It may be connected also with the Aramaic כְּלִילָא = "garland," the assembly of teachers being thought of as a garland adorning the academy (comp. "Ḥazi ha-Goren" and "Kerem" as designations of the circle which the Sanhedrin formed). In Latin, also, "corona" means "circle," "assembly." Kohut ("Aruch Completum," iv. 428a) has a similar explanation, although he adds an incorrect comparison with a Persian word.

The importance of the Kallah (referred to under another name) is extolled in the Midrash Tanḥuma (Noaḥ, § 3): "God has appointed the two academies ["yeshibot"] for the good of Israel. In them day and night are devoted to the study of the Torah; and thither come the scholars from all places twice a year, in Adar and Elul, and associate with one another in discussions on the Torah." The greater the attendance at the convention, the greater was the renown of the academy. Hence Abaye says (Ber. 6b): "The most important part of the Kallah is a crowd." The unpleasant side of this crowd is characterized by Abaye's colleague Raba as follows (*ib.* 6a): "The crowd at the Kallah is caused by the mazziḳim" (the unseen tormenting spirits which hover around people). There was a saying in Babylonia that whoever dreamed of going into a forest would become president of the Kallah (the Kallah being likened to a forest).

That treatise of the Mishnah which formed the subject of explanation and discussion at each separate Kallah was called "the treatise of the Kallah" according to Ta'an. 10b (see R. Hananeel in Kohut, *l.c.* iv. 227b). The sentence in question is a tannaitic maxim, the latter part of which is: ". . . among the scholars is to be counted he who is able to answer every question concerning every halakah which he has studied"; to this the words אפילו במסכת כלה ("even that referring to the treatise of the Kallah") are added on account of Babylonian conditions. In Palestine there was no Kallah. It is true that A. Schwarz ("Jahrbuch für Jüdische Gesch. und Litteratur," 1899, ii. 102) claims that this can not be asserted with certainty; but the sources show that the Kallah was purely a Babylonian institution. As a matter of fact it resulted from the circumstance that the Babylonian Jews were scattered over an unusually extensive territory, and felt the need of coming together at stated times to study in common. See Academies in Babylonia; Gaon.

G. W. B.

KALLIR, ELEAZAR B. ELEAZAR: Hungarian rabbi and author; died at Kolin, Bohemia, in 1805; grandson of Meïr Eisenstadt, author of "Panim Me'irot." Kallir, who was rabbi of Rechnitz and of Kolin, wrote: (1) "Or Ḥadash," in three parts:

(*a*) commentary on the Pentateuch which forms a part of his grandfather's work "Kotnot Or" (Fürth, 1766); (*b*) novellæ on Pesaḥim; and (*c*) novellæ on Ḳiddushin (Frankfort-on-the-Oder and Vienna, 1766–99); (2) "Ḥawwot Ya'ir Ḥadash" (Prague, 1792), sermons; (3) "Ḥeḳer Halakah," part i. (Vienna, 1838), responsa.

Bibliography: Fuenn, *Keneset Yisrael*, p. 142; Gans, *Zemaḥ Dawid*, Supplement, p. 207; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 417.

S. S. N. T. L.

KALMAN VERMEISA (OF WORMS): Polish rabbi; died in Lemberg on April 28, 1560; the first known rabbi of that community and one of the earliest great rabbis of Poland. Though probably a native of Worms, as his surname suggests, he was rabbi and head of a yeshibah in Lemberg for forty-two years, and is mentioned in responsa and by his contemporaries as one of the foremost Talmudical authorities of his time. R. Joseph ha-Kohen of Cracow, author of "She'erit Yosef," states in that work that he submitted a question to him and was sustained in his opinion (Responsum No. 1, where R. Eliezer b. Manoah, his son-in-law, is also cited). One responsum by R. Kalman (dated 1558) and another by R. Eliezer (Nos. 15 and 16 in the responsa of R. Moses Isserles) contain all that has been preserved of their writings.

Bibliography: Dembitzer, *Kelilat Yofi*, pp. 73–76, Cracow, 1888; Buber, *Anshe Shem*, pp. 200–201, Cracow, 1895; Suchastav, *Mazzebet Ḳodesh*, ii., No. 1, iv. 18a, Lemberg, 1863–69.

S. S. P. Wi.

KALMANKES. See Jaffe.

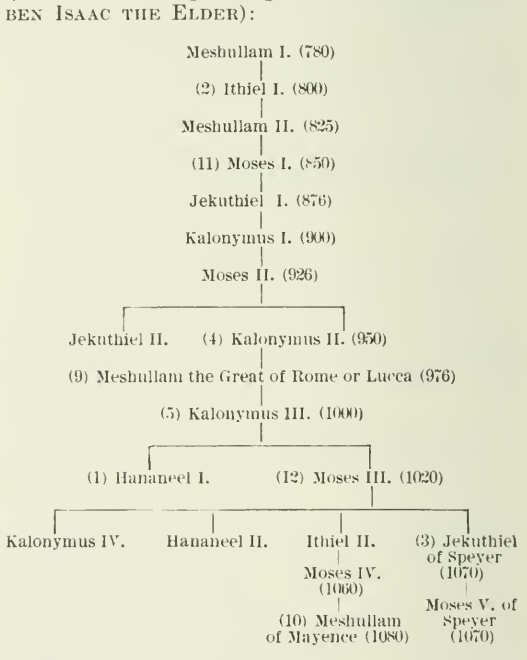
KALOMITI, ABRAHAM BEN MOSES: Turkish scholar of the fifteenth century. To him is attributed the rationalistic commentary on Job found in manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2243). In this commentary (fol. 57) the author quotes the "Sefer ha-Middot," a work of his on the "Ethics" of Aristotle. Kalomiti's claim to its authorship is, however, questioned by Steinschneider, who supposes that the commentary on Job was only copied for Kalomiti.

The surname "Kalomiti," which is the equivalent of the Hebrew אף נעים, was borne by several prominent Turkish Jews. A certain David אף נעים and one Samuel אף נעים are highly praised by Ephraim ben Gershon ha-Rofe in his sermons.

Bibliography: Steinschneider, in *Hebr. Bibl.* xvii. 111, 135; xix. 31; idem, *Hebr. Uebers.* p. 219, note 807b.

G. I. Br.

KALONYMUS: A prominent family (originally from Lucca, Italy), which, after the settlement at Mayence and Speyer of several of its members, took during many generations a leading part in the development of Jewish learning in Germany. The name ought really to be spelled "Kalonymos," as Kalonymus b. Kalonymus and Immanuel of Rome both rime it with words ending in "-mos" (see Zunz in Geiger's "Zeitschrift," iv. 199). The origin of the name, which occurs in Greece, Italy, and Provence, is uncertain. Wolf thought it a translation of the Hebrew "Shem-Ṭob" (Zunz, "G. S." ii. 33); Zunz, that it represented the Latin "Cleonymus" (Geiger's "Zeitschrift," ii. 316). See also Steinschneider, "Cat. Bodl." col. 1372. Traces of the family in Italy may be found as early as the second half of the eighth century. As to the date of the settlement of its members in Germany, the opinions of modern scholars are divided, owing to the conflicting statements of the Jewish sources (Eleazar of Worms, "Maẓref la-Ḥokmah," p. 14b; Solomon Luria, Responsa, No. 29; Joseph ha-Kohen, "'Emeḳ ha-Baka," p. 13). Rapoport, Zunz, and many others place the settlement in 876, believing the King Charles (קארלו), mentioned in the sources as having induced the Kalonymides to emigrate to Germany, to have been Charles the Bold, who was in Italy in that year; Luzzatto and others think that it took place under Charlemagne, alleging that the desire to attract scholars to the empire was more in keeping with the character of that monarch; still others assign it to the reign of Otto II. (973–983), whose life, according to the historian Thietmar von Merseburg, was saved in a battle with the Saracens by a Jew named Kalonymus. The following table, compiled from the accounts of Eleazar of Worms and Solomon Luria, gives the Italian and German heads of the family, which produced for nearly five centuries the most notable scholars of Germany and northern France, such as Samuel he-Ḥasid and Judah he-Ḥasid (for another genealogical tree, see Kalonymus ben Isaac the Elder):



Although all of them are mentioned as having been important scholars, the nature of the activity of only a few of them is known.

1. Hananeel I. (ben Kalonymus): Liturgical poet; flourished at Mayence or Speyer in the eleventh century; brother of Moses III. He was the author of the piyyuṭ חרשו יושבי חרושת to the ḳerobot of the last day of Passover, to which his brother wrote the אימת נוראותיך.

2. Ithiel I.: A short seliḥah in eight strophes, beginning with תבלת מישחרי בניך and concluding

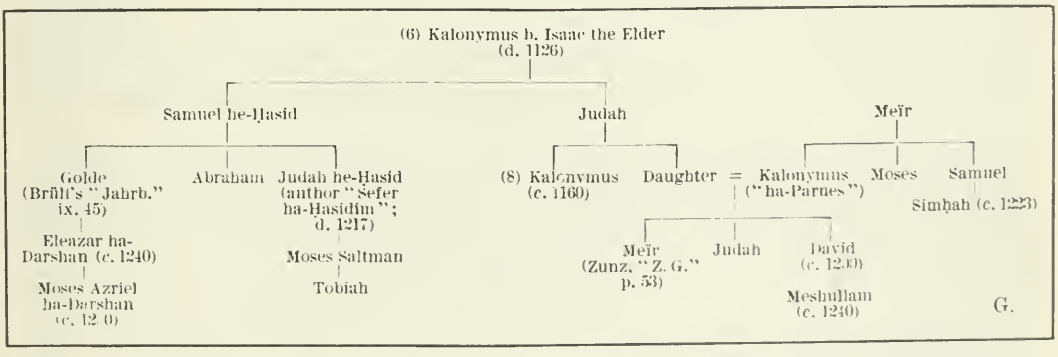
with הצליחה נא היום, bears the name of Ithiel without any other indication as to its authorship. It was translated into German by Zunz ("S. P." p. 289).

3. Jekuthiel ben Moses: Liturgical poet; flourished at Speyer in 1070. He was the author of the reshut יראתי to Ḳalir's ḳerobah for the feast of New-Year. A son of Jekuthiel named Moses of Speyer is quoted as a high Talmudical authority ("Pardes," p. 48a; "Roḳeaḥ," p. 311; "Pirḳe Reḳanaṭi," p. 189; "Maimoniyyot," ישבת, xxx.; "Shibbole ha-Leḳeṭ," p. 89, where the name is erroneously given as Simḥah instead of Moses).

4. Kalonymus II. (ben Moses): Halakist and liturgical poet; flourished at Lucca or at Rome about 950. He was consulted on ritual questions by Gershon Me'or ha-Golah; and twelve responsa of his are included in the collection compiled by Joseph ben Samuel 'Alam Ṭob and published by D. Cassel under the title "Teshubot Geonim Ḳadmonim" (Nos. 106–118). Gershon Me'or ha-Golah remarks ("Shibbole ha-Leḳeṭ," § 18) that there exists in rabbinical literature a confusion concerning the identity of Kalonymus and his son Meshullam the Great, and the saying of one is sometimes attributed to the other. Thus Rashi quotes three emendations in the Talmudical text in the name of R. Meshullam (Zeb. 45b), while Jacob Tam (Tos., Men. 109b) gives them in the name of R. Kalonymus. Kalonymus was the author of a ḳerobah for feast-days ("Ma'aseh Geonim," § 172). To him probably belong the rehiṭim מילא יראך which bear the signature "Kalonymus" or "Kalonymus the Elder." Eleazer of Worms attributes also to him the piyyuṭ מלכותו בקהל עדתו.

5. Kalonymus III. (ben Meshullam): Liturgical poet; flourished at Mayence about 1000. He figures in the Amnon legend as having written the "U-Netanneh Toḳef," which had been revealed to him in a dream by the martyr Amnon of Mayence.

6. Kalonymus ben Isaac the Elder: German halakist; lived at Speyer in the eleventh and twelfth centuries; father of Samuel he-Ḥasid, grandfather of Judah he-Ḥasid, and great-grandfather of Judah ben Kalonymus, as the following pedigree shows:



Kalonymus is quoted in the Tosafot (Ḥul. 47b), and a responsum of his is included in the collection of responsa of Meïr of Rothenburg (No. 501). From the account of Kalonymus given in the "Mordekai" (Pes. סדר של ליל פסח, end), in the "Pardes" (§§ 75, 88, 245, 290), and in the "Maẓref la-Ḥokmah" (p. 14a), it may be inferred that he was rabbi in Mayence, and that during the First Crusade (1096) he was compelled to flee to Speyer. He died in Dec., 1127. His body could not be buried because of the investment of the city by Lothar, the burial-ground being outside of the place. At a later time it was interred at Mayence.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 572; Wiener, in *Monatsschrift*, xii. 164; Epstein, *ib.* xli. 448.

7. Kalonymus b. Judah or **Kalonymus the Elder:** Lived in Mayence at the beginning of the twelfth century. He was a contemporary of Eliakim b. Joseph, the teacher of Eleazar b. Nathan (RaBaN).

8. Kalonymus ben Judah or **Kalonymus the Younger:** Liturgical poet; flourished at Speyer (?) about 1160; probably a grandson of Kalonymus ben Isaac the Elder. He was a contemporary of Isaac b. Shalom, grandfather of Isaac Or Zarua', and was the author of many liturgical poems in various styles, *e.g.*, ofan, zulat, and reshut, and especially of seliḥot. Thirty of his poetical productions have been incorporated in the Maḥzor. Among his seliḥot the most noteworthy are: את הקול, in which the author describes the readiness shown by the Jews, in the persecutions of the Crusades, to die for the faith of their fathers; the ḳinah מי יתן ראשי מים, on the sufferings of the Jews during the persecutions of 1147 ("Monatsschrift," xx. 257); and ארחות ישרים, on the fate of the Jews from the times of the Pharaohs to the destruction of the Temple by Titus. The whole of the first seliḥah and the end of the second have been translated into German by Zunz.

Bibliography: Zunz, *S. P.* pp. 16, 196; idem, *Literaturgesch.* pp. 164–166, 255; Epstein, in *Monatsschrift*, xli. 449.

9. Meshullam the Great (called also **the Roman,** איש רומי): Halakist and liturgical poet; flourished at Rome or at Lucca about 976. He carried on with Gershon Me'or ha-Golah and Simon the Great a scientific correspondence, which is included in the "Teshubot Geonim Ḳadmonim" (13a), and was the author of a commentary on Abot ("'Aruk," *s.v.* כעך). Meshullam engaged in polemics with the Karaites. From the Bible text he demonstrates that, contrary to their opinion, one may quit one's house on Sabbath and have one's house lighted on the night of Sabbath ("Semag," No. 66; "Sefer Ḥasi-

dim," No. 1147). Meshullam was a prolific liturgical poet. Of the piyyuṭim contained in the ḳerobah of the "Shaḥarit" service of the Day of Atonement, at least twenty (possibly thirty-two) belong to him. He wrote also: an "'Abodah," recited after the prayer for the synagogue reader and containing a cursory review of Biblical history from Adam down to Levi; a yoẓer for Passover; and two zulot. Altogether thirty-eight piyyuṭim are attributed to him. Although their language is labored, they are distinguished by their elevation of thought and conciseness. There was another payyeṭan called "Meshullam the Great," to whom probably belongs the Aramaic poetical Targum on the Decalogue which is generally attributed to Meshullam the Great ben Kalonymus (comp. Landshuth, "'Ammude ha-'Abodah," *s.v.*).

10. Meshullam ben Moses: Liturgical poet; lived at Mayence in 1080. He was the author of the following five piyyuṭim: (1) אפרתה אהלי רום למכון, a yoẓer for a marriage Sabbath, based upon I Chron. xxix. 11-12; (2) סנולתי מלוכה אזרחיך, in seven-lined strophes; (3) an Elijah poem, איש אומין קנא; (4) an Aramaic illustration of the third commandment, beginning with אזדהר מסהדות שקר; and (5) a ḳedushshah for the Musaf service.

Meshullam was among those who killed themselves May 27, 1096, in order not to fall into the hands of the Crusaders (Neubauer and Stern, "Hebräische Berichte über die Judenverfolgungen," p. 6).

11. Moses I. (ben Meshullam): Liturgical poet; lived at Rome or at Lucca about 850. Two taḥanunim oḥ his are incorporated in the Maḥzor: one, beginning with אנא ה' אלהי תשועתי, comprises thirty-eight lines of four words each; the other, beginning with מקור ישראל, consists of forty-six lines, with a double acrostic on the name of the author at the beginning of the line; translated into German by Zunz ("S. P." p. 193).

12. Moses ben Kalonymus: Liturgical poet; flourished at Mayence in 1020. He was the author of אימת נוראותיך and of a ḳerobah consisting of various poems for the seventh day of Passover, which used to be recited in the congregations of Mayence. Citations from several of the ḳerobah poems are given in various earlier Bible commentaries. (On the confusion existing in the rabbinical sources concerning the identity of the author of the אימת נוראותיך, see Zunz, "Literaturgesch." pp. 104–108.)

Bibliography: Rapoport, in *Bikkure ha-'Ittim*, x. 40 *et seq.*, 111 *et seq.*; xi. 100; Carmoly, in Jost's *Annalen*, i. 222; Luzzatto, *Giudaismo Illustrato*, p. 30; Zunz, *G. V.* Index; idem, *Literaturgesch.* Index; idem, *Z. G.* Index; *Monatsschrift*, 1854, pp. 236 *et seq.*; 1878, pp. 250 *et seq.*; Grätz, *Gesch.* v. 193; Güdemann, *Gesch.* i. 11 *et seq.*; Giesebrecht, *Kaiserzeit*, i. 849; Bresslau, in *Zeitschrift für die Gesch. der Juden in Deutschland*, i. 156 *et seq.*; Aronius, *ib.* ii. 82 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 139.

G. I. Br.

KALONYMUS. See Beaucaire.

KALONYMUS BEN DAVID BEN TODROS: French translator; lived in the first half of the fourteenth century. He translated (after 1328) from the Arabic into Hebrew, under the title "Happalat ha-Happalah," the treatise of Averroes against Ghazali's "Tahafut al-Falasifah." The translation is preceded by an introduction in rimed prose, in which Kalonymus excuses himself for having undertaken to propagate a work written by such a heretic as Averroes, and alleges that the arguments of the latter are sometimes so weak that they serve to strengthen Ghazali's attacks against the philosophers. Moreover, having been urged by his friends to give a Hebrew version of the work, he felt unable to refuse, although there already existed a Hebrew translation made by Isaac, or Bonisaac, דנחנה, and another had been commenced by Kalonymus ben Kalonymus. The introduction was published by Steinschneider in the catalogue of the Berlin Library. Kalonymus has been confounded by many bibliographers with the Venetian physician of the same name, who was also a translator.

Bibliography: Carmoly, *La France Israélite*, p. 93; Steinschneider, *Cat. Leyden*, p. 88; idem, *Berlin Cat.* p. 133; idem, *Hebr. Uebers.* p. 332; Gross, in *Monatsschrift*, 1880, p. 61; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 461.

G. I. Br.

KALONYMUS BEN GERSHON: German Talmudist of the thirteenth century. He was a contemporary of Eleazar of Worms and Menahem ben Jacob, with whom he disputed concerning a halakic decision. The controversy is quoted by Mordecai ben Hillel ("Mordekai," Yebamot ix., end) and in the "Haggahot Maimoniyyot" ("Hilkot Gerushim," xiii.).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 572.

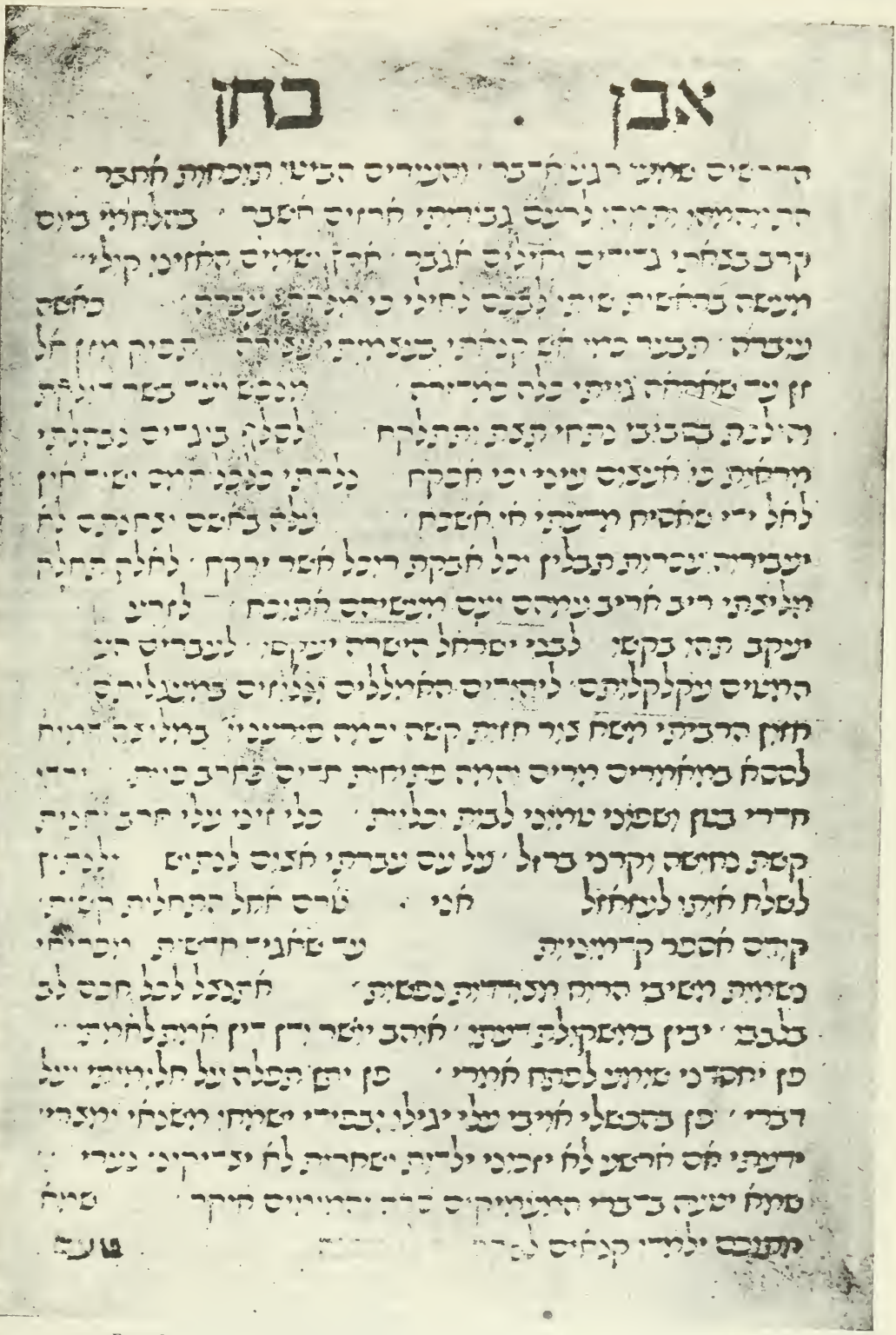
G. I. Br.

KALONYMUS BEN JUDAH (known as **Maestro Calo**): Italian physician; born in Naples; lived at Venice in the first half of the sixteenth century. He attained a high reputation in the Christian world by the following translations into Latin made by him: Zerahiah ha-Levi's Hebrew version of Ghazali's "Tahafut al-Falasifah," published under the title "Destructio" (Venice, 1527); Samuel ibn Tibbon's Hebrew version of Averroes' treatise on the intellect, published under the title "De Conversione Intellectus" (*ib.*); Moses ibn Tibbon's Hebrew version of Alpetragius' treatise on astronomy (Venice, 1531). Kalonymus also translated into Hebrew, probably from Latin, Johannes Regiomontanos' "Fundamentis," which is still extant in manuscript (Parma MS. No. 336, 9). He was the author of a treatise on the Hebrew accents, entitled "Sha'ar ba-Ta'amim," written as a supplement to Abraham de Balmes' grammar, "Miḳneh Abram" (Venice, 1523).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1575; idem, *Hebr. Uebers.* pp. 333, 341, 551, 641; Mortara, *Indice*, p. 9.

G. I. Br.

KALONYMUS BEN KALONYMUS BEN MEÏR (called **Maestro Calo**): Provençal philosopher and translator; born at Arles 1286; died after 1328. He was a descendant of a prominent Provençal family, several members of which held high positions among the Jews. The father of Kalonymus and Kalonymus himself each bore the title "Nasi" (prince). The latter studied philosophy and rabbinical literature at Salonica, under the direction of Senior Astruc de Noves and Moses ben Solomon of Beaucaire. He also studied medicine, although he seems never to have practised it.



First Page from the First Edition of Kalonymus' "Eben Bohan," Naples, 1489.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

About 1314 Kalonymus settled at Avignon, where he later became associated with Robert of Anjou, who sent him, provided with letters of recommendation, on a scientific mission to Rome. Kalonymus' learning and character gained for him the considera tion of the Roman Jewish notables; and when his family, finding that his sojourn at Rome was longer than had been anticipated, recalled him, the poet Immanuel ben Solomon of Rome wrote a letter to Nasi Samuel of Arles, protesting in the name of the Jewish community of Rome against Ka-

At Rome.

lonymus' return ("Maḥberot," p. 23). According to Steinschneider and Gross, Kalonymus was the poet referred to by Immanuel (*ib.* p. 28) as having pleaded the cause of the Roman Jews before the pope at Avignon in 1321. But this assertion needs confirmation, inasmuch as the exact dates of Kalonymus' stay in Rome can not be ascertained. Graetz and, after him, Neubauer believe that Kalonymus went to Rome after his sojourn in Catalonia, which was in 1322; and the fact that he does not mention Rome in his "Eben Boḥan" confirms their supposition. In 1328 Kalonymus was in Arles, where he probably remained until his death, the exact date of which is unknown.

Kalonymus acquired a high reputation both as an original writer and as a translator. He began his literary career when only twenty years old. His translations, which, with the exception of one that was printed, are all still in manuscript, include the following (arranged in chronological order, the Hebrew titles being those of the translations):

Ha-'Ammud be-Shoroshe ha-Refuah, translation of the Arabic work "Kitab al-'Imad fi Uṣul al-Ṭibb" of 'Ali ibn Riḍwan. This translation, completed at Arles Oct. 10, 1307, was the second made by Kalonymus, the first having been lost in 1306 during the banishment of the Jews from France.

Sefer Galyanus be-Ḥakna ube-Kulga, Galen's work on clysters and colic, from the Arabic version of Ḥunain ibn Isḥaḳ.

Sefer Galyanus be-Haḳḳazah, Galen's work on bleeding, probably made from the Arabic version of Ḥunain ibn Isḥaḳ.

Treatise on the five geometrical bodies by Euclid, in relation to the theory of Apollonius, and the commentary of Simplicius.

Ha-Dibbur ha-Mesbullash, treatise on the triangle, by Abu Sa'adan.

Sefer Meshalim be-Tishboret, on mathematical propositions.

Sefer ha-Temunah ha-Ḥittukit, a work on geometry, entitled "Fi al-Shakl al-Ḳuṭṭa," by Thabet ibn Kurrah.

Ma'amar be-Iẓṭawwonot ube-Ḥilddudim, treatise on cylinders and cones.

Bi'ur Sefer Ṭobiḳi, Averroes' commentary on the topics.

Bi'ur Sufisṭiḳi, Averroes' commentary on sophisms.

Bi'ur Sefer ha-Mofet, Averroes' large commentary on the second analytics.

Sefer ha-Zemaḥim, treatise on the plants, attributed to Aristotle, with the commentary thereon by Averroes.

Ma'amar be-Sekel weha-Muskal, treatise on the intellect and the intelligible, by Al-Farabi.

Ma'amar be-Mispar ha-Ḥokmot, on the division of the sciences, by Al-Farabi.

Sefer ha-Peri ha-Niḳra Meah Dibburim, commentary on the Καρπός of Ptolemy, translated from the Arabic version of Abu Ja'far Aḥmad ben Yusuf ben Ibrahim.

Iggeret be-Ḳizzur ha-Ma'amar be-Moladot, short treatise on nativities, by Al-Kindi.

Iggeret be-'Illot, treatise on the influence of the heavenly bodies on rain, by Al-Kindi.

The middle commentary of Averroes on physics.

Sefer ha-Hawayh weha-Hippased, Averroes' middle commentary on generation and corruption

Sefer Ot ot ha-Shamayim, Averroes' middle commentary on meteors.

Iggeret Ba'ale Ḥayyim, "treatise on animals," translated from the twenty-first treatise of the encyclopedia of the Brethren of Sincerity, published in 1557 at Mantua, and in 1704 at Frankfort-on-the-Main. This translation was rendered into Judæo-German by Enoch ben Ẓebi (Hanover, 1718) and into German, under the title "Abhandlung über die Thiere," by Julius Landsberger (Darmstadt, 1882).

Sefer Mah-she-aḥar ha-Ṭeba', Averroes' middle commentary on metaphysics.

Treatise on arithmetic by Nicomachus of Gerasa, accompanied by a commentary of Abu Sulaiman Rabiya ibn Yaḥya.

Be-'Inyane ha-Kokabim ha-Nebukim, translation of Ptolemy's treatise on the planets.

Sefer Arshmidah, Archimedes' treatise on the sphere and the cylinder, translated from the Arabic version of Costa ibn Luḳah.

Iggeret be-Laḥiyt ube-Maṭar, Al-Kindi's treatise on humidity and rain.

Averroes' dissertations on the first book of the First Analytics.

Iggeret be-Siddur Ḳeri'at ha-Ḥokmot, Al-Farabi's treatise on the method of studying philosophy.

Destructio Destructionis, a Latin translation from the Arabic "Tahafut al-Tahafut," written by Averroes against Al-Ghazali.

Kalonymus' original works are as follows:

(1) An answer in Hebrew addressed to En Bonafoux ibn Caspi, in opposition to the latter's "Ḳundreṣim" ("Quinterniones"). The answer refers chiefly to Ibn Caspi's work on the Bible, entitled "Ṭirat Kesef," or "Sefer ha-Sod." After having paid homage to the talent and learning of Caspi, Kalonymus criticizes the book, in which he claims to have detected many errors. He states

Original Works.

that in any case, even if the work were perfect, it ought not to have been published, on account of its disrespectful treatment of Biblical personages. The answer was published by Perles under the title "Kalonymos ben Kalonymos Sendschreiben an Joseph Caspi" (Munich, 1879).

(2) "Sefer Melakim," a treatise on arithmetic, geometry, and astrology, of which only a fragment has been discovered by Steinschneider (Munich MS. No. 290). This treatise was composed at the request of a "great king," whom Steinschneider believes to have been Robert of Anjou.

(3) "Eben Boḥan," an ethical treatise composed in the year 1322. The treatise is written in cadenced prose, imitating, though with less elegance, the style of Jedaiah Bedersi in his "Beḥinat 'Olam." The author intended in the "Eben Boḥan" to show the perversities of his contemporaries, as well as his own. He passes in review all the social positions of which men are proud, and proves their

The "Eben Boḥan."

vanity. At the end he enumerates the sufferings of Israel and expresses the hope that God will have pity on His people who, in three years—1319–22, during which time the "Eben Boḥan" was written—had suffered persecution at the hands of the shepherds and of the leprous, besides an auto da fé of the Talmud at Toulouse. The "Eben Boḥan" was first published at Naples in 1489, and passed through many editions. It was twice translated into German, first by Moses Eisenstadt, or, according to Zedner, by Katzenellenbogen (Sulzbach, 1705), and then in cadenced prose by W. Meisel (Budapest, 1878).

(4) "Masseket Purim," a parody for the Feast of Purim, written at Rome. Caricaturing the rabbinical style of argument, the author humorously criticizes every one, not excluding himself. Later this kind of parody found many imitators. The "Masseket Purim" was first published at Pesaro (1507–20).

A great number of works have been wrongly attributed to Kalonymus ben Kalonymus.

Bibliography: Zunz, *G. S.* iii. 150-155; Kayserling, *Leben Kalonymus ben Kalonymus*, prefixed to Meisel's German transl. of the *Eben Bohan*; Gross, in *Monatsschrift*, 1879, pp. 470 *et seq.*; idem, *Gallia Judaica*, p. 84; Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 169-175; Grätz, *Gesch.* vii. 288; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 71 *et seq.*

G. I. Br.

KALONYMUS BEN MESHULLAM: Head of the community of Mayence at the time of the first Crusade. He is said to have sent a messenger to King Henry IV. in Italy, in consequence of which the king promulgated an order throughout his realm to the effect that the Jews were not to be molested. On May 27, 1096, however, he, together with fifty-three others, who had taken refuge in the bishop's palace from the Crusaders, put themselves to death rather than fall into the hands of the enemy.

Bibliography: Neubauer and Stern, *Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge*, pp. 3, 6, 14, 53; Salfeld, *Martyrologium*, p. 116.

G.

KALONYMUS NASI: Provençal liturgical poet; flourished at Beaucaire in the middle of the thirteenth century. He was the author of a liturgical poem beginning בנים שמעו לי for the Sabbath preceding the Feast of Passover ("Shabbat ha-Gadol"), in which are given all the ritual laws to be observed at Passover. The poem contains thirty-nine alphabetically arranged strophes, each of which begins with a Biblical verse and concludes with the pizmon מינך אל נגלתה. A dirge on Kalonymus' death is found in the diwans of Abraham Bedersi.

Bibliography: Zunz, *Literaturgesch.* p. 479.

G. I. Br.

KALONYMUS BEN SHABBETHAI (called also **Kalonymus of Rome,** איש רומי): Halakist, exegete, and liturgical poet; born at Rome about 1030. His father was president of the Jewish community, and his reputation as a Talmudic authority extended far beyond the boundaries of his native country. Halakic questions were submitted to him from Worms, Arles, and many other places ("Pardes," p. 48b; "Mordekai," ii. 1175). At the death of Jacob bar Yaḳar, in 1070, Kalonymus was called to the rabbinate of Worms, which he held until 1096, in which year he seems to have fallen a victim to the persecutions of the Crusaders (comp. Kohut, "Aruch Completum," Introduction, p. xxxviii., where are described the relations that existed between Kalonymus and Jehiel of Rome). Conjointly with Eleazar ben Judah, Kalonymus directed the rabbinical school of Worms, and had among his pupils Yaḳar ben Samuel ha-Levi and the French exegete Joseph Kara.

Kalonymus wrote commentaries on the Talmud which are now no longer in existence, but are quoted by Rashi (Beẓah 24b; Pes. 74a), Samuel ben Meïr (Tos. 'Er. 65a), Jacob Tam ("Sefer ha-Yashar," 16a, § 116), Eliezer ben Nathan ("Eben ha-'Ezer," §§ 24, 243, 281), and by many other rabbinical authorities. He was the author also of commentaries on the Bible, from which citations are made by Rashi (Deut. xxxviii. 2; I Sam. xxv. 18; Isa. vii. 8), Joseph Kara (Job xxxii. 25), and Samuel ben Meïr (Num. xi. 35).

A seliḥah by Kalonymus in thirteen strophes, beginning אזעק אליך מלבי, is incorporated in the Maḥzor.

Bibliography: Zunz, *Literaturgesch.* p. 250; idem, *S. P.* p. 203; Luzzatto, *Naḥalat Shadal*, in Berliner and Hoffmann, *Ozar Tob*, v. 39; Michael, *Or ha-Ḥayyim*, No. 1175; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 255, and Index.

G. I. Br.

KALONYMUS BEN TODROS: French scholar; flourished at Narbonne in the second half of the twelfth century. He bore the title "Nasi," and was the leader of the community when Benjamin of Tudela visited Narbonne in 1165. He and his cousin Levi b. Moses were jointly leaders at a later time. From certain letters of Sheshet Benveniste to Kalonymus, it seems probable that the latter died in 1194. The letters are contained in a manuscript of the historian Joseph ha-Kohen. Gross believes that Kalonymus is identical with "Clarimosens filius Tauroscii," mentioned in a deed of conveyance of 1195 reproduced by Saige ("Les Juifs du Languedoc," p. 70).

Bibliography: Gross, *Gallia Judaica*, p. 407; Kaufmann, in *R. E. J.* xxxix. 62.

I. Br.—G.

KALTI, JOSEPH. See Joseph b. David ha-Yewani.

KALVARIYA: District town in the government of Suwalki, Russian Poland. In 1897 it had a total population of 8,420, including about 7,000 Jews. The Jewish community was established there in 1713, as appears from a charter of privileges granted to the Jews of the town on Aug. 8 of that year. According to Poluganski, in his historical notes on Kalvariya published in 1857, Jewish weavers lived in the place before it became a town and while it was still known as the village of Traby. The present synagogue, built of stone, was constructed in 1803. Another house of prayer, also of stone, was built in 1865; it contains a Talmud Torah established by the widow of Asriel Sobolevich. The community supports a number of charitable institutions.

Among its rabbis have been: Ẓebi ben Simḥah ha-Kohen, brother of Rabbi Naphtali of Shaty; Aaron Broda of Grodno (d. 1798); his son Löb (d. 1837); Isaac Slonimer, author of "'Emek Yehoshua'"; Löb Shapiro Smorgoner, a pupil of Manasseh Iliyer; Mordecai Klaczko (called also "Mordecai Melzer"), author of "Tekelet Mordekai"; and Jacob ben Solomon (d. 1835), who did much toward beautifying the synagogue.

Other prominent scholars and communal workers were: Arele Natas, ancestor of Mordecai Aaron Ginzburg; Isaac ben Israel Laskes; Mordecai Ẓebi Grodzinski; Nata Reinherz, descendant of Joel Sirkes; Menahem Efrat, brother of David Tebele Efrat; Israel ben Jeremiah Ratner; Isaac Sterling and Jacob Rosenthal, both poets; Zundel Grodzinski; Eliah ben Mordecai Margoliot, rabbi at Rakishek; his son Asher; Rabbi Jacob Wolfkovich (d. in Jerusalem); Nahum Rotstein, dayyan at Kalvariya, and later rabbi at Simva; Isaac Rittenberg, author of "Nimukim 'al Sefer ha-Maklul," and a prolific writer for Hebrew periodicals; Isaac ben Elihu Margoliot, author of "Ma'oz ha-Talmud"; Bär Ratner, author of an introduction to and commentaries

on "Seder 'Olam" and of scholia to the Palestinian Talmud; Isaac ben Meïr Margoliot, author of "Har Ẓalmon"; Moses Aaron Vizanski, author of "'Eẓ ha-Da'at"; Samuel ben Nata Reinherz; Meïr ben Ḥayyim; and Isaac Freid.

Bibliography: *Akty Wilenskoi Arkhivnoi Kommissii*, v. 291; Bershadski, *Litovskie Yevrei*, p. 26; Isaac Rittenberg, *Kehillat Kalvariya*, in *Yalḳuṭ Ma'arabi*, p. 33, New York, 1904.

H. R. J. G. L.

KAMANKER, MOSES MEÏR: Polish Shabbethaian; lived at Zolkiev in the first half of the eighteenth century. An excellent Talmudist, and possessing in the highest degree the art of dissimulation, he was sent by the Polish Shabbethaians as a secret emissary to Moravia, Bohemia, and Germany, to establish relations with their sympathizers in those countries. Kamanker visited Prague—where he associated with Jonathan Eybeschütz—and many other communities, endeavoring everywhere to spread secretly Shabbethaian writings, and probably also to collect money for the leaders of the sect. His mission came to an abrupt end in Frankfort-on-the-Main. Betrayed by a Polish rabbi to whom he had confided his schemes, Kamanker was induced by specious promises to visit that city, where he was publicly exposed and put under the ban by the rabbinate.

Bibliography: *Bet Yehonatan*, p. 4; David Kahana, *Eben ha-To'im*, p. 75; Grätz, *Gesch.* x. 328.

K. I. Br.

KAMENETZ-PODOLSK: Russian city; capital of the government of Podolia. In 1900 it contained a population of 34,483, about half being Jews. Among its public edifices, the numerous Jewish institutions for charity and learning are conspicuous. During the Cossack uprising (1648–58) the Jewish community there suffered much from Chmielnicki's Cossacks on the one hand, and from the attacks of the Crimean Tatars (their main object being the extortion of ransoms) on the other. Kamenetz-Podolsk witnessed, also, the execution of Chmielnicki's son Yuri for his atrocious murder of a rich Jewess, because her husband, relying upon the influence of his friends, had refused to pay a tax imposed by him upon the Jews. The husband effected the seizure of Yuri and took him before the Turkish pasha then governing; Yuri confessed, and was executed.

About the middle of the eighteenth century Kamenetz-Podolsk became celebrated as the center of the furious conflict then raging between the Talmudic Jews and the Frankists; the city was the residence of Bishop Dembowski, who sided with the Frankists and ordered the public burning of the Talmud, which sentence was carried into effect in the public streets (1757).

Kamenetz-Podolsk was also the residence of the wealthy Joseph Yozel Günzburg. During the latter half of the nineteenth century many Jews emigrated from that city to the United States, especially to New York, where they organized a number of societies; among these are the Kamenetz Ḥebra Ḳaddisha and the Kamenetz-Podolsk and Kamenetz-Podolia Krankenverein.

Bibliography: Litinsky, *Korat Podolia*.

H. R. M. Gar.

ḲAMḤI. See Ḳimḥi.

KAMINER, ISAAC BEN ABRAHAM: Russian physician and Hebrew poet and satirist; born at Levkiev, near Jitomir, in 1834; died at Bern, Switzerland, March 30, 1901. His parents gave him an exclusively religious education, and caused him to marry when he was scarcely sixteen years old. Soon after his marriage Kaminer began to acquire secular knowledge, and sojourned for a certain time at Wilna, where he associated with the Maskilim. Compelled to earn a livelihood for his family, Kaminer returned to his native place, and after many struggles succeeded in obtaining the position of Hebrew teacher at the rabbinical seminary of Jitomir. In 1857 Kaminer, although then the father of five children, gave up his position, and entered the University of Kiev, whence he graduated as M.D. For fifteen years he served as assistant to Professor Mering at Kiev. About 1875 Kaminer was appointed physician at Monasterishche, government of Chernigov. A few years later he was made a member of a commission for the investigation of the conditions of the Russian Jews, and he so displeased the officials by his impassioned defense of his coreligionists that he was ordered back to the government of Kiev. In 1901 Kaminer's health broke down, and he went for medical treatment to Bern, where he died as the result of an operation.

Kaminer was an able Hebrew writer, and an especially talented satirist; and his numerous contributions to Hebrew periodicals became very popular. Among these the most noteworthy were: "Baraitot de Rabbi Yiẓḥaḳ," a series of satirical articles, published in "Ha-Ḳol"; "Mi-Sidduro Shel Rabbi Yiẓḥaḳ," in "Ha-Shaḥar"; and a series of elegies bewailing the sufferings of the Russian Jews, in "Ha-Asif." In addition to his poetical contributions to the Hebrew periodicals, Kaminer wrote: "Ḳinot mi-Sidduro Shel Bene Dan" (Vienna, 1878), a satirical poem on the social condition of the Russian Jews, and "Seder Kapparot le-Ba'al Ṭaḳsi" (Warsaw, 1878), a satirical poem against the farmers of the meat-tax in Russia. A poem written by him on his death-bed, and entitled "Widdui," was published in "Ha-Shiloaḥ," Jan., 1902.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 166; *Aḥiasaf*, 1902, p. 44.

H. R. I. Br.

KAMINKA, ARMAND: Russian scholar; born at Berdychev May 5, 1866; educated at the rabbinical seminary of Israel Hildesheimer, Berlin (1880), at Hamburg, Riga, Berlin University (philosophy, Oriental languages, political economy; Ph.D.), at the Berlin Hochschule für die Wissenschaft des Judenthums (theology), and at the Sorbonne and the Ecole des Sciences Politiques, Paris, whither he went in 1887. In 1893 he became acting rabbi of the congregation at Frankfort-on-the-Oder, and in the same year (Sept.) succeeded S. I. Kämpf as rabbi of the Tempelgemeinde at Prague. From 1897 to 1900 he was rabbi at Esseg, Slavonia, and in 1901 went to Vienna, where he became preacher, secretary of the Israelitische Allianz, and lecturer at the bet ha-midrash. In 1903 he was sent by the Israelitische Allianz of Vienna to Kishinef to investigate the Jewish massacres.

Kaminka wrote: "Poésies Hébraïques" (Paris,

1888); "Studien zur Gesch. Galiläas" (Berlin, 1890); "Die Geonim und Ihre Schriften" (Treves, 1892); "Die Litteratur der Geonäischen Zeit, 638-1038" (Treves, 1894); "Der Diwân des Salomo Bonfed" (1894); "Kritische Ausgabe des Tachkemoni von Alcharisi" (1899). To Winter and Wünsche's "Die Jüdische Literatur" he contributed the article "Die Rabbinische Literatur der Spanisch-Arabischen Schulen." "Keneset Yisrael," 1897, vol. ii., contains an introductory essay by him on Greek poetry, with a Hebrew translation of the twenty-first song of the "Iliad."

Bibliography: N. Sokolow, in *Sefer Zikkaron*, p. 98, Warsaw, 1889.

S. M. Mr.

KAMMERKNECHTSCHAFT: Expression for the political condition of the Jews in the German empire, signifying that the revenue derived from them was a royalty of the emperor and belonged to his private treasury ("camera"). Consquently the emperor not only possessed jurisdiction over them, but was also bound to grant them protection. The first mention of the "Kammerknechtschaft" occurs in the document (1157) in which Frederick I. ratifies the charter granted to the Jews of Worms by Henry IV. in 1090; in this document he confirms their privileges "cum ad cameram nostram attineant" ("Mon. Germaniæ, Scriptores," xvii. 178; "Zeitschrift für die Gesch. der Juden in Deutschland," i. 139). The same expression is used by Frederick in a privilege granted to the church of Arles in 1177, and in a charter granted (1182) to the Jews of Regensburg ("qui ad imperialem cameram nostram dinoscuntur pertinere"). His grandson Frederick II. was the first to use the expression "servi cameræ nostræ," in a charter granted to the Jews of Sicily in 1234 and in one granted to the Jews of Vienna in 1238 (Scherer, "Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern," p. 135). From that time on the expression was commonly used in speaking of the political condition of the Jews, authority over whom the emperors claimed, notwithstanding the opposition of the feudal lords.

Duke Frederick II. (the Warlike) of Austria, in his charter of 1244, was the first to claim this jurisdiction (see Jew. Encyc. ii. 322–323, *s.v.* Austria). Similarly, Albert I. issued an order to the citizens of Dortmund, in 1299, to receive the Jews, who were under his, not under the city's, jurisdiction ("cum vos noscatis, ipsos Judeos esse camere nostre servos"; "Zeit. für die Gesch. der Juden in Deutschland," iii. 245). Charles IV. declared in 1347 that all Jews came under his jurisdiction ("all Juden mit Leib und mit Güt in unser Kameren gehören"; Scherer, *l.c.* p. 80). As, however, Charles, in his "Golden Bull," granted to the electors the control of the Jews (*ib.* p. 375), and as such grants became more and more frequent, whereas previously they had been exceptional (*e.g.*, as a compromise by Louis III., in 1331, when the Austrian dukes recognized him as German king), the condition of Kammerknechtschaft gradually became merely a nominal one. It was treated as an actual one only at the Diet of Augsburg, in 1550, when it was decided that no state should have the right to expel the Jews when the latter had received the privilege of residence from the imperial authorities. Otherwise, the Kammerknechtschaft meant that the Jews paid taxes to the German emperor in addition to the taxes they paid to local territorial authorities.

With the gradual decline of the imperial jurisdiction even the term fell into oblivion, although it was used occasionally by the territorial powers; *e.g.*, Frederick the Warlike, of Saxony, in a document dated 1425, speaks of the Jews as his "Kammerknechte" (Levy, "Gesch. der Juden in Sachsen," p. 32, Berlin, 1901). As the Jews ceased to be Kammerknechte, and their political condition was determined by the local authority which gave them protection, they were called Schutzjuden of this or that state ("Oettingen-Wallersteinsche Schutzjuden," for example); and their status as such was abolished only through modern liberal legislation, in some instances not until the second half of the nineteenth century.

The medieval state was based on the feudal principle by which every one was a member of an order first and a citizen of the state next. The Jews, being of no recognized class or order, were aliens, and as such the property of the king, like wayfaring foreigners or wild game. On this principle, most likely, the Frankish kings had granted safe-conducts to individual Jews, copies of which are preserved in the books of "Formulæ" dating from the time of Louis I. (le Débonnaire; 814–840), who took certain Jews under his protection ("sub mundebordio et defensione nostro suscepimus"; Roziéres, "Recueil Général des Formules Usitées dans l'Empire des Francs," i. 41–43, Paris, 1859; Simson, "Jahrb. des Fränkischen Reichs Unter Ludwig dem Frommen," i. 393–396). Later on the historic argument was adduced that the German king, possessing the title of Roman emperor, and being the political heir of the Roman emperors, was lord over all Jews, inasmuch as his predecessor Vespasian had taken them captive. In this sense, according to a somewhat legendary report, Albert I. (1306) claimed jurisdiction over the Jews of France (Grätz, "Gesch." vii. 244). There was, however, no derogatory meaning connected with the word "Kammerknechtschaft," contrary to the opinion of many people unacquainted with medieval terminology.

Origin.

Bibliography: Stobbe, *Die Juden in Deutschland*, pp. 8 *et seq.*, Brunswick, 1866; Schröder, *Lehrbuch der Deutschen Rechtsgesch.* p. 451, Leipsic, 1889; Aronius, *Ueber das Alter der Allgemeinen Kammerknechtschaft in Deutschland*, in *Zeitschrift für die Gesch. der Juden in Deutschland*, v. 269; Scherer, *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, pp. 69–80, 143–144, Leipsic, 1901; Grätz, *Gesch.* vii. 90.

G. D.

KAMNIAL (KAMBIL), ABRAHAM B. MEÏR IBN (known in Arabic as **Abu al-Ḥasan**): Spanish physician and patron of poetry and literature; protector of the Jewish communities in Spain, Babylonia, and Egypt; lived in Saragossa about the year 1100. He is known in the history of Hebrew grammar by the mnemonic sentence הוכן שביל אמת ("the way of truth was established"), in which he joined the eleven servile letters of the Hebrew alphabet. The poet Moses ibn Ezra lauds him extravagantly in his "Tarshish," or "'Anak," which is dedicated to Kamnial, and in which the whole of the first poem dilates upon his benevolence and upon

the honor generally shown him. Judah ha-Levi praised him in several poems and composed his epitaph. Of his relatives, Abu Omar Joseph ben Ḳamnial, also a physician, is known. Moses ibn Ezra composed a wedding-poem for him, and, perhaps, also dedicated to him his work on poetics—"Kitab al-Muḥadharah."

BIBLIOGRAPHY: Moses ibn Ezra, *Tarshish*, ed. Günzburg, pp. 5–28; Joseph Ḳimḥi, *Sefer Zikkaron*, ed. Bacher, p. 3; S. D. Luzzatto, in *Kerem Ḥemed*, iv. 70; A. Geiger, *Oẓar Neḥmad*, i. 105; Edelmann, *Ginze Oxford*, p. xiv.; Steinschneider, *Cat. Bodl.* col. 1809.

G. A. K.

ḲAMẒA and BAR ḲAMẒA: Two persons who, according to a Talmudic legend (Giṭ. 55b–56a), were the cause of the destruction of Jerusalem. A certain man, having prepared a banquet, sent an invitation by his servant to his friend Ḳamẓa. The servant, by a mistake, delivered the invitation to his enemy Bar Ḳamẓa, who came and was expelled by the master of the house. Bar Ḳamẓa sought revenge for the outrage by denouncing the Jews of Jerusalem as having revolted against the Roman emperor, declaring, in support of his allegation, that if the emperor were to send an offering to the Temple, the priests would refuse to accept it. The emperor therefore sent him with a calf which he ordered to be sacrificed on the altar, but Bar Ḳamẓa made a blemish in the calf which caused it to become unfit for the altar. The result was the siege of Jerusalem by the Romans.

The identification of Ḳamẓa and Bar Ḳamẓa with Hanania and Eliezer ben Hanania by Zipser was shown by J. Derenbourg to be improbable. The latter recognizes in it the name of Κομψός, who, according to Josephus ("Vita," § 9), was one of the notables of Tiberias and a strong adherent of the Romans.

BIBLIOGRAPHY: J. Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, Paris, 1867.

S. S. M. Sel.

ḲANAH ABIGDOR (ABENGDOR or ABENGEDOR): A cabalistic writer of the fifteenth century, who lived either in Spain (Graetz) or in Italy or in Greece (Jellinek). In the introduction to his book "Sefer ha-Ḳanah," he describes himself as "Ḳanah Abengedor, son of Nahum, of the Ram family"; but in the preface to his other work, "Sefer ha-Peli'ah," he styles himself "Elkanah, son of Jeroham, son of Abigdor, of the Ram family," and claims to be a descendant of the Mishnah teacher Neḥunyah b. Haḳana. The chief rôle in both works (the texts of which are very poor) is played by a prodigy named Nahum (see Nahum Katofa), who, at the age of three, together with his father, was taught the Cabala by his grandfather, the last-named receiving the assistance and cooperation of the prophet Elijah and various heavenly voices. From these circumstances it has been suggested that Nahum was the real name of the author. Abigdor's works are: (1) "Sefer ha-Peli'ah," printed in 1784 at Korez under the double title of "Sefer ha-Ḳanah, wehu Sefer ha-Peli'ah" and containing observations on the account of the Creation in Genesis and on the Decalogue. (2) "Sefer ha-Ḳanah," printed in 1786 at Poretzk. This work, which has become extremely rare, is an explanation of the two hundred and forty-eight affirmative precepts of Judaism. The introduction was published separately, under the title of "Sefer Ḳeneh Binah," at Prague in 1610 by Eleazar Perles, son of Abraham Enoch. Although the author of the "Ha-Ḳanah" never mentions the Zohar, he makes use of all its methods, delighting in manipulations of the names of God and of angels, and in the symbolism of numbers and letters, quite in the style of Abraham Abulafia. His purpose is to show that the difficulties in Bible, Talmud, and ritual can be solved only by the teachings of the Cabala; whereas the rabbinical teachers, he claims, often fall into absurdities in their explanatory attempts. He assails the rabbis and Talmudists of his period so vigorously that it would appear they had been taking energetic steps to prevent the spread of the Cabala, thereby leading him to plead energetically for its value and necessity. Abigdor seems to have been the first to give a cabalistic turn to Talmudical hermeneutic rules and maxims. For the rest, both of his works are little better than compilations. In "Sefer ha-Peli'ah" are liberal excerpts from Jonah Gerondi, Abraham Abulafia, Recanati, Joseph ha-Aruk's commentary on the "Yeẓirah," and the "Ṭurim" of Jacob ben Asher. "Ha-Ḳanah" follows closely the "Semag" of Moses of Coucy, and cites a portion of the "Sha'are Orah" of Joseph Gikatilla. See Cabala.

BIBLIOGRAPHY: Jellinek, *B. H.* iii., Introduction, pp. 38 *et seq.*; idem, *Kontres Taryag*, pp. 40 *et seq.*; Grätz, *Gesch. d. Juden*, 3d ed., viii. 449; Steinschneider, *Cat. of Hebr. MSS., Royal Library of Munich*, No. 42; Michael, *Or ha-Ḥayyim*, No. 17.

K. P. B.

KANITZ, AUGUST: Hungarian botanist; born April 25, 1843, at Lugos; died July 12, 1896, at Klausenburg. While a student at the University of Vienna he wrote "Geschichte der Botanik in Ungarn" (Hanover and Budapest, 1863), and soon after, "Versuch einer Geschichte der Ungarischen Botanik" (Halle, 1865). In 1866 he published a work on the flora of Slavonia; in 1877 one on that of Montenegro, Bosnia, and Servia; and in 1879 one on that of Rumania. For the last-named work he was elected (1880) a member of the Academy of Sciences of Budapest, and was made Knight of the Order of the Crown of Rumania. He embraced Christianity.

In 1872 Kanitz was appointed professor of botany in the University of Klausenburg. In 1877 he founded the "Magyar Növénytani Lapok" (Journal of Hungarian Botany), which he edited until 1892.

BIBLIOGRAPHY: *Pester Lloyd*, July 13, 1896; *Pallas Lex.*

S. L. V.

KANITZ, FELIX PHILIPP: Hungarian archeologist and ethnographer; born at Budapest Aug. 2, 1829; died at Vienna Jan. 8, 1904. When only seventeen years of age he entered the University of Vienna, where he studied art. After 1850 he traveled extensively and visited Germany, France, Belgium, and Italy. Settling in Vienna in 1856, he made journeys through Dalmatia, Herzegovina, Montenegro, Servia, Bulgaria, Bosnia, and Macedonia. These travels through the Balkan provinces led him to become the ethnographer of the Southern Slavs. He embraced Christianity.

Kanitz is the author of: "Die Römischen Funde

in Serbien," Vienna, 1861; "Serbiens Byzantinische Monumente," *ib.* 1862; "Reise in Südserbien und Nordbulgarien," *ib.* 1868; "Serbien, Historisch-Ethnographische Reisestudien aus den Jahren 1859–1868," Leipsic, 1868; "Donau-Bulgarien und der Balkan, Historisch-Geographisch-Ethnographische Reisestudien aus den Jahren 1860–1875," *ib.* 1875–79 (3d ed., 1882); "Katechismus der Ornamentik," 4th ed., *ib.* 1891; "Römische Studien in Serbien," Vienna, 1892.

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; Wurzbach, *Biog. Lex. des Kaisertums Oesterreich.*

S. F. T. H.

KANN, ÉDOUARD: French musician; born at Paris Feb. 28, 1857; pupil of Massenet and Duvernoy. In 1895, at Lyons, he produced "Ruth," an oratorio. This was followed by "Gaitanne," a two-act opera (1898), and "Maritorne," a one-act comic opera. Since then he has brought out several musical compositions, among which may be mentioned: "Le Baptême du Printemps," "La Syrinx," and "Le Lion Amoureux."

Bibliography: Curinier, *Dictionnaire Nat. des Contemporains*, ii. 271.

S. F. T. H.

KANN, MOSES: German rabbi; born at Frankfort-on-the-Main; died there Dec. 1, 1762; son of Löb Kann. He was chief rabbi of Hesse-Darmstadt and head of the Talmudical school at Frankfort, which had been founded and richly endowed by his father-in-law, Samson Wertheimer, of Vienna. For over half a century this school flourished under Kann's guidance, and maintained the high reputation of Frankfort as a seat of Talmudic study. By his energy and activity in behalf of the Jews, Moses Kann's name became celebrated throughout German Jewry. He and his father-in-law furnished the means for the publication of a new edition of the Talmud (the Frankfort-Amsterdam edition); but through the denunciations of a baptized Jew, Paul Christian, this edition and a number of prayer-books were confiscated. By the testimony of the Berlin court preacher Jablonski and the consistorial councilor Scharden of Halle, supported by the opinion of twenty-four Christian professors and preachers who, in 1728, had declared that "neither the Jewish prayer-book nor the Talmud contained anything derogatory to Christianity," Moses Kann proved before the Elector of Mayence the bad character of the apostate. On Aug. 1, 1753, the Imperial Court rescinded the order of confiscation of these books.

Moses Kann's name is perpetuated in the memor-book of the Frankfort congregation; Meïr ben Eliakim Götz, in "Eben ha-Shoham," responsa, praises him as his benefactor, and Eleazar Kallir, in his preface to "Or Ḥadash," mentions him in terms of admiration.

Jacob Joshua was called from Metz to the rabbinate of Frankfort (1741) chiefly through Kann's influence. The latter's sons **Moses Kann** and **Bär Kann** administered the charitable foundations which he had established during his life, in addition to his bequest of $10,000, from the interest of which students of the Torah were to be supported. In 1763 the sons turned over this fund in trust to the congregation, the semiannual interest, $275, to be distributed among beneficiaries proposed by the brothers Kann and approved by the board of the congregation.

Bibliography: Horowitz, *Frankfurter Rabbinen*, ii. 90; iii. 14 *et seq.*, 86–87, 89, 93; Frankfort-on-the-Main, 1883–84; Kaufmann, *Samson Wertheimer*, pp. 72, 94–95, Vienna, 1888.

D. S. Man.

ḲANNA'IM. See Zealots.

KANSAS: One of the northern central states of the United States; admitted to the Union in 1861. In 1830 immigrants settled in a spot which they named "Kansas City." It is supposed that Jews also settled there at an early date; and they probably joined the other immigrants of Kansas City, Mo., in religious affairs.

Leavenworth was the first city in the state which had a Jewish congregation. Its first town lots were sold Oct. 9, 1854. Within a year there were enough Jews to form a minyan, and in 1859 they organized a congregation under the name "B'nai Jeshurun," renting a room on Delaware street for the purposes of worship. A lot five miles west of the city was purchased at the same time and converted into a cemetery. In 1864 a lot was purchased at Sixth and Osage streets and a synagogue erected on it; later, accommodations for a Sabbath-school and vestry-rooms were added. The name of Henry Ettenson has been closely connected with the synagogue from the beginning to the present day. The following rabbis have officiated: Jacobs, Kalish, Machol, Brill, Saft, Raphael, Stemple, Meyers, Rubenstein, Rosenspitz, Marks, Frey, and Kahn. The Hebrew Ladies' Benevolent Society was organized in 1861. In 1881 an Orthodox congregation was formed under the name "House of Jacob," the older congregation having adopted the Reform method of worship and the Jastrow prayer-book. The Jewish population of Leavenworth is about 400.

Topeka, the capital of the state, has a small number of Jews; and services are held on holy days. The community possesses a school, a cemetery, and a ladies' benevolent society. A congregation was organized at **Kansas City** under the name of "Ohabei Sholem" in 1900.

In **Atchison, Cawker City, Hutchinson, Lawrence, Salina,** and **Wichita** there are but few Jews, holding holy day services only. At Atchison there is a Jewish cemetery. At **Holton, Wyandotte City,** and some other places there are three or four Jewish families, which attend holy day services at the places named or at Kansas City.

The present (1904) Jewish population of the state of Kansas is estimated at 3,000.

Bibliography: A. T. Andreas, *History of Kansas*; *Annals of the State of Kansas*; *Publ. of the Kansas State Historical Society*, v.; *Archives of the Congregation B'nai Jeshurun, Leavenworth*; *American Jewish Year Book*, 1900–1.

A. S. Fy.

KANSAS CITY. See Missouri.

KANSI, SAMUEL (Provençal, **Samiel Astruc d'Escola** or **Dascala**): French astronomer of the fourteenth century. The surname "Kansi" (כנסי) is an incorrectly formed adjective of the Hebrew noun "keneset" (כנסת), and is the equivalent of "D'Escola" (דאישקולא), a name borne by several

Provençal Jews. Kansi wrote the introduction to the astronomical work "Shesh Kenafayim" of Immanuel ben Jacob of Tarascon. He is supposed to be identical with Samuel Nasi d'Escola, whose commentary on the astronomical tables of Jacob ben David ben Yom-Tob Bonet (Bonjorn) is still extant. A certain Samuel d'Escola, perhaps identical with Kansi, copied, in 1406, at Avignon, the "Mishneh Torah" of Maimonides.

Bibliography: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 359; Gross, *Gallia Judaica*, p. 147.

G. I. Br.

KANTOR, JUDAH LÖB B. JOSEPH: Russian journalist; born in Wilna 1849; government rabbi of Libau, Courland. For a short time he studied at the rabbinical school of Wilna and later at that of Jitomir, where he graduated as teacher. He also studied medicine in Berlin, where he obtained his doctor's degree; but he never practised. Kantor early evinced considerable literary talent and soon became known as a writer, in both Russian and Hebrew. He contributed to "Ha-Ẓefirah" from Berlin, and after he had settled in St. Petersburg as a teacher in one of its gymnasiums he became a constant contributor to, and the editor of, "Russki Yevrei" (1883-84). He edited also, with H. M. Rabinovitsch, the Russian monthly "Yevreiskoe Obozryenie," of which only seven numbers appeared (St. Petersburg, 1884). In Feb., 1886, Kantor started the publication of "Ha-Yom," the first Hebrew daily newspaper in St. Petersburg, and remained its editor until its suspension (1887). In 1890 he was assistant editor of "Ha-Meliẓ," and about 1892 became rabbi of Libau, which position he still (1904) occupies.

Kantor was the editor also of a Hebrew monthly entitled "Ben 'Ammi," of which four numbers appeared in 1887. He contributed to the "Voskhod" and to other Russian-Jewish periodicals, as well as to the purely Hebrew press, especially to "Ha-Shaḥar," in which he wrote under the pseudonym "Naḥum ben 'Ozer ha-Ẓiyoski." He was one of the committee that published the jubilee edition of J. L. Gordon's poetical works, and is the author of the biography of L. Rosenthal published in vol. ii. of the records of the Society for the Spreading of Knowledge Among the Jews of Russia (St. Petersburg, 1890), of which society he is an active member.

Bibliography: *Sefer Zikkaron*, Warsaw, 1890; *Sistematicheski Ukazatel* (see Index).

H. R. P. Wi.

KANTOR, DER JÜDISCHE, Wochenblatt für die Gesammt-Interessen Aller Kantoren und Cultusbeamten: Weekly; published at Bromberg, Prussia, beginning in 1879. Its editor is A. Blaustein, the founder of the German Israelitish Cantors' Society. It deals with matters of interest to cantors (ḥazzanim), and contains articles on synagogue music and Jewish pedagogics.

G. A. M. F.

KAPLAN, ABRAHAM: Russian Hebrew writer; born at Wilke July 25, 1839; died at Vienna Feb. 2, 1897. Having acquired a reputation as a good Hebrew writer at home, he removed to Vienna, where he followed the profession of a publicist until his death.

Kaplan was the author of the following works: "Mistere ha-Yehudim" (Warsaw, 1865), a Hebrew translation of the first volume of the historical novel "Die Geheimnisse der Juden" of Hermann Reckendorf; "Ḥayye Abraham Mapu" (Vienna, 1870), a biography of the Hebrew writer Abraham Mapu, with two appendixes containing "Mosheh 'Immanu," a poem in praise of Moses Montefiore, and "Se'u Zimrah," a hymn in honor of the choral society Ḳol Zimrah of Cracow; "Ẓarah we-Neḥamah" (*ib.* 1872), a Hebrew adaptation from the German novel "Die Falsche Beschuldigung" by L. Weisel (*ib.* 1872); "Dibre Yeme ha-Yehudim" (*ib.* 1875), a Hebrew translation of the third volume of Grätz's "Gesch. der Juden" (*ib.* 1875); "Kelimah we-Belimah" (*ib.* 1882), two satirical poems; "Mosheh Mosheh" (*ib.* 1884), poem on the celebration of the centenary of Moses Montefiore; and "Ha-Shemesh" (Cracow, 1889), reflections on the sun, its nature and substance.

Kaplan frequently contributed to the Hebrew periodicals, and was involved in press polemics on the merit of the works of Smolenskin, which he defended against their critics. Kaplan's defense provoked the publication of the pamphlet "Kohen lelo-Elohim" (Warsaw, 1878), in which Kaplan was violently attacked.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 167; Lippe, *Bibliographisches Lexicon*, new series, i. 223.

H. R. I. Br.

KAPLAN, JACQUES: Russian painter and designer; born at Sebastopol July 19, 1872. He went to Paris, and in 1885 entered the Paris Ecole des Arts Décoratifs, and, three years later, the Ecole des Beaux-Arts. Kaplan was a pupil of Bonnat, and in 1890 exhibited at the Salon of the Société des Beaux-Arts. In 1894 a special exhibition of his paintings was given, his "Champ de Blé" and "Soleil Couchant," landscapes, and "Etudes de Femmes," a charcoal drawing, being especially praised. At the Société Nationale des Beaux-Arts Kaplan has exhibited many works of noteworthy coloring. In 1901, with "Le Terrassier," he obtained admission to the Société des Artistes Français. Among his paintings may be mentioned the trio "L'Attente," "Le Retour," and "La Rencontre," and many portraits and pastels, including representations of the Prince de Soltikoff, Carlès, former minister of the Argentine Republic, Henri Brisson, Henri Fouquier, and Mme. Réjane. Kaplan has also attracted attention by his miniatures and his illustrations, among the latter being those for the works of Guy de Maupassant.

Bibliography: Curinier, *Dictionnaire National des Contemporains.*

S. V. E.

KAPLAN, WOLF HA-KOHEN: Russian teacher and Hebrew poet; born at Trishki, government of Kovno, in 1826; died at Riga June 14, 1888; pupil of M. A. Ginzburg. Kaplan was an able educator, and his school at Riga became the model for all the Jewish educational establishments in Russia. He was an indefatigable communal worker and was the very soul of the Progressive congregation of Riga, to which he acted as secretary until his death.

To Kaplan's intervention with Count Shuvalov in 1864 was due the liberal treatment by the author-

ities of the Lithuanian Jews residing at Riga, who had thitherto been persecuted by the Germans. Kaplan carried on a correspondence with the eminent Russian publicist Katkov, whom he persuaded to undertake the defense of the Jews in the Russian paper "Russkiya Vyedomosti." Kaplan was an able Hebrew writer and contributed regularly to the Hebrew periodicals. The most noteworthy of his contributions was "Erez ha-Pela'ot," a poetical vision in 124 six-lined strophes with a prologue, published in the "Keneset Yisrael," ii. (1887). Kaplan is known in the Hebrew press under the anagram זקן.

Kaplan maintained a correspondence with the Maskilim of his time, and especially with Leon Gordon. From the answers of the latter, found in the "Miktabe Yalag," can be seen Kaplan's importance as a classical writer of Hebrew and as a promoter of the Russian Haskalah.

Bibliography: *Keneset Yisrael*, iii. 347; Zeitlin, *Bibl. Post-Mendels.* p. 168; Judah Löb Gordon, *Iggerot*, ii., Warsaw, 1894; *Ha-Meliz*, 1888, Nos. 95, 163, 169, 182, 1887.

H. R. I. Br.

KAPOSI (כאפוסי), ḤAYYIM: Dayyan in Egypt about 1600. He became known later as the "Ba'al ha-Nes," through a miracle which is said to have happened to him. He became blind. Some time afterward, being suspected of having taken bribes, he called upon Heaven, in the presence of the assembled congregation, to witness to his integrity. "If I have done this," he said, "may my blindness continue forever; but if not, may my vision be restored." "Whereupon," writes Meïr Gavison, "his sight came back to him." Azulai asserts that he saw Ḥayyim's signatures written both while the latter was blind and after he had recovered. His grave is still venerated in Cairo (see Egypt). Ḥayyim wrote: "Sifre Ḥayyim," a commentary on the Mekilta, the Sifra, and the Sifre, mentioned in Judah Najjar's "Shebut Yehudah" (Leghorn, 1801); responsa, contained in Meïr Gavison's "Teshubot" (still in manuscript), in "Teshubot RaDBaZ," v. (Leghorn), and in "Teshubot Yom-Ṭob Zahlun" (No. 129, Venice, 1694).

Kapparot Ceremony Before the Day of Atonement.
(From a woodcut, Augsburg, 1530.)

Bibliography: Michael, *Or ha-Ḥayyim*, No. 882; Azulai, *Shem ha-Gedolim*, i. 59, ii. 98.

S. S. M. Sc.

KAPÓSI (KOHN), MORIZ: Austrian dermatologist; born at Kaposvár, Hungary, Oct. 23, 1837; died March 6, 1902. After graduating (M.D., 1861) from the university at Vienna, he settled there as a physician. He became privat-docent in 1866; assistant professor in 1875; professor and chief of the dermatological clinic and hospital in 1879, in succession to Hebra. In 1899 the title of "Hofrath" was conferred upon him. He was a convert to Christianity.

Kapósi published over one hundred essays in the leading medical journals, especially on dermatology and syphilis: about lupus erythematosus, framboesia, rhinoscleroma, xanthoma, zoster, etc. Among his works may be mentioned: "Die Syphilis der Schleimhaut der Mund-, Nasen- und Rachenhöhle," Stuttgart, 1866; "Die Syphilis der Haut und der Angrenzenden Schleimhäute," Vienna, 1875; "Lehrbuch der Hautkrankheiten," Stuttgart, 1876; "Pathologie und Therapie der Hautkrankheiten," Vienna, 1879 (5th ed., 1899; it has been translated into French, Russian, and English); "Pathologie und Therapie der Syphilis," Stuttgart, 1891. In 1881 he published in the "Wiener Medizinische Wochenschrift" a biography of his teacher, entitled "Gedächtnissrede auf Hebra."

Bibliography: Pagel, *Biog. Lex.* 1901, *s.v.*

S. F. T. H.

KAPPARAH (plural, **kapparot** = "means of atonement"): An animal used as a sort of vicarious sacrifice on the day previous to the Day of Atonement. As a rule, a cock is taken by a male, and a hen by a female person, and after the recitation of Ps. cvii. 17–20 and Job xxxiii. 23–24 the fowl is swung around the head three times while the right hand is put upon the animal's head. At the same time the following is thrice said in Hebrew: "This be my substitute, my vicarious offering, my atonement. This cock [or hen] shall meet death, but I shall find a long and pleasant life of peace!" After this the animal is slaughtered and given to the poor, or, what is deemed better, is eaten by the owners while the value of it is given to the poor.

The custom has been strongly opposed by such authorities as Naḥmanides, Solomon ben Adret, and Joseph Caro as a pagan one in conflict with the spirit of Judaism, which knows of no vicarious sacrifice. But it was approved by Jehiel b. Asher and by his son Jacob (Ṭur, Oraḥ Ḥayyim, 95), and by Samson b. Zadok and others who followed the authority of Hai Gaon and other geonim (see the literature in "Bet Yosef" to Ṭur, *l.c.*). The ritual appealed especially to cabalists, such as Isaiah Horowitz and

Isaac Luria, who recommended the selection of a white cock with reference to Isa. i. 18, and who found other mystic allusions in the prescribed formulas. Consequently the practise became general among the Jews of eastern Europe (see Isserles, "Darke Mosheh" on Ṭur, *l.c.*), and the word "kapparah," as a connotation for a thing that is sacrificed, is quite prominent in the Judæo-German dialect (see Tendlau, "Sprichwörter und Redensarten," 1860, No. 198).

As the reason for the particular preference for a chicken as a vicarious offering, it is stated by the Geonim (quoted by Asheri on Yoma viii., No. 23) that it was suggested by the use of the Aramaic word "geber" for both "man" and "cock." Some rich people, however, would occasionally take a ram instead, with reference to the ram of Isaac (Gen. xxii. 13). It appears, moreover, from the passage last cited that originally a "sheliaḥ" (="an elect officer of the community") officiated as the atoning priest at the ceremony. Accordingly a saint or elder of mystic power is still recommended for the purpose in "Kol Bo," lxviii.

Sacrificed by an Elder.

Another and apparently an older practise in geonic times was that of planting beans or peas in palm-leaf baskets for each child in the house two or three weeks before the New-Year. Then on the day before New-Year the children would swing the baskets containing the ripened plants around their heads three times, saying, "This be in lieu of me; this be my substitute and my exchange," and would then throw them into the water (Rashi, Shab. 81b). This is obviously a survival of the pagan rite connected with the so-called "Adonis gardens," Ἀδώνιδος κῆποι = "niṭ'e na'amanim" (Isa. xvii. 10; see Marti's and other commentaries). In Solomon b. Adret's time the kapparot ceremony was performed for the youths only (see "Bet Yosef," *l.c.*). According to S. I. Curtiss, "Primitive Semitic Religion To-Day," p. 203, Chicago, 1902, the Moslems of the villages of the Syrian desert still sacrifice a cock for each new-born son and a hen for each daughter born.

Common practise has established the rule that in case chickens can not be procured, geese or fish or even plants may take their place; but doves or other animals that were brought upon the altar of the Temple should not be used (Abraham Abele, in "Magen Abraham"; Shulḥan 'Aruk, Oraḥ Ḥayyim, *l.c.*).

Bibliography: M. Brück, *Rabbinische Ceremonialgebräuche*, pp. 25-30, Breslau, 1837.

K.

KAPPER, SIEGFRIED: Austrian poet and physician; born at Smichow near Prague, March 21, 1821; died at Pisa June 7, 1879; educated at the gymnasium and University of Prague, and at the University of Vienna (Ph.D. 1847). Starting in life as a physician, he later embraced a literary career.

Kapper's more important works are: "Slavische Melodien," Leipsic, 1844; "České Listy," Prague, 1846; "Befreite Lieder dem Jungen Oesterreich," Vienna, 1848; "Lazar der Serbenzar," *ib.* 1851; "Die Gesänge der Serben" (in two parts), *ib.* 1852; "Fürst Lazar," Leipsic, 1853; "Falk," Dessau, 1853; "Südslavische Wanderungen," 2 vols., Leipsic, 1853; "Christen und Türken," 2 parts, *ib.* 1854; "Die Böhmischen Bäder," *ib.* 1857; "Die Handschriften Altböhmischer Poesien," Prague, 1859. In his "Geneda" (printed 1846) Kapper pictured early Jewish life in Prague. His "Wanderlied für Israelitische Handwerker" and a number of his lyrical poems were set to music by Solomon Sulzer and Josef Dessauer.

Bibliography: Wurzbach, *Biog. Lexikon*, 1863, x. 453-454; *Jüdisches Athenäum*, 1851; *Journal des Débats*, March 11, 1853; Brümmer, *Lexicon der Deutschen Dichter und Prosaisten des 19. Jahrhunderts*, p. 401.

S. I. G. D.

ḲARA, ABIGDOR BEN ISAAC: Bohemian cabalist and liturgical poet; died at Prague April 10, 1439. He lived for a time at Ratisbon, but settled permanently at Prague after 1409. Ḳara enjoyed a high reputation and associated with King Wenceslaus, who liked to converse with him on religious matters. Ḳara nevertheless led a life of poverty, and collections were made in several Jewish communities to provide him with a livelihood. He was the author of the following works, still extant in manuscript: haggadic notes and gematriot on the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2273); notes on Isaiah xlvi. 18 (*ib.* 186. 2); "She'elot u-Teshubot," responsa, allegorical in character (*ib.* 1598, 4); "Ḳodesh Ḥillulim," a cabalistic work (MS. Fuenn). Kara's liturgical productions are: a seliḥah, written on the occasion of the persecutions of the Jews of Prague in 1389, beginning with את כל התלאה (inserted in the Maḥzor for the Minḥah prayer of the Day of Atonement); a hymn beginning אחד יחיד ומיוחד, on the unity of God; "Shelosh 'Esreh Hishtaḥawayot," a seliḥah beginning with אדני בוקר תשמע קולי (inserted in the ritual "Zebaḥ Pesaḥ," published at Prague in 1615); a poem beginning with אדוני אל אמת, on the thirteen articles of belief (Neubauer, *l.c.* Nos. 2256 *et seq.*).

Bibliography: Goldberg, in *Ha-Mebasser*, 1862, p. 207; Zunz, *Literaturgesch.* p. 373; idem, *Z. G.* p. 165, and Index; Steinschneider, *Cat. Bodl.* col. 662; idem, *Jewish Literature*, pp. 115, 145; Grätz, *Gesch.* viii. 52; Fuenn, *Keneset Yisrael*, p. 5.

K. I. Br.

ḲARA, ABRAHAM BEN ABIGDOR: Bohemian chief rabbi, rosh yeshibah, and liturgist; died at Prague Oct. 7, 1542. He wrote a supercommentary on Rashi to the Pentateuch, mentioned by David Gans ("Ẓemaḥ Dawid," p. 44a); and glosses to the "Ṭur Oraḥ Ḥayyim" (see Zunz, "Z. G." p. 273). According to Michael ("Or ha-Ḥayyim," p. 11), Ḳara wrote glosses to all the four Ṭurim, a part of which was printed in the Augsburg edition of the Ṭurim in 1540; and a seliḥah beginning with the words "Ana Elohe Abraham," the verses of which are in alphabetical order; at the end an acrostic gives the author's name.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 31; Landshuth, *'Ammude ha-'Abodah*, p. 2.

S. S. M. Sel.

ḲARA, JOSEPH BEN SIMEON: French Bible exegete; lived in Troyes, where, probably, he was born about 1060-70; died between 1130 and 1140. His uncle and teacher was Menahem ben

Ḥelbo, whom Ḳara often cites in his commentaries, these quotations being almost the only source of knowledge concerning Menahem's exegesis. Ḳara frequented Rashi's house; it is even possible that he was Rashi's pupil (Zunz, "Z. G." p. 68), though this is denied by Epstein. At least they quote each other (comp. Joseph Ḳara on Prov. iv. 4, v. 14, vi. 23, xviii. 22; Rashi on Judges iii. 26; Num. xvii. 5, xxiv. 14; Isa. x. 24). In Rashi's house Ḳara also made the acquaintance of Samuel ben Meïr (comp. RaSHBaM on Gen. xxxvii. 13). They likewise quote each other (comp. RaSHBaM on Gen. xxiv. 60 and Num. iv. 10; Rosin, "R. Samuel ben Meïr," pp. 12 *et seq.*, 72 *et seq.*; Joseph Ḳara on Amos iii. 12; Job xi. 17; Gen. x. 15; Porges, in "Monatsschrift," 1883, p. 169). Isaac Ḳara, of whose exegesis specimens are given in "Monatsschrift," 1864, p. 219; 1865, p. 384 (comp. Rosin, *l.c.* pp. 24 *et seq.*), may be a son of Joseph.

The surname "Ḳara" is usually taken to be a professional name, meaning "reader" or "interpreter of the Bible" (see Jew. Encyc. iii. 168, *s.v.* Bible Exegesis). A. Jellinek points out, however ("Commentarien zu Esther, Ruth," etc., p. vi., Leipsic, 1855), that "Ḳara," as contrasted with "Darshan," means the representative of the "Peshaṭ" ("Pashṭan").

Ḳara was a prolific exegetical writer. When he copied Rashi's commentary on the Pentateuch he added numerous glosses and remarks in order to supplement and revise it; and these glosses were inserted by the scribes in the text of Rashi. They have been collected by Geiger in "Niṭ'e Na'amanim," i. 1 *et seq.*; *idem* in "Parschandatha," pp. 21 *et seq.*; and by Berliner in "Pletath Soferim" (Hebr. part), p. 12.

The original or independent Bible commentaries of Ḳara are:

(1) According to Berliner (*l.c.* p. 16), a commentary on Deut. i.–iv. (printed *l.c.* [Hebr. part], pp. 6 *et seq.*).

(2) Commentaries on the Prophets published in "Miḳra'ot Gedolot," Lublin, 1897 (see Poznanski in "Zeit. für Hebr. Bibl." v. 68); extracts from these commentaries were published by Wolf in "Ha-Shaḥar," ii. 289, iii. 688, iv. 55 (see, also, Dukes in "Orient, Lit." 1847, p. 344); by Littmann in "Josef ben Simeon Kara," pp. 26–32 (from Isaiah and Ezekiel). Those on Samuel and most of the Minor Prophets are not genuine (Porges, in "Monatsschrift," 1883, p. 170; Rosin, *l.c.* p. 72, note 2). The Jeremiah commentary was published separately by Schlossberg ("Commentaire sur Jerémie," Paris, 1881; comp. Deutsch's "Jahrb." vii. 170 *et seq.*; see, also, Zunz, "Z. G." p. 65, Geiger, *l.c.* i. 18); that on Hosea, Breslau, 1861.

Ḳara's Commentaries.

(3) Commentaries on most of the Hagiographa; namely: (*a*) Proverbs; see the quotation in Ḳara's commentary on Eccl. vii. 12. (*b*) Job, published in "Monatsschrift," vols. v., vi., and vii. (see, also, Luzzatto in "Kerem Ḥemed," vii. 61 *et seq.*; Geiger, *l.c.* [Hebr. part], pp. 11 *et seq.*). (*c*) Canticles (i. 1–vii. 13), published by Hübsch ("Ḥamesh Megillot," Prague, 1866; see Salfeld, "Das Hohelied Salomo's," p. 49). (*d*) Ruth, published by Hübsch, *l.c.*, and by A. Jellinek, *l.c.* (comp. A. Epstein in "Ha-Ḥoḳer," i. 31, note 2). (*e*) Lamentations, published in Naples in 1486, and by Hübsch (*l.c.*), Jellinek (*l.c.*), and E. Ashkenazi ("Dibre Ḥakamim," pp. 17 *et seq.*, Metz, 1849), and by S. Buber in two different recensions in "Kaufmann Gedenkbuch," pp. 8 *et seq.* (*f*) Ecclesiastes, published by Hübsch (*l.c.*) and Einstein (in Berliner's "Magazin," xiii. ["Oẓar Ṭob"]). (*g*) Esther, published by Hübsch (*l.c.*), Jellinek (*l.c.*), and Berliner (*ib.* 1878; comp. *ib.* 1876, p. 158).

It is quite possible that Ḳara wrote also commentaries on Ezra and Nehemiah, but that the commentaries on these books as contained in MS. Saraval No. 27, and ascribed to Joseph Ḳara, are not genuine (Geiger, in "Oẓar Neḥmad," iv. 43 *et seq.*).

Some comments of Ḳara on Chronicles must have existed, as is proved by the quotations in pseudo-Rashi to those books (see II Chron. iii. 15, v. 9, xxv. 24).

According to Epstein (*l.c.* i. 29 *et seq.*), Ḳara wrote (4) glosses to the pseudo-Rashi commentary on Genesis Rabbah, and (5) a commentary on the Maḥzor (comp. Zunz, "Ritus," p. 198).

Characteristics.

While in his glosses on the Pentateuch and in his commentaries on the Prophets Ḳara depends upon Rashi to the greatest extent, his explanations of the Hagiographa are more original. He quotes Menahem ben Saruḳ, Dunash ibn Labraṭ, Judah and Moses ha-Darshan, Ḳalir, Meïr Sheliaḥ Ẓibbur, Kalonymus, and others. In his commentary on Job he frequently uses the writings of Shabbethai Donnolo, and gives very valuable extracts from the lost Baraita of Samuel with Donnolo's commentary (comp. Epstein, *l.c.* pp. 34 *et seq.*). His grammatical standpoint is that of Rashi. Whole Hebrew sentences are sometimes translated into French. In his expressions he is not as terse as Rashi. He is bold enough to express the opinion that the Book of Samuel was not written by the prophet Himself, but later (Commentary on I Sam. ix. 9). He does not go into grammatical or philological research, and cares more for the sense of the whole sentence than for a single word. He shows more common sense than depth, and though he does not altogether hold aloof from haggadic interpretations, he takes a leading place among the exegetes of northern France, who in general preferred the rational exegesis.

Bibliography: Grätz, *Gesch.* vi. 145; Gross, *Gallia Judaica*, p. 227; Einstein, in Berliner's *Magazin*, xiii. 206 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, pp. 435, 438, 441, 488, 558; Zunz, *G. V.* 2d ed., pp. 313, 410; idem, *Z. G.* Index; *idem*, in *Zeitschrift für die Wissenschaft des Judenthums*, p. 318; Berliner, *Pletath Soferim*, pp. 19 *et seq.*; Littmann, *Josef ben Simeon Kara*, Breslau, 1887; Geiger, *Parschandatha*, pp. 18 *et seq.*; pp. 21 *et seq.* (Hebr. part); Kirchheim, in *Orient, Lit.* 1848, p. 433.

G. M. Sc.

ḲARA, MENAHEM BEN JACOB: Bohemian scholar; flourished at Prague in the first half of the fifteenth century. He was a near relative, perhaps a half-brother, of Abigdor ben Isaac Ḳara, whom he quotes in his writings as "my brother." Ḳara was the author of the following works, which are extant in manuscript: a commentary on Prov. xxx., written at the request of Abigdor Ḳara, who

thought he recognized in אנור בן יקה the initials of his own name (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1649, 7); a commentary on the "Mar'ot Elohim" of Enoch al-Ḳusṭantini (*ib.* 1649, 1); a commentary on Ghazali's "Kawwanot ha-Pilusufim" and on various parts of the "Morch Nebukim." The author quotes in the last-named commentary Samuel and Moses ibn Tibbon, Moses of Narbonne, Levi ben Gershon, and his own contemporary Moses בן כ"י. On fol. 13 he mentions his imprisonment during eighteen months (*ib.* 1649, 2).

Bibliography: Zunz, *Z. G.* p. 165; Steinschneider, *Jewish Literature*, pp. 99, 115.

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ḲARA, SIMEON: French rabbi; lived in Mans in the eleventh century; brother of Menahem ben Ḥelbo and father of Joseph Ḳara. For the meaning of his surname see Ḳara, Joseph. Isaac de Lattes, in his "Ḳiryat Sefer," counts Ḳara among the prominent French rabbis, although no work of his has survived. Rapoport identified him with the compiler of the Yalḳuṭ Shim'oni, on account of the similarity of some Midrashic quotations in this work with citations in Rashi's Bible commentary. Abraham Epstein has, however, shown that in the manuscripts the name "Ḳara" does not occur, and in place of "Simeon" the reading "Simson" at times is found.

Bibliography: Zunz, *G. V.* p. 313; idem, *Z. G.* p. 61; Rapoport, *Kerem Ḥemed*, vii. 4 *et seq.*; Kirchheim, in *Orient, Lit.* iv. 253; Geiger, *Nit'e Na'amanim*, German part, p. 8; *idem*, in *Z. D. M. G.* xxviii. 300; Weiss, in *Bet Talmud*, ii. 35; Brüll's *Jahrb.* viii. 113; Abraham Epstein, in *Ha-Ḥoḳer*, i. 85 *et seq.*

G. I. Br.

KARAITES AND KARAISM: The Karaites (קראים, בעלי מקרא, בני מקרא = "Followers of the Bible") were a Jewish sect, professing, in its religious observances and opinions, to follow the Bible to the exclusion of rabbinical traditions and laws. But Karaism in fact adopted a large part of rabbinical Judaism, either outright or with more or less modification, while at the same time it borrowed from earlier or later Jewish sects—Sadducees, Essenes, 'Isawites, Yudghanites, etc.—as well as from the Mohammedans. The founder of the sect being Anan, his followers were at first called Ananites, but as the doctrines of the sect were more fully developed, and it gradually emancipated itself from Ananism, they took the name of "Karaites," a term first used by Benjamin al-Nahawendi ("Ba'ale Miḳra" at the end of his "Sefer Linim") and in a quotation in "Yefet."

On Anan's death, between 780 and 800, his son Saul, and then his grandson Josiah, succeeded him as head of the sect, but both of them were too insignificant intellectually to leave many traces in Karaism. But between 830 and 890 men of greater mark appeared among the Karaites, who, while differing among themselves and creating various subdivisions in the new sect, agreed in diverging from Anan's doctrines, and even from his methods of teaching. The leaders of that time whose names have come down to us are: Benjamin al-Nahawendi, Ishmael of 'Akbara, Musa al-Za'farani (called also Al-Tiflisi), Mashwi al-'Akbari, and Daniel al-Ḳumisi (called also Al-Damaghani). Anan was an eclectic, borrowing various regulations of his code (a large part of which has recently been discovered and published by A. Harkavy) from rabbinical Judaism and from Jewish sects; but he attempted to base all this borrowed material, as well as the regulations which he himself drafted, on the Biblical text, resorting with that end in view to the most curious etymologies and exegetical rules. His ascetic views throughout were, moreover, so ill adapted to practical life that an unhampered secular life in agreement with Anan's code was entirely impossible. Anan's successors, therefore, set themselves the task of removing or modifying these shortcomings of Ananism, thus insuring the practical existence of the sect. While the strict Ananites lost more and more ground in the course of the ninth century in consequence of their asceticism, subsisting merely for a time at Jerusalem as strict hermits and mourners for Zion (see Abele Zion), and while Ananism entirely disappeared in the tenth century, Karaism still exists, though it is stricken with intellectual impotence.

Modifications of Ananism.

Anan's eclecticism, which at first did good service to the heretic, since the members of various anti-rabbinical sects apparently found congruous ideas in the new heresy, caused after a time dissatisfaction in different quarters. While the liberals did not take kindly to the aggravations and rigorous ordinances of the new code, which entirely lacked the sanction of national tradition, this code was not strict enough for the rigorists in the sect, and throughout the ninth century and the first half of the tenth there were continuous dissensions, as appears from the detailed accounts of Al-Ḳirḳisani and Saadia. In some Karaite circles of the ninth and tenth centuries there arose, perhaps under Gnostic influence, an antagonism to the ceremonial law and the dogma of traditional Judaism similar to the inimical attitude toward Jewish law found among the first Christian Gnostic circles (the echo of which still appears in the attacks of Christian theologians on Jewish "legalism," although no one religion is exempt from nomism). This antagonism went so far, for instance, that the Sabbath and the feast-days were regarded merely as memorial days during the existence of the Jewish state, their observance being no longer obligatory in the exile, the resurrection of the dead was interpreted in an allegorical and rationalistic sense, as Israel's deliverance from exile, this view being probably borrowed from Sadduceeism; and the advent of the Messiah, as well as the restoration of the Temple, was referred to the past epoch of the Second Temple. The rigoristic Karaites, on the other hand, even forbade any one to leave the house on the Sabbath, to carry anything from one room into another, to wash the face, to wear a coat, shoes, girdle, or anything except a shirt, to make a bed, to carry food from the kitchen into another apartment, etc. In time, however, the extremists, such as the Ananites, 'Isawites, Yudghanites, and Shadganites, disappeared, and the moderate party in the sect organized itself under the name of Karaites.

Gradually the Karaite leaders abandoned their con-

troversies relating to individual laws and details referring to the cult, and turned their attention to principles concerning dogma and the Mosaic Law in contradistinction to rabbinical oral law, visibly proceeding under the influence of the Islamic "kalam" and "mu'tazilah," especially the "uṣul al-fiḳh" of the Mohammedans. Although Anan commonly applied the rabbinical rules of Biblical hermeneutics ("middot"), yet even he borrowed from Islam, chiefly from his contemporary and fellow sufferer, Abu Nu'man Thabit Abu Ḥanifah, the founder of the theological school of the Ḥanafites, and also from the then newly-founded Mohammedan sect of the Rawandites, who transplanted the doctrine of the transmigration of souls from India to Bagdad. This attitude of Anan was closely connected with his personal circumstances at the time of the founding of the new sect (see Jew. Encyc. i. 554, *s.v.* Anan). Benjamin al-Nahawendi (*c.* 830–850), the first noteworthy Karaite teacher in the period following Anan, did not directly borrow from Mohammedan theology anything relating to the religious law, being probably too far removed from Bagdad, then the center of Arabic scholarship; he borrowed instead the allegorical method of Scriptural interpretation of the Judæo-Alexandrian (Hellenistic) school. This method was at that time known partly through Hebrew works still extant in the beginning of the tenth century, and partly through Greek sources made available by the Syrians, these works being ascribed to the sect of the Maghariyyah (Al-Maghariyyah = "cave-dwellers," as the Essenes were then called). Nahawendi even borrowed Philo's doctrine of the Logos. Anan's and Nahawendi's differing opinions regarding the Law have been noted elsewhere (see Benjamin ben Moses Nahawendi). The list of these differences can be materially increased from the recently published fragments of Nahawendi's code (A. Harkavy, "Studien und Mittheilungen," viii. 175–184), and also from quotations of Al-Ḳirḳisani, Al-Baṣir, Abu al-Faraj Furḳan, and later authorities.

Development of Dogma.

Although no derogatory remarks referring to Anan have been found in Nahawendi fragments, it is yet evident that Nahawendi silently disapproved of Anan's extraordinary interpretation of Biblical words and his glaring abuse of the rabbinical hermeneutic rules, although he himself is not free from eccentricity. Nor is his attitude toward Rabbinism so harsh and absolutely inimical as that of Anan. Nahawendi shows no trace of Anan's artificial opposition to the Talmud; on the contrary he often defends the Talmudists against Anan's attacks. He occupies a highly important position in the history of Karaism, and he did much for the consolidation of the new sect. He was, moreover, the first Karaite writer to use the Hebrew language; as far as is known, he composed at least three of his works in Hebrew—"Sefer Dinim," "Sefer ha-Miẓwot," and the commentary on Genesis. He marks, therefore, a new epoch in the development of Karaism.

Benjamin Nahawendi.

Contemporaneously with Nahawendi and somewhat later in the ninth century appeared Karaite writers and leaders who violently attacked the founder of the sect and heaped vituperation upon his method. Ishmael of 'Akbara, after whom a subdivision of the sect, the Okbarites ('Akbarites), was named, did not hesitate, for instance, to call Anan "asinine." This contemporary of Nahawendi, who took his name from 'Akbara, a place near Bagdad, abrogated several of Anan's severe measures; and he was the only one among the Karaites who had aptitude or liking for Biblical criticism. He did not hesitate to say that errors had crept into the traditional text of Scripture and that some of the readings of the Samaritan text and the Septuagint were preferable to the Masoretic text. Other subdivisions of the Karaite sect, as the Mashwites (*c.* 850; so called after their founder Mashwi al-Ba'labakki, a pupil of Ishmael of 'Akbara), the Tiflisites (the followers of Al-Tiflisi, *c.* 850), the Ramlites or Malikites (called after their founder Malik al-Ramli), and various other smaller groups, which have been fully described by A. Harkavy in his Karaite studies (in "Voskhod," 1898–99), differed considerably from Anan not only in regard to single religious laws, but also in leading doctrines. A somewhat later and very important Karaite writer, Daniel ben Moses al-Ḳumisi (toward the end of the ninth century), who at first was an enthusiastic follower of Anan, and called him "Head of the Sages" ("Rosh ha-Maskilim"), subsequently felt entirely disillusioned, and then styled Anan "Head of the Fools" ("Rosh ha-Kesilim"). On his divergences from Anan in detail see Jew. Encyc. iv. 433, *s.v.* Daniel ben Moses al-Ḳumisi; the account there can now be supplemented in agreement with recently published fragments of his code (idem, "Studien und Mittheilungen," viii. 187–192). His leaning toward rationalism in theological matters is noteworthy.

These divergences contributed not a little to the undermining of Anan's authority among the Karaites, and his faithful followers, the Ananites, were pushed to the wall; as their rigorous observances were entirely unsuited to ordinary life, they were finally obliged to emigrate to Jerusalem and adopt the hermit life of the old Essenes, as mourners for Zion. Gradually disappearing, they left the field free for the great noontide of Karaism in the tenth and eleventh centuries. The representatives of this epoch are: Abu Yusuf Ya'ḳub al-Ḳirḳisani, Sahl ibn Maẓliaḥ, Solomon ben Jeroham, Yafith ibn 'Ali, David al-Fasi, Abu al-Faraj Harun, Yusuf al-Baṣir and his pupil Abu al-Faraj Furḳan. The first-named, Abu Yusuf Ya'ḳub al-Ḳirḳisani (called incorrectly by later authors and even by Steinschneider, "Yusuf" instead of "Abu Yusuf"), wrote in the third and fourth decades of the tenth century; he is a unique figure in Karaite literature on account of his historical sense, his comprehensive survey of the development of the Jewish sects, and his acute, even if partial, criticism of his predecessors. For the historical part of his work he consulted the works of David ibn Merwan al-Muḳammaṣ (see Jew. Encyc. iv. 466, where he is confounded with a later David al-Muḳammaṣ) and the accounts of Mo-

Flood-Tide.

Abu Yusuf al-Ḳirḳisani.

hammedan writers, whose works, however, have not been handed down. Although a great admirer of Anan, whom he frequently defends, Ya'ḳub seldom agrees with him, and generally endeavors to mitigate the severity of the heresiarch's legal interpretations. Al-Ḳirḳisani went very far in regard to forbidden marriages, being one of the chief representatives of the so-called "system of extension" ("rikkub").

Al-Ḳirḳisani was, so far as is known, the first Karaite writer to defend the dictates of common sense and of knowledge in religious matters; the second part of his chief work, "Kitab al-Anwar" (Book of Lights), treats of the necessity of investigation and of reason, and of the determination of the proofs of reason and analogical conclusions. He adopts for Karaism without modification the views of the Motekallamin and the Motazilites. Since that time there has been a wide schism in Karaism between the followers of scientific investigation, who patterned their theology on the Mohammedan kalam and the Motazilite doctrines, and the Orthodox, who would have nothing to do with philosophy and science. Among the former are some Karaite scholars of the tenth century mentioned by their contemporary the Arabian polyhistor 'Ali al-Mas'udi, and Yusuf al-Baṣir, the foremost Karaite philosophical writer, together with his pupil Abu al-Faraj Furḳan (Jeshua b. Judah; about the middle of the eleventh century). Among the latter are the important Karaite authors Sahl ibn Maẓliaḥ, Solomon ben Jeroham, and Yafith ibn 'Ali, all three of whom lived during the middle and the end of the tenth century. The Karaites produced no original author in this field after the middle of the eleventh century, but merely translators from the Arabic, compilers, and imitators, such as Israel Maghrabi and his pupil Yafith ibn Saghir (13th cent.), Solomon Nasi (Abu al-Faḍl; 13th cent.), Samuel Maghrabi (14th cent.), and others.

The following Karaite writers of this epoch cultivating other fields are noteworthy: *Exegetes:* Al-Ḳirḳisani, Sahl ibn Maẓliaḥ, Solomon ben Jeroham, Yafith ibn 'Ali, and Yusuf ibn Nuḥ (10th cent.); Abu al-Faraj Harun, Abu al-Faraj Furḳan, and 'Ali ibn Sulaiman (11th cent.). *Lexicographers:* Abu Sulaiman Daud al-Fasi (end of the 10th cent.) and his editors Abu Sa'id (probably identical with Levi ha-Levi, beginning of the 11th cent.) and 'Ali ibn Sulaiman; the first-named knows nothing as yet of the triliteral roots of the Hebrew language, and the last-named hardly uses the new system, although acquainted with Ḥayyuj's works. As Hebrew grammarians, only the above-mentioned Yusuf ibn Nuḥ and Abu al-Faraj Harun (called "the grammarian of Jerusalem" by Ibn Ezra) need be noted; the latter wrote first his "Kitab al-Mushtamil," a comprehensive work in seven parts, which also includes a large part of Hebrew lexicography, and then made a compendium, "Kitab al-Kafi," so that (1026) Ibn Ezra mentions eight works. *Codifiers* (of Karaite religious law): Ya'kub al-Ḳirḳisani, in the third and fourth decades of the tenth century, whose "Kitab al-Anwar" may be considered as the most important Karaite work written in the Arabic language; Sahl (called "Ben Zita" by Ibn Ezra), whose code was entitled "Sefer Dinim," although written in Arabic; Yafith ibn 'Ali, known only through citations, and his son Levi ha-Levi, one of the most noteworthy codifiers, who often agrees with the Rabbinites; Yusuf al-Baṣir, author of the "Kitab al-Istibṣar," of which the "Sefer ha-Abib" and "Sefer ha-Mo'adim," mentioned by Pinsker, are subdivisions; Abu al-Faraj Furḳan, Sahl ibn Faḍl Tustari (called in Hebrew "Yashar b. Ḥesed"; end of the 11th cent.), and others.

Although the Oriental Karaite authors since Nahawendi wrote in Hebrew with more or less fluency, there were no noteworthy poets among them. The orthodox and ascetic views of the earlier Karaites did not encourage secular poetry, which was held to profane the holy language; nor did they produce anything noteworthy in liturgical poetry ("piyyuṭim"), for according to Anan, with the exception of short benedictions, prayers could be taken only from the Psalter (see specimens in Harkavy, "Studien und Mittheilungen," viii.). Even in later times they generally either borrowed Rabbinite poems or resorted to imitations of them. The only Karaite poet who left secular poems, Moses Dar'i (13th cent.), either imitated or simply borrowed from the Judæo-Spanish poets. It goes without saying that polemics against Rabbinism were obligatory upon every Karaite author in the period of propaganda and extension. The writers mentioned herein attacked the Rabbinites on every occasion and in almost all their works, and also wrote special polemical pamphlets, as Solomon ben Jeroham against Saadia Gaon, Sahl and Yafith against Saadia's pupil Jacob b. Samuel, Yusuf al-Baṣir against Samuel ibn Ḥofni. Some Karaite writers may also be noted who are known only as polemicists, as Ibn Mashiaḥ and Ibn Sakawaihi; some details have recently been discovered regarding the latter's "Kitab al-Faḍa'iḥ" (Book of Infamies), which was refuted by Saadia.

Principles of Karaism.

In formulating the principles of primitive Karaism concerning the doctrine of the Law the leaders of the sect generally followed Mohammedan patterns. Anan, as has been seen, was influenced by Abu Ḥanifah, and added to the three sources of Islamic law—the Koran, the "sunnah" (tradition), and "ijma'" (the agreement of all Islam)—a fourth source, namely, "ra'y," *i.e.*, speculation, or the speculative opinions of the teachers of the Law and of the judges, which are deduced by analogy ("ḳiyas"; Talmud, "heḳḳesh") from the laws originating in the other three sources. Anan, opposed on principle to Rabbinism, could not recognize tradition as a source of law, nor could he, the founder of a new sect, consider agreement as a basis for religious law; hence he found it all the more necessary to seize upon analogical speculation. But he introduced two important modifications, based on rabbinical precedent, into the principle of Abu Ḥanifah: (1) instead of logical analogy, of chief importance with Abu Ḥanifah, Anan gave preference to verbal analogy (the rabbinical "gezerah shawah"), and frequently even resorted to literal analogy; (2) for the religious laws which he based on his speculations he endeavored to deduce support from the Biblical text: he did not hesitate at the most forced interpretations, but followed rabbis who made deduc-

tions ("asmakta") in support of ancient traditions. Hence this heresiarch believed himself justified in asserting that he took all his teachings directly from the Bible. Later, however, when Ananism with its opposition to traditional Judaism and its artificial system was gradually disappearing, and Karaism was so well established that it need hesitate no longer to call things by their right names, the Karaite leaders adopted openly the Mohammedan principles concerning canons of the Law. Thus Sahl ben Mazliah, according to Judah Hadassi, adopted outright Abu Ḥanifah's principles, with the single modification that instead of tradition he considered speculation and analogy as authoritative. Yusuf ibn Nuḥ entirely rejected speculation, like the non-Ḥanifitic Mohammedan theological schools; Levi ha-Levi (probably the reading in Hadassi should be "Abu Sa'id" instead of "Sa'id"), again, agrees with Abu Ḥanifah, though of course excluding tradition. Abu al-Faraj Furḳan similarly determines three categories of the Law, which agree with Abu Ḥanifah's categories, exclusive of tradition. However, many Mohammedan faḳihs also have excluded tradition from the so-called roots of the doctrine of the Law ("uṣul al-fiḳh"). Tradition was included among the nomocanons, under the curious designation "the inherited burden" ("sebel ha-yerushshah"), at a much later date, during the Byzantine epoch of Karaism.

During the first centuries of the existence of the sect, Karaism was widely extended among the Jews, and could boast of making many converts among the followers of the parent religion, gathering them in Egypt, Palestine, Syria, Babylonia, and Persia.

Expansion of Karaism.

Several circumstances contributed to its success. Firstly, sectarianism was then rife in the East in consequence of the great changes brought about by Islam, and numbers of the adherents of different confessions throughout the califate eagerly accepted any new departures. In the second place, Anan's proclamation of the unrestricted study of the Bible as the only source of religion was most attractive, not only to the members of earlier anti-rabbinic sects, which had by no means been uprooted, but also to the more liberal elements within traditional Judaism that were dissatisfied with the stagnation shown in the methods of the Babylonian academies. In the third place, the directors of the academies (the Geonim), who were at that time out of touch with science and all secular matters, were too short-sighted to recognize the dangers threatening traditional Judaism on the part of the new sect, and believed that by simply ignoring it they could destroy it. They were, moreover, incapable of engaging in religious polemics with their adversaries, as they were familiar only with weapons which the latter refused to recognize, namely, arguments taken exclusively from the traditional writings, and did not distinguish critically between halakic and haggadic and mystical elements in rabbinical literature. Hence none of the attacks on traditional Judaism, not even those that were unfounded, were properly refuted, nor was the true state of affairs explained. Small wonder, then, that the new sect, filled with the zeal of propaganda, generally had the upper hand and went from victory to victory.

Reaction or Rabbinism —Saadia.

At the end of the ninth and in the tenth century, however, there was a decided change, for several rabbinical scholars took up the study of the Biblical books, Hebrew grammar, and secular science, as in the case of Saadia's teacher Abu Kathir Yaḥya ibn Zakariyya of Tiberias (d. 932), David ibn Merwan al-Muḳammaṣ, and other Jewish scholars of that time. Men like these, who were well fitted to take up the systematic defense of their belief, presumably did engage in that work. Thus it has recently been discovered that a Palestinian scholar, Jacob b. Ephraim by name, of the beginning of the tenth century, wrote at least one polemic in Arabic against Karaism and in behalf of Rabbinism, and he probably was not the only one in the field. All these Jewish scholars, however, were eclipsed by Saadia al-Fayyumi (892–942), who subsequently became famous as the director of the Academy of Sura. As in many other branches of Jewish science, he was successful also in his polemics against the Karaites, which he began in 915, returning to the subject again in 926, and also, probably, later. Thanks to his forceful intellect and his scientific attainments, he entirely averted the danger threatening traditional Judaism and assured its victory over Karaism; he has therefore been the object of attack by all the leading Karaite writers, even of later periods. Saadia's pupils followed in his footsteps. One of these, Jacob b. Samuel (*c.* 950), wrote polemical works in Hebrew, and possibly also in Arabic, against the Karaites, calling forth replies by Sahl and Yafith.

With the beginning of the second half of the eleventh century the field of Karaite activity was transferred from Asia to Europe by Abu al-Faraj Furḳan's (Jeshua b. Judah's) pupils from Spain and Byzantium. Karaism had been introduced into Spain by a certain Ibn Altaras, who carried it to Castile, where his successors, and chiefly his widow (!), apparently were too outspoken in their attacks upon Rabbinism, for the new heresy was soon suppressed by two influential Judæo-Spanish statesmen—Joseph Farissol and Judah ibn Ezra. This is the sole instance in Jewish history where the temporal powers interfered on behalf of the faith. This ephemeral appearance of Karaism on Spanish soil was fruitful for Jewish historical literature, for it induced the philosophically trained Abraham ibn Daud of Toledo to write his "Sefer ha-Ḳabbalah" (1161), which is invaluable for the history of the Jews in Spain. The new sect enjoyed a longer life at Byzantium. Two pupils of Abu al-Faraj of Constantinople, Tobias b. Moses (called "the Translator") and Jacob b. Simon, devoted themselves after their return home to translating into Hebrew the Arabic works of their teacher Abu al-Faraj Furḳan, those of the latter's teacher Yusuf al-Baṣir, and other works, adding glosses of their own and their teacher's replies to their questions.

It seems that these scholars in turn had pupils and imitators. Although the translators were very unskilful, interpolating many Arabic or Greek words and phrases, their work was yet important for the European Karaites, who were unacquainted with Arabic. Karaism owes to these translations

its original Hebrew style—on the whole an acquisition of doubtful value—and the appearance of its leading European exponents. Among these are Judah Hadassi (beginning in 1149), Jacob b. Reuben (12th cent.), Aaron b. Joseph (end of the 13th cent.), Aaron of Nicomedia (about the middle of the 14th cent.), Elijah Bashyazi and his brother-in-law Caleb Afendopolo (second half of the 15th cent.), and Moses Bashyazi (first half of the 16th cent.). The first-named is the author of the "Eshkol ha-Kofer," a comprehensive work in the form of a commentary on the Decalogue, arranged alphabetically and in acrostics, and written in quasi-rime, all sentences riming with "kaf." As the author intended this to be a kind of encyclopedia, he not only included all the opinions and doctrines of religious law of Karaite authors known to him, together with the continual attacks upon the Rabbinites, but he also covered the entire field of Karaite dogmatics, religious philosophy, hermeneutic rules, Hebrew grammar (with unacknowledged borrowings from Ibn Ezra's grammatical works), etc.; he included also passages relating to natural science, partly fabulous, from Arabic and Byzantine sources. This work was until recently the chief authority for information regarding the earlier Karaite writers, and it has still some value, although the original sources of a large portion of the encyclopedia are now accessible. Hadassi composed, in addition, a few smaller works, including a compendium of the Karaite religious laws, of which there have been preserved only fragments—unless these fragments represent all that the author had accomplished. Jacob b. Reuben, whose birthplace and circumstances of life are unknown, used, in his Hebrew commentary on the Bible ("Sefer ha-'Osher"), the exegetical works of Yafith, Abu al-Faraj Harun, Abu al-Faraj Furḳan, and 'Ali ibn Sulaiman. As the last-named flourished at the end of the eleventh and the beginning of the twelfth century, Jacob can not have written his book before the twelfth century. He consulted also Ibn Janaḥ's lexicon. The Greek words occurring in his commentary point to his Byzantine origin; he frequently uses the current technical terms of the Byzantine Karaite translators, although his Hebrew style is in general more fluent and developed.

Karaism in Europe.

Karaite Types.
(From Artamof, "La Russie Historique," 1862.)

Aaron ben Joseph (called "the Elder") is more independent in his exegesis than his predecessor, although in his Bible commentary ("Sefer ha-Mibḥar") he follows earlier scholars, chiefly Ibn Ezra, whose pregnant style he endeavors to imitate. He often quotes early rabbinical views, without polemical intention, salving his Karaite conscience with the saying of Nissi b. Noah (a Karaite author of Persia; 11th cent.) that it was obligatory upon the Karaites to study early rabbinical literature, as the larger part of their teachings was based on the true national tradition (on his theology see Jew. Encyc. i. 14–15). He is also highly esteemed for his arrangement of the Karaite liturgy, being called "the Holy" by his coreligionists in recognition of this work. Nothing is known of the circumstances of his life except that he disputed in 1279 at Solchat (now Stary Krüm), then the Tatar capital in the Crimea, with the Rabbinite Jews of that city, and that fourteen years later, in 1293, he wrote his commentary on the Pentateuch. He probably lived at Constantinople.

Aaron ben Elijah.

Aaron ben Elijah of Nicomedia (called "the Younger") was born in 1300 at Nicomedia, in Asia Minor. He composed his first work, dealing with religion and philosophy, entitled "'Eẓ Ḥayyim," in 1346; his second work, the Karaite code, entitled "Gan 'Eden," in 1354; and the "Keter Torah," a commentary on the Pentateuch, in 1362. Some liturgical and secular poems by him or relating to him are printed in the Karaite prayer-book and in the editor's preface to his works. His system of religious philosophy, in which, while imitating Maimonides, he attempts to refute his "Moreh Nebukim," is discussed by Franz Delitzsch in the introduction to "'Eẓ Ḥayyim" and in Jew. Encyc. i. 9–10. Aaron's return to Yusuf al-Baṣir's Motazilism, for Karaite patriotic reasons, in opposition to the Judæo-Spanish Aristotelianism, must be considered as a retrogression. His above-mentioned code was entirely displaced by the works of his successors, especially of Bashyaẓi, this being the common fate of the earlier codifiers.

Elijah b. Moses Bashyaẓi (1420–90), the scion of a family of Karaite rabbis, studied first with the famous rabbinical scholar Comtino, from whom he derived his love for secular science. In 1460 he began to officiate as a Karaite rabbi, first as the successor of his grandfather and father in his native city, Adrianople, and then in Constantinople, where he founded a kind of Karaite academy. In his chief work, the Karaite code of laws ("Adderet Eliyahu"; for its contents see Jew. Encyc. ii. 574–575), he collected all the views known to him of Karaite legalists, attempting to glean and harmonize the most expedient of them. And he likewise endeavors to justify, by means of Nissi's saying, quoted above, the Karaite borrowings from Rabbinism. This work, written in the last decades of the fifteenth century, left incomplete by the author, and then partially continued by his brother-in-law and pupil, Afendopolo, is still considered by the Karaites as the final and most important authority in religious matters. Elijah carried on an extensive correspondence with his coreligionists in eastern Europe, and at his instance several young Karaites from Lithuania and southern Russia were sent to Constantinople to be educated by him. In the Imperial Public Library at St. Petersburg there are several polemical letters by Bashyaẓi against contemporary rabbinical scholars, and some which he induced his brother-in-law Afendopolo to write (see "Ḥadashim gam Yeshanim," i., No. 2, pp. 13–16).

Caleb Afendopolo.

Caleb b. Elijah Afendopolo (end of the 15th cent.) lived first at Adrianople, and subsequently in Constantinople. He is the author of various theological, homiletic, mathematico-astronomical, and polemical treatises, and liturgical and poetical works. His moderate attitude toward Jesus he borrowed from Hadassi, who in turn had borrowed it from Ḳirḳisani; this attitude had previously been taken by the heresiarch Abu 'Isa and, following him, by Anan, to attract the good will of the Mohammedans, who worship Jesus as a prophet. His poetic compositions contain interesting details of contemporaneous history—as the references in the elegies (in "Gan ha-Melek") to the expulsion of the Jews from Spain (1492) and Lithuania (1495); in the "Patshegen Ketab ha-Dat" to the forcible transposition of the Jews of Adrianople and Provato to Constantinople (1455)—and various personal details referring to contemporary Karaites, Karaite customs and observances, etc.

Moses b. Elijah Bashyaẓi (1544–72), great-grandson of the above-mentioned Elijah Bashyaẓi, was a man of great mental activity, who in a short life of twenty-eight years (later Karaites say eighteen years) produced a goodly number of works (on his literary activity see Jew. Encyc. ii. 575–576). On his travels through the East, especially Egypt, he had the opportunity of learning Arabic, becoming acquainted with various old Karaite works in the Arabic original, and translating passages from them into Hebrew. He succeeded in finding and copying fragments of Anan's code, though it seems not in their original form. He also studied rabbinical literature. These favorable opportunities, however, did not improve his historical judgment, for he, too, blindly accepted the untruthful inventions of the later Karaites as well as their spurious genealogies.

The Byzantine Period.

Abraham ben Jacob Bali, contemporary of Elijah Bashyaẓi, and his opponent in the question of the burning of candles on Friday evening, and Judah Gibbor, a liturgical poet of the beginning of the sixteenth century, are also of some importance in the Karaite literature of the Byzantine period; as also are Judah Poki Tchelebi (*c.* 1580), author of "Sha'ar Yehudah," on marriage prohibitions among the Karaites, and others. The friendly intercourse between Byzantine Rabbinites and Karaites during the fifteenth and sixteenth centuries is noteworthy, the latter not seldom being instructed by Rabbinic Jews. Comtino's pupils have been mentioned above; Abraham Bali studied with the Rabbinite Shabbethai b. Malchiel. Afendopolo refers to a Karaite ceremony (1497), on the occasion of the dedication of a Pentateuch roll, in which several Rabbinites took part. The more moderate views regarding the Karaites held by the famous rabbi of Constantinople, Elijah Mizraḥi, are known from his responsa; nor was he the only rabbi holding such views, for as early as the beginning of the fourteenth century Shemariah of Crete endeavored to incorporate the Karaites with the Jewish nation.

The Oriental Karaites were rapidly declining during the Byzantine period, especially after Moses Maimonides went to Egypt, at that time the chief seat of Karaism in the East. Although this famous scholar was on the whole tolerant toward the Karaites, permitting, for instance, the Rabbinite Jews to circumcise Karaite children on Saturday according to the rabbinic ritual, he yet endeavored to keep Karaite influences away from his congregation and to abolish the Karaite customs which had crept in among the ignorant Jews. Maimonides' influence on the Oriental Karaites was so great that his code (under the title of "Ḥibbur," without any specification) is often quoted as a fully recognized authority in the Karaite religio-legal works of that time. The authority and reputation which Maimonides enjoyed

among the Jews and Mohammedans had a depressing and disintegrating influence on Oriental Karaism; the few Oriental writers of that period were frequently obliged to borrow from the Byzantine authors the same material which the latter had previously borrowed from the earlier Oriental Karaites. Henceforth Karaism, of course, could no longer gain ground by new acquisitions; on the contrary, various Karaite communities in Egypt, Palestine, Syria, Babylonia, Persia, and northern Africa gradually disappeared, partly by being converted to Islam—in itself a sign of internal weakness and intellectual decay—but mostly through being annexed by Rabbinism. Estori Farḥi mentions a wholesale conversion of Egyptian Karaites to Rabbinism in 1313, when a descendant of Moses Maimonides was Jewish governor ("nagid").

Lithuanian Epoch.

The third and last epoch of Karaism is the Lithuanio-Russian epoch. As early as the twelfth century the traveler Pethahiah of Regensburg found Ananite rigorists in southern Russia, occupied at that time by Mongolian Tatars. After the Taurian peninsula was conquered by the Mongols in the thirteenth century, several Oriental Rabbinites and Karaites, and the so-called "Krimchaks," settled there. The epigraphs at the end of some Pentateuch rolls now in the St. Petersburg Imperial Public Library, and dating from the fourteenth century, are the earliest Crimean documents. At the end of that century the Lithuanian grand duke Witold settled some Crimean Karaites, together with captive Crimean Tatars, as colonists in Lithuania. A part of the city of Troki, in the government of Wilna, was assigned to these settlers, whence some of them subsequently emigrated to other Lithuanian cities, to Lutsk, in Volhynia, then belonging to Lithuania, and to Halitsch, in Galicia. These Karaites, on coming in contact with the European Rabbinites and developing their literary taste, began to correspond with their Byzantine coreligionists, and at the end of the fifteenth century Lithuanian pupils were studying with Elijah Bashyazi.

The Karaites of Troki were the first to achieve distinction, among the most noteworthy of them being Isaac b. Abraham Troki (1533–94), pupil of Zephaniah Troki and author of the well-known anti-Christian "Ḥizzuḳ Emunah" (1593), which was completed by his pupil Joseph Malinowski. This work evidences the author's acquaintance with the doctrines of the Christian churches and sects, Isaac acquiring this knowledge chiefly through his acquaintance with the clericals and theologians of the various Christian confessions. Apart from this book, which in Wagenseil's Latin translation made the author's name famous, Isaac's work is unimportant, including only some liturgical hymns, and compendiums of the religious laws in Aaron ben Elijah's "Gan 'Eden." His above-mentioned pupil, Joseph Malinowski of Troki, produced the same kind of mediocre work. Zerah b. Nathan, a contemporary and correspondent of the polyhistor Joseph Solomon Delmedigo, studied mathematics and physics, and by his questions induced Delmedigo to write the "Iggeret Aḥuz." Solomon Troki wrote for Professor Puffendorf a detailed treatise on Karaism entitled "Appiryon" (*c.* 1700), and also some polemical essays against Rabbinism and Christianity. Abraham ben Josiah of Jerusalem, who lived in the Crimea, was also probably a native of Troki; he is the author of a work on Karaite dogmatics which contains many polemical passages against Rabbinism ("Emunah Omen," 1712).

Abraham Firkovich.

The example of the Karaites of Troki was followed by the Karaites in Galicia and Volhynia, and by some in the Crimea, most of the latter having come from the two former countries. Among the best-known of these is Mordecai b. Nisan Kokisow, who replied to questions regarding the nature of Karaism addressed to him by the Swedish king Charles XII. ("Lebush Malkut") and by Professor Trigland ("Dod Mordekai," 1699), these answers, in the commonplace Karaite style, being for the greater part compilations from Afendopolo and Moses Bashyazi. Simḥah Isaac Lutski (flourished *c.* 1740–1750) went from Lutsk to the Crimea, where he composed his works, compiling a bibliographical summary of Karaite literature ("Oraḥ Żaddiḳim"), which is noteworthy as a first attempt in this direction, in spite of its many shortcomings. Isaac b. Solomon, Karaite ḥakam living at Chufut-Kale in the beginning of the nineteenth century, wrote several books, including a work on Karaite dogmatics ("Iggeret Pinnat Yiḳrat"), and a work on calendar science ("Or ha-Lebanah") after Immanuel's "Shesh Kenafayim." Joseph Solomon Lutski, ḥakam at Eupatoria in the third and fourth decades of the nineteenth century, annotated the works of both the Aarons, and wrote an account of the exemption of the Russian Karaites from military service ("Teshu'at Yisrael," 1828), and some hymns. The publication of several earlier Karaite works, part of them for the first time, is due chiefly to him. David b. Mordecai Kokizow wrote on calendar science and Karaite marital law, and also composed liturgical hymns and various treatises ("Żemaḥ Dawid," ed. 1897). Mordecai b. Joseph Sultanski, ḥakam at Chufut-Kale in the fifth and sixth decades of the nineteenth century, is the author of two works, "Petaḥ Tiḳwah" and "Teṭib Da'at" (1857–58). Solomon Beim, ḥakam at Odessa, wrote in Russian a historical treatise on Chufut-Kale and the Karaites (1862), in which the spurious and forged documents are treated as genuine history. Elijah Kasas published Hebrew poems ("Shirim Aḥadim," 1857) and a Hebrew grammar in the Tatar Karaite dialect ("Le-Regel ha-Yeladim," 1869), and translated various works from the French. Judah Sawuskan published two works by Aaron ben Elijah of Nicomedia, for which he wrote introductions (1866); some Hebrew essays and poems by him have also been printed in Hebrew periodicals.

All these writers were, however, surpassed by Abraham Firkovich (1786–1874), whose literary activity covered nearly fifty years, and who calls for more extended notice, because his name is closely associated both with the development of Karaite science and with one of the greatest historical forgeries. The finding of Karaite antiquities in the Crimea happened as follows, according to impartial accounts (comp. Harkavy, "Altjüdische Denkmäler

aus der Krim," 1876, pp. 206 *et seq.*): When Emperor Nicholas I. visited the Crimea for the first time, in 1836, the governor-general of southern Russia, Prince Michail Woronzow, undertook to restore and furnish in truly Oriental style the old castle of the khans at Bakhchiserai. He entrusted the necessary purchases to the Karaite merchant Simhah Bobowitsch, a man of affairs who had business relations in Constantinople. Bobowitsch went to that city and received during an audience with the sultan permission to select what he needed from the sultan's castles and warehouses. On his return to Bakhchiserai, Bobowitsch also had charge of furnishing the castle, remaining even after the czar had arrived. At that time a deputation of the Crimean Rabbinite Jews (the Krimchaks) was presented to the czar, and, like the other natives of the Crimea, they submitted their petition to be released from military service. The czar asked the delegates: "You believe in the Talmud?" "Yes, your majesty; we believe in it," they replied. "Then you must furnish soldiers," the czar replied curtly. On this occasion Prince Woronzow said to Bobowitsch: "You see, Bobowitsch, that you Karaites have done a very sensible thing in cutting loose from the Talmud; when did this happen?" Bobowitsch thereupon replied that the Karaites never had had anything to do with the Talmud, that their religion was older than the Jewish religion, that the Karaites had taken no part in persecuting and crucifying Jesus, and made other statements current among the Karaites. "Can you prove this?" asked the prince. "Certainly," replied Bobowitsch.

Karaite Mother and Children.
(From Artamof, "La Russie Historique," 1862.)

When subsequently, in 1839, a society for history and antiquities was formed at Odessa, Woronzow remembered Bobowitsch's promise. Bobowitsch had in the meantime been elected chief of the Crimean Karaites, and commissioned his tutor Firkovich, who was known as an inveterate foe of Rabbinism, to furnish the necessary documents proving the great age of Karaism, especially in the Crimea, giving him, in addition to traveling expenses, a definite salary while occupied in this work. He furthermore procured for Firkovich an authorization from the government to collect all the necessary records and historical documents among the Karaites and Jews. Armed with this authority Firkovich traveled through the Crimea and the Caucasus; he took from their owners whatever documents he deemed necessary, plundering especially the rabbinic Krimchaks; fabricated various epitaphs (among them that of Isaac Sangari and his wife) and epigraphs in manuscripts; tampered with the dates of documents, and interpolated the names of Crimean localities and Karaite personages in many of them. He did all this for the sole purpose of representing the Karaites in the Crimea as a highly developed people dwelling there since the time of the Assyrian king Shalmaneser, in the seventh century B.C., and of proving that the Rabbinite Jews owed all their culture to the Karaites, especially Hebrew grammar, punctuation, Masorah, poetry, etc. Extravagant and surprising as these alleged facts seem nowadays, they yet found credence at that time in Russia, especially in government circles, though not for unselfish reasons. Attempts were even made to defend these forgeries on quasi-scientific grounds. They paved the way for the emancipation of the Russian Karaites, who according to the alleged documentary evidence were shown to have lived in Russia long before the birth of Jesus, and had therefore taken no part in the cru-

cifixion. This argument, however, is not original with the Karaites, for it is well known that various old Jewish communities in Spain and Germany brought it forward in their defense during the Middle Ages. In several cases the Russian Karaites had resorted to it previously, of course backing it with silver, to advance their separation from the Rabbinites—in 1795, for instance, when they were exempted from the double taxation imposed upon the Rabbinite Jews at the instance of the venal Count Zubow, and in 1828, when they were exempted from military service. But in general they were considered in Russia, as everywhere else, as a relatively late Jewish sect, until Firkovich, on the strength of his "discoveries," renounced all connection with Jews and Judaism, and even with the name of "Hebrew," claiming the name of "Russian Karaite." Thanks to his labors and pretensions, which, as was then customary, were accompanied by considerable gifts to influential persons, the Russian Karaites received full civic liberty in 1863, which was confirmed with special emphasis in 1881 by the well-known anti-Semitic minister Nicholai Ignatieff.

The Argument from Antiquity.

The recognition of the human and civic rights of the followers of any confession need not be deprecated; yet it is deeply to be regretted that the foremost champions of the rights of the Russian Karaites and their Christian fellows at the same time endeavored, and still endeavor, to cast slurs upon Judaism and to vilify the Rabbinite Jews, emphasizing the weak points of Rabbinism in order to show the alleged superiority of Karaism to better advantage. This inimical attitude of Russian Karaism and its paid protectors was occasioned by Firkovich. Nevertheless, it must be noted that Firkovich, with his industry in collecting much valuable material, rendered great services not only to Karaite literature (the material discovered by him and edited scientifically by S. Pinsker and others marking an important epoch of this literature), but also to the history and literature of the Rabbinite Jews and Samaritans. In conclusion it may be observed that Karaism, in opposing and criticizing the party of the Rabbinites, has done good service to the latter. The Karaites are estimated to number about 10,000 in Russia and about 2,000 in other countries.

Bibliography: The historical works by Jost, Geiger, and Grätz; Steinschneider, *Jüdische Literatur*, in Ersch and Gruber, *Encyc.* section ii., part 27; *idem*, catalogues of the libraries at Leyden (1858), Oxford (1860), and Berlin (1878–97); idem, *Hebr. Bibl.*; idem, *Polemische Literatur*, 1877; idem, *Hebr. Uebers.* 1893; idem, *Arabische Literatur der Juden*, 1902; S. Pinsker, *Likkute Kadmoniyyot* (one of the authorities in this field); Fürst, *Gesch. des Karäerlums* (must be used very circumspectly, as it is unreliable); Neubauer, *Aus der Petersburger Bibliothek*, 1866; Gottlober, *Bikkoret le-Toledot ha-Kara'im*, 1865; Harkavy, *Altjüdische Denkmäler aus der Krim*, 1876; idem, *Noten und Beilagen zu Grätz's Gesch.*; idem, *Kirkisani's Nachrichten über Jüdische Secten*, 1894; idem, *Studien und Mittheilungen aus der Bibliothek zu Petersburg*, part viii., 1903; P. Frankl, *Karäische Studien*, 1882–84; idem, *Karäten*, in Ersch and Gruber, *Encyc.* section ii., part 33; documents in Bershadski's *Russo-Hebr. Archives*, i. (1882), and in Z. Firkovich's collection of Tatar documents and Russian laws for Karaites (1891, with introduction by a Judæophobe entirely incompetent to deal with the subject). Karaite texts have been edited also by Franz Delitzsch, Bargès, Margoliouth, Poznanski, Schreiner, and others. Statistical notes are given by Frankl in Ersch and Gruber, *l.c.*, to which the notes in Schudt's *Jüdische Denkwürdigkeiten* must be added. On the latest organization of Karaite religious matters in Russia see *Entziklopedicheski Slovar*, xiv. 431–432.

K. A. H.

Karaism is not, as asserted by its opponents, the outcome of mere personal ambition, but the natural reaction and counter-movement against Talmudism brought to a state of stagnation in the Saborean and early geonic period. In pointing to the written Law or Scripture as the only divine source of authority, it gave to Judaism a healthy stimulus in the direction of renewed Bible study and research and inaugurated a new epoch in Jewish history. Its weakness, however, consisted in its being an altogether retrogressive movement, deriving support from remnants, literary or otherwise, of seemingly long extinct Sadducean and Essene doctrines, and ignoring the progressive element represented by the rabbinic Halakah, in favor of Sadducean adherence to the letter of the Law (see Geiger, "Gesammelte Schriften," iii. 283 *et seq.*; Grätz, "Gesch." iii. 413–429). However bold and original Anan's combination of the Sadducean and rabbinic methods in his system of hermeneutics, the longing for the past glory of Zion, for the restoration of the Temple with its sacrificial and Levitical laws of purity, lent Karaism a somber, ascetic, and world-shunning character. "Only when and where wine and meat can be offered upon the altar may they be used at the table," was made the maxim of the Karaite "mourner for Zion," even though later Karaism did not adhere to it (Harkavy, "Likkute Kadmoniyyot," ii. 1903, Nos. 4, 128, 138); jurisdiction in civil as well as in criminal cases, outside the Holy Land, is suspended, though he who does not act in conformity with the Law should be excommunicated (Nos. 14–18); perfect separation from the Gentiles is enjoined, and no meal prepared in any form by them should be eaten (Nos. 6–7, 196). Rigorous Essene rules are inculcated in regard to married life; menstrual fluid, human excrement, blood, and any other unclean issue must be covered with earth; privies must be kept distant from the limit of human dwellings; ablution of both hands and feet after every easement of the body, and before entering the synagogue or reading from the Law, is required; both the water and the laver must be kept holy (Nos. 22, 26–34, 130, 200–204). None is allowed to enter the synagogue or read from the scroll of the Law with shoes on his feet, or after having taken wine; to irreverent treatment of a single Law there is attached the penalty of death by God's hand or of excommunication by man (Nos. 13–17, 21–22, 198). Tefillin are not recognized as Biblical, Deut. vi. 8 and xi. 18 being taken symbolically; all the more sacredness is ascribed to the ẓiẓit, which must be twisted, spun, and attached by an Israelite expressly trained for the purpose (Nos. 8–10, 196). Circumcision must be performed by a Jewish believer, with a consecrated instrument (scissors), and after the person has been consecrated; for proselytes the eighth, and for other adults the eleventh, day of the month is set apart, and in the case of both Periah is omitted (Nos. 75–89).

Rules of Cleanliness.

Regarding the Sabbath, the rules enforced are the same as those of the Samaritans and Falashas, and as those prescribed in the Book of Jubilees: No light or fire is allowed; marital intercourse and leaving the house are forbidden (later, it was permissi-

ble to go as far as 2,000 yards); light burdens, however, may be carried in the hand (No. 69). No kind of work may be done by a non-Jew for a Jew (No. 189). The act of circumcision on the eighth day should be performed upon the child at the close of the Sabbath, so that the work of healing may take place on Sunday (Nos. 76–77); nor may the Passover lamb be sacrificed on a Sabbath (Nos. 72, 130). All work except preparation of food is prohibited also on the holy days; so is the slaughtering of animals (No. 74). The "maẓẓah," as the bread of affliction, should be made of barley (Nos. 129, 133). Shabu'ot must always be observed on the day after Sabbath, as the Sadducees and Samaritans interpret the Biblical "the morrow of the Sabbath" (Lev. xxiii. 16). The "Sukkah" should be made of the plants mentioned in Lev. xxiii. 40 and Neh. viii. 15. The 1st of Tishri is a day of "contrition," not of the blowing of the shofar; the beginning of the year is the 1st of Nisan; and a second Shebaṭ (not Adar) is the intercalary month in a leap-year. Ḥanukkah is not celebrated; Purim is a two days' fast; and there is a seventy days' fast in remembrance of the Haman persecution, and a fast on the seventh day of every month (Nos. 130, 149; the source is unknown as yet). Instead of the 9th, the 10th of Ab is the fast-day in memory of the destruction of Jerusalem. The New-Moon is fixed by observation.

Marriage and Dietary Laws.

The levirate marriage is extended to the wife or rather the betrothed of any deceased relative (Nos. 106–112); the refusal to marry her entails "nezifah" (seven days' confinement). Both man and woman must be willing, as in any other marriage (No. 113). The number of incestuous marriages in Lev. xviii.–xx. (to which popular or Soferic rule added "secondary incests"; "sheniyyot"; Yeb. ii. 4; Tosef., Yeb. iii. 1; Yeb. 21a, b) Karaism extended upon the principle of equal relationship of the agnates and cognates in the ascending and descending scales ("rikkub"), so that later authorities opposed the prohibitive system as unbearable; in regard to a niece, however, Anan was less rigorous (Nos. 90–106, 129). Priestly sanctity is attached to the rite of slaughtering (No. 57; but see No. 144); none but a perfectly healthy animal is permitted; defiling contact with the carcass must be avoided. Among fowls, for which the sacrificial "meliḳah" (the pinching off of the head with the nails) is prescribed, only the dove and the turtle-dove should be eaten; the male bird is forbidden (Nos. 141, 144, 155, 159, 164, 188). The prohibition against the eating of the ischiatic sinew (Gen. xxxii. 33; Ibn Ezra, *ad loc.*) or of meat with milk is not recognized as Biblical (Ex. xxiii. 19; No. 151; see Ibn Ezra, *ad loc.*); all the more importance is attached to the prohibition against mixing together wool and linen and other stuffs ("shaaṭnez" and "kila'im"; Nos. 5, 195).

Liturgy.

Tithes should be given from everything the soil offers, including metals (No. 131). God alone should be sought as physician, and no human medicine should be resorted to (No. 148). Before and after reading from the Law, as well as before and after eating and drinking, benedictions are recited, but always with reference to Zion (Nos. 12–19). Instead of the traditional liturgy, the Psalms of David and other portions of the Bible should be used for prayer and song, and the Law should be read each day (Nos. 20, 158, 200). Simple Hebrew formulas for divorce (No. 119) and for the marriage ceremony are prescribed (No. 112).

In the course of time the innovations of Anan have been greatly altered and modified, and later Karaism adopted many rabbinical customs. The liturgy especially, originally based more or less upon the Temple "Ma'amadot," was greatly augmented and enriched by compositions made after the pattern of the Rabbinite liturgy. On the whole, Karaism lacks the element of poetry and inspiration, and is merely imitative when it is not in opposition. Instead of the thirteen Maimonidean "articles of faith," Karaism, since Judah Hadassi, has had only ten. See Articles of Faith. K.

KARAMZIN, W. M. See Russia.

KAREIS, JOSEF: Austrian electrician and deputy; born at Semic, Bohemia, Feb. 14, 1837; studied at the technical institute in Prague. From 1858 till 1896 he was in the service of the state, first in the department for triangular survey in Tyrol and Croatia until 1863, and thereafter in the telegraph service in nearly all the provinces of Austria. When electrotechnics first became known, Kareis devoted himself to its study, and from 1883 to 1896 edited the "Zeitschrift für Elektrotechnik." He also wrote several treatises on the subject, founded the Elektrotechnische Verein in Vienna, and busied himself with many undertakings along this line. He represented his native country in 1883 as secretary of the Internationale Elektrische Ausstellung in Vienna, and in 1889 as vice-president of the International Electrotechnical Congress in Paris.

From 1890 to 1896 Kareis represented Leopoldstadt in the city council, and from 1897 until the end of 1899 was delegate from the same district to the Reichsrath.

S. L. Y.

KARET. See Excommunication.

KARFUNKEL, AARON BEN JUDAH LÖB HA-KOHEN: Bohemian rabbi. After having successively filled the rabbinates of Gawartschew, Lask, Dasparschi, and Widowa, he was called in 1801 to Nachod, where he remained until 1806. Karfunkel was the author of "She'eltot ABiYaH," containing dissertations on Talmudical subjects, and divided into twelve parts, having for their respective titles the names of the precious stones in the high priest's breastplate. Of these parts only two have been published (Berlin, 1806). They are divided into "kelalim," subdivided into paragraphs, with glosses entitled "Millu'at Eben" and dissertations called "Meshuaḥ Milḥamah." Karfunkel was the author also of "Zanif Ṭahor," a commentary on Ecclesiastes, a manuscript of which is in the British Museum.

Bibliography: Fürst, *Bibl. Jud.* ii. 171; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 409.

S. S. I. Br.

KARFUNKELSTEIN, SIEGFRIED: German soldier; born at Beuthen, Silesia, Feb. 21,

1848; died on the field of battle at Le Bourget Oct. 30, 1870. He volunteered in 1866 and went through the Six Weeks' war. In the Franco-Prussian war he distinguished himself so conspicuously that on Oct. 28, 1870, he was decorated with the Iron Cross of the second class. Two days later he was mortally wounded while rescuing the regimental flag from the hands of the enemy. He was, however, able to hand it to General Budrisky.

Bibliography: *Juden als Soldaten*, 1897, p. 104.

S. J.

KARGAU, MENDEL: German Talmudist; born 1772 at Prostibor, Bohemia; died 1842 at Fürth. He was a disciple of Ezekiel Landau in Prague and of Phinehas Horwitz in Frankfort-on-the-Main. He lived for some years in Paris, where he was in business as a merchant; the rest of his life he passed in Fürth, where by his lectures he greatly promoted the study of the Talmud. His work "Giddule Ṭohorah," edited after his death by Jonah Rosenbaum and Anschel Stern (later chief rabbi of Hamburg), treats of the laws relating to the ritual bath ("miḳweh"). In 1840 he celebrated in a Hebrew poem the return of Sir Moses Montefiore from Damascus.

Bibliography: Preface to *Giddule Ṭohorah*, Fürth, 1845.

S. S. A. Fe.

KARIGEL. See Carregal.

KARLIN. See Pinsk.

KARLSBAD: Town in Bohemia; famous for its mineral springs; first made popular by the emperor Charles IV. in 1350. When King Ladislaus II. confirmed, in 1499, the privilege granted to the town by Charles IV., he added, "as an especial favor," that no Jew should be allowed to settle there; this feature in the privilege remained in force until 1793, when the emperor Francis II. enjoined the city to obey the general laws of the country in its attitude toward the Jews; the city, however, paid little attention to this new decree. The "Patent" of Feb. 18, 1860, removed most of the Jews' disabilities. The records and documents of the town give ample evidence of the rigor with which it opposed the settling of the Jews within its walls. The neighboring Jews of Lichtenstadt especially made many futile efforts to enter. Although they were permitted to stay at Karlsbad during the summer on pedlers' licenses or for treatment, no Jew was allowed there from Sept. 15 to May 15 except for treatment and with a physician's certificate, the police being commissioned to pay special attention to such "winter Jews." The only other exception was in favor of the farmer of the government tobacco monopoly. In 1830 the restaurant-keeper David Moser of Lichtenstadt succeeded in obtaining permission, not from the city, but from the government, to settle at Karlsbad for the sake of the Jews who might repair to the city during the winter for treatment. But down to 1860 the other Jews doing business in Karlsbad lived at Lichtenstadt.

In 1847 philanthropists of Prague, by special permission of the government, founded the first Jewish hospital at Karlsbad. In this hospital services were held on Sabbaths and festivals, notwithstanding the objections of the municipal authorities; the hospital became, also, the meeting-place of the first Jewish families settling after 1860. The first rabbi of the growing community, Dr. J. H. Oppenheim, was elected in 1870. He was succeeded by Dr. Rudolf Plaut (1872–82), Dr. Nathan Porges (1882–88), and Dr. Ignaz Ziegler (present incumbent). The synagogue was dedicated in 1877. In 1901 the community founded the Kaiser Franz Josef Regierungs-Jubiläum Hospiz, which was opened May 1, 1903. The societies include a B'nai B'rith lodge, a women's philanthropic society, several religious and educational societies, a choral society in connection with the synagogue, and a Zionist society. In 1903 the community numbered 500 tax-paying members.

D. I. Z.

KARLSRUHE (CARLSRUHE): German city; capital of the grand duchy of Baden. Jews began to settle there soon after its foundation (1715) by Margrave Carl Wilhelm of Baden-Durlach; they were attracted by the numerous privileges granted by its founder to settlers, without discrimination as to creed. Official documents attest the presence of several Jewish families at Karlsruhe in 1717. A year later the city council addressed to the margrave a report in which a question was raised as to the proportion of municipal charges to be borne by the newly arrived Jews, who in that year formed an organized congregation, with Rabbi Nathan Uri Kohen of Metz at its head. A document dated 1726 gives the names of twenty-four Jews who had taken part in an election of municipal officers. As the city grew permission to settle there became less easily obtained by Jews, and the community developed more slowly.

In 1750 there were seventy-five Jewish families in Karlsruhe; in that year Nathan Uri Kohen died, and was succeeded in the rabbinate by Jacob Nathanael Weil, who held the office until 1769. A memorable date in the annals of the Jews of Baden, especially memorable to the Jews of Karlsruhe, was the year 1783, when, by a decree issued by Margrave Carl Friedrich (1746–1811), the Jews ceased to be serfs, and consequently could settle wherever they pleased. The same decree freed them from the "Todfall" tax, paid to the clergy for each Jewish burial. In commemoration of these happy changes special prayers were prepared by the acting rabbi Jedidiah Tiah Weill, who, succeeding his father in 1770, held the office until 1805.

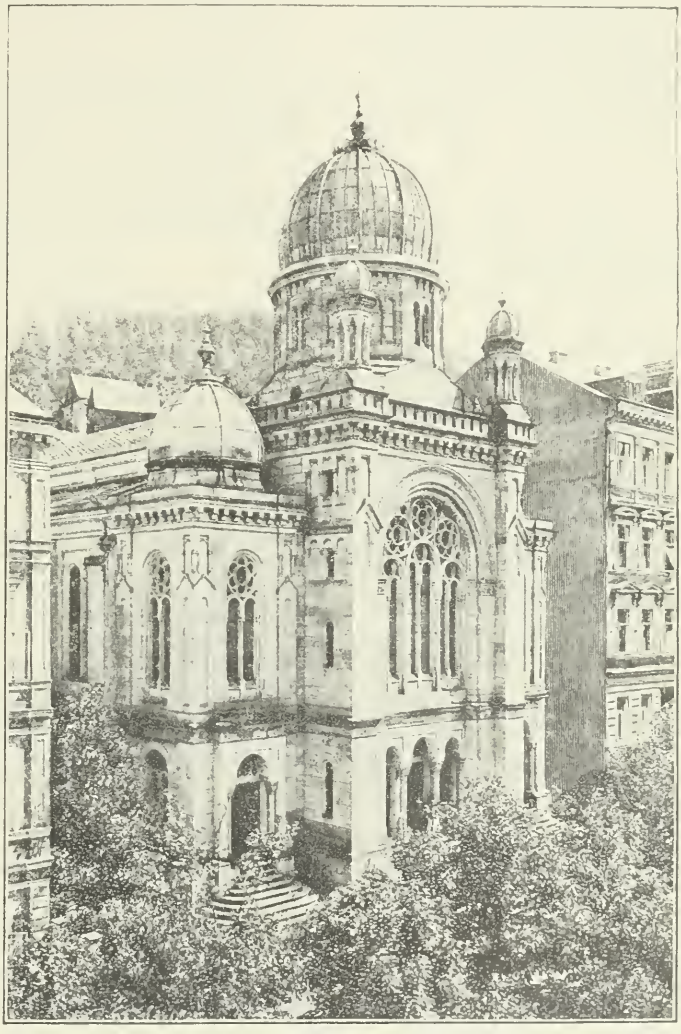
In 1808 the government issued regulations concerning the administration of the spiritual affairs of the Jewish community, by which the chief rabbi of Karlsruhe became the spiritual head of the Jews of the country. The first chief rabbi was Asher Löw, who was nominated in 1809 and held the office until 1837. The community of Karlsruhe took a leading part in the long struggle for the emancipation of the Jews of Baden, which ended successfully in 1860: at that time the community numbered 1,062 persons. A new synagogue was erected in 1875; its services are liberal in tendency. Since the death of Asher Löw, the office of chief rabbi has been successively held by Elias Willstädter, Adolf Schwarz, and Meyer Appel. About 1870 the Orthodox members seceded and formed an Israelitische Religionsgesellschaft,

with a roll of about one hundred families, the present (1904) rabbi of which is **Sinai Schiffer.** Karlsruhe has a population of 94,030, including about 2,300 Jews.

BIBLIOGRAPHY: Fecht, *Gesch. der Haupt und Residenz Stadt Karlsruhe*, p. 47, and Index; Weech, *Badische Gesch.* passim; Leopold Löwenstein, *Beiträge zur Gesch. der Juden in Deutschland*, ii., *passim*.

E. C. I. BR.

——**Typography:** The first Hebrew book issued at Karlsruhe was printed in 1755 in Jacob Held's printing establishment; it was the chief work of Rabbi Nathanael Weil and was known as "Korban Netanel." In 1757 the same establishment printed Hezekiah da Silva's commentary on the first part of the Shulḥan 'Aruk. After Held's death the privilege went to his young children, for whom Lotter conducted the business, issuing in 1763–77 several valuable works, including Jehiel Heilprin's historical work and two books by Jonathan Eybeschütz. When Lotter fled from his creditors in 1777, the court printer Michael Maklot, and Judah Löw Wormser, a printer employed formerly by Lotter, contended for the latter's privileges. After eighteen years the matter was decided in Wormser's favor, who printed chiefly ritual and Biblical works. The "Privileged Hebrew Printing-Press" was discontinued in 1793, but was afterward started again by an enlarged company, which continued printing until 1839. From 1814 David Raphael Marx conducted a second "privileged press," which in 1836 issued the Rosenfeld-Willstätter edition of the Bible. Since 1839 Marsch and Vogel have printed Hebrew books at Karlsruhe.



Synagogue at Karlsbad.
(From a photograph.)

BIBLIOGRAPHY: Biberfeld, in *Zeit. für Hebr. Bibl.* i.–iii. (also published separately); Seligmann, *ib.* v.

J. A. F.

KARLSTADT. See CROATIA.

KÁRMÁN, MORITZ (originally **Kleinmann**): Hungarian educator; born Dec. 25, 1843, at Szegedin. He was brought up under the influence of Leopold Löw. While preparing for the rabbinical career he studied philosophy and philology at the University of Budapest (Ph.D. 1866). Deeply interested in pedagogics, he was sent (1869) by the minister of education, Baron Joseph Eötvös, on a scholarship to Leipsic, to study methods of training teachers for secondary schools. Returning to Hungary in 1872, he established himself at the University of Budapest as privat-docent in pedagogics, ethics, and psychology, and was appointed at the same time professor at the Mittelschullehrer-Bildungsanstalt there. He induced the government to establish a gymnasium in connection with this school for the practical training of teachers, of which he was appointed director. This marked the beginning of Kármán's great influence on the education of the entire country through the numerous pupils who disseminate his ideas. Since 1903 Kármán has been "pädagogischer Berater" in the Ministorium für Culten und Unterricht.

Kármán has translated into Hungarian the following works: Jolly's "Philosophische Propädeutik" (1883); Lotze's "Logik" (1884); Browning's "History of Education" (1885); "Psychologie" (1887); Gow's "Greek and Roman Antiquities" (1890); Wilkins' "History of Roman Literature" (1894).

His "Beispiele eines Rationellen Lehrplans für Gymnasien" (Halle, 1890) has been published in Frick's "Sammlung Pädagogischer Abhandlungen."

Bibliography: Volf-Waldapfel, *Emlékkönyv Kármán Mór 25 éves Tanári Munkásságának Ünnepére*, Budapest, 1897; *Pallas Lex.*

S. L. V.

KARMEL, HA-. See Periodicals.

KARMI: Family name, the Biblical "Carmi" (Num. xxvi. 6); it was used, according to Gross, as a gentilic adjective to the French "Crémieu" or "Crémieux" (= "Kerem Ṭob"), name of a county of the department of Isère, where many Jews were living in the Middle Ages, and to "Cremiacum," a place in the Dauphiné; it was changed at the beginning of the seventeenth century to "Crémieux."

Karmi: Copied, in 1583, MS. No. 1424 of the Codex de Rossi.

Abraham Karmi. See Jassuda and Abraham Karmi.

David ben Joseph Karmi: Lived at Carpentras, France, where he often delivered public discourses in the synagogue on the Sabbath, in 1621 and 1622, during the rabbinate of his teacher Solomon Ezobi.

Elhanan David Karmi: Died at Reggio, Kislew 8, 1643. He wrote glosses to the Shulḥan 'Aruk, which were praised by Benjamin Coen in the funeral oration which he preached at Elhanan's death ("Gebul Binyamin," p. 29).

D. A. Pe.

Elijah Karmi: Teacher at Carpentras, France; lived at the end of the seventeenth century. Elijah Karmi collected, under the title "Seder Tamid," the prayers in use among the Jews of the four communities of Avignon, Carpentras, L'Isle, and Cavillon (Avignon, 1767).

Bibliography: Fürst, *Bibl. Jud.* i. 143; Gross, *Gallia Judaica*, pp. 262, 263.

S. S. I. Br.

Isaiah Karmi: Lived at Reggio about the same time as Jacob Israel Karmi; pupil of R. Israel Benjamin Bassan, who died there about 1790. Isaiah was, apparently, a teacher of the Talmud. He is praised as a poet and preacher by his pupil Hananiah Elhanan Ḥai Coen, rabbi of Florence.

Jacob Israel Karmi: Rabbi at Reggio in the eighteenth and nineteenth centuries; pupil of Jacob Moses 'Ayyas, rabbi at Ferrara, in whose house he met Hananeel Neppi, subsequently rabbi of Ferrara, who was an intimate friend of Jacob.

Jassuda and **Abraham Karmi:** Two wealthy and educated brothers living at Carpentras about the middle of the eighteenth century. Abraham, rabbinical judge there, devoted himself throughout his life to the development of Hebrew poetry.

Joseph Jedidiah ben Benjamin Jekuthiel Karmi: Went to Modena in 1612; in 1623 was appointed ḥazzan and teacher at the synagogue of the brothers Ausilio in that city. Although his brother-in-law Aaron Berechiah had published at this time a collection of prayers for vigils, Joseph undertook a similar work, but consisting of his own compositions only, to which he added a commentary, printing the book at his own expense under the title "Kenaf Renanim" (Venice, 1626). These prayers have a haggadic, mystical tinge, and are for all the week-days and festivals.

Leon Karmi of Hamburg: Wrote the apologetic work entitled "De Charitate et Benevolentia a Christianis erga Judæos Habenda ab Evangelica Lege Extractus" (Amsterdam, 1643).

Menahem Karmi: Author of Talmudic collectanea contained in Luzzatto's MS. No. 66.

Mordecai Karmi: Son of Abraham Karmi; died at Aix in 1825. He was one of the most learned rabbis of France, and was distinguished for the nobility of his character as well as for his writings. His "Ma-'amar Mordekai" is a commentary on Shulḥan 'Aruk, printed at Leghorn in 1784. His "Dibre Mordekai," a Talmudic polemic against his friend Azulai, was also printed at Leghorn, according to Nepi.

Moses Karmi: Son of Solomon Karmi; died at Aix in 1837. In 1790 he accompanied his father and his uncle Mordecai ben Abraham, who was also his father-in-law, to Aix, where he was appointed rabbi. Between 1829 and 1836 he was engaged on his "Ho'il Mosheh Be'er," written in rabbinical Hebrew. Vols. i.–vi. contain a commentary on the daily prayers and the prayers for special occasions; vols. vii.–x. form a supercommentary to Ibn Ezra on Genesis, Exodus, Numbers, Proverbs, and Job. The whole work has not yet been printed.

Samuel ben Yoma Karmi: Was living at Carpentras in 1631.

Saul Raphael Karmi: Jonah Gerondi dedicated to him, in 1586, his "Iggeret ha-Teshubah."

Simson Karmi: Emigrated in the fifteenth century from Chambéry, department of Savoy, to Italy.

Solomon Karmi: Son of Abraham Karmi; rabbi of Carpentras after the death of his father. At the age of eighteen he wrote "Ḥesheḳ Shelomoh," notes to Rashi's commentaries and to the Pentateuch Midrashim (Leghorn).

Bibliography: *R. E. J.* ix. 243, 254–255; xi. 114; xii. 203–221; Steinschneider, *Hebr. Bibl.* xii. 118; Wolf, *Bibl. Hebr.* ii. 132; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 23, 36, 104, 115, 186; Zunz, *Literaturgesch.* p. 423; idem, *Z. G.* pp. 239 (note 6), 365; Mortara, *Indice Alfabetico*, p. 10; *Literarisches Beiblatt to Allg. Zeit. des Jud.* 1839, No. 8, p. 29; Carmoly, in *Allg. Zeit. des Jud.* 1840, p. 411; Steinschneider, *Cat. Bodl.* cols. 1198, 1448, 1657; Gross, *Gallia Judaica*, pp. 261–263.

D. A. Pe.

ḲARMION (ḲIRMION): One of the four principal rivers of Palestine (Yer. Kil. ix. 5; Yer. Ket. xii. 3; B. B. 74b). Owing to its small tributaries, its water is turbid and consequently unfit for sacrificial use (Parah viii. 10; comp. Tos. to B. B. 74b). Schwarz ("Das Heilige Land," p. 31) identifies the Ḳarmion with the Biblical Amana, the modern Baradah; but Neubauer ("G. T." p. 32) supposes that "Ḳarmion" should be amended either into "Ḳadmion," the Talmudic equivalent of "Naḥal Ḳedumim," the Biblical "Kishon" (Judges v. 21), or into "Ḳarsion" (Χαρσέον), which also seems to be another name for "Kishon."

S. S. M. Sel.

KARP (*née* SEGAL), SOFIA: Rumanian Jewish actress; born at Galatz, Rumania, 1861; died in New York March 31, 1904; the first actress to appear on the Yiddish stage. She made her début in 1877, in Goldfaden's "Die Bobe mit'n Enikel," and soon won distinction in the dramas and operas

that author produced at Bucharest, Jassy, Galatz, and other cities. Sofia Karp then went to Russia, and appeared at Odessa in the Maryinski and the Royal theaters, taking part in the classical plays "Zhidovka," "Uriel Acosta," and "Deborah." She played also in various cities in Germany and Galicia. In 1882 she went to New York, where she appeared first at the Rumanian Opera-House, then at the Oriental Theater. In 1902 she established there, in conjunction with other actors, the Grand Theater.

Bibliography: H. Hapgood, *The Spirit of the Ghetto*, p. 154, New York, 1902.

H. R. A. S. W.

KARPELES, ELIEZER (generally called **R. Lazar Karpeles**): Austrian rabbi; born at Prague about 1754; died April 27, 1832, at Lieben, near Prague. For nearly forty years he was district rabbi of Kaurzim, with residence at Lieben. Karpeles was the author of "Me-Abne ha-Maḳom," novellæ, chiefly to Horayot and to some passages of Maimonides (Prague, 1801), and "'Erki 'Alai," notes to 'Arakin and Ḥullin (*ib.* 1815).

Bibliography: Fürst, *Bibl. Jud.* ii. 177; *'Erki 'Alai*, Preface.

S. S. E.

KARPELES, GUSTAV: Historian of literature; editor; son of Elijah Karpeles; born Nov. 11, 1848, at Eiwanowitz, Moravia; studied at the University of Breslau, where he attended also the Jewish theological seminary. He embraced the profession of journalism, and was successively attached to the editorial staffs of "Auf der Höhe," the "Breslauer Nachrichten," the "Breslauer Zeitung," the "Deutsche Union," and Westermann's "Deutsche Monatshefte"; in 1870 he was also coeditor with S. Enoch of the "Jüdische Presse." In 1883 Karpeles settled in Berlin, where in 1890 he became editor of the "Allgemeine Zeitung des Judenthums."

Karpeles stimulated into active life the Jewish literary societies in Germany, but has made himself most widely known through his writings on Heinrich Heine. In addition to several editions of Heine's works (1885, 1887, 1888, 1902) he has published the following monographs: "Heinrich Heine und das Judenthum" (Breslau, 1868); "Heinrich Heine, Biographische Skizzen" (Berlin, 1869); "Heinrich Heine und Seine Zeitgenossen" (*ib.* 1887); "Heinrich Heine und der Rabbi von Bacharach" (Vienna, 1895); "Heinrich Heine's Autobiographie" (*ib.* 1898); "Heinrich Heine: aus Seinem Leben und aus Seiner Zeit" (Leipsic, 1899). The following are among his general writings: "Ludwig Börne" (Leipsic, 1870); "Goethe in Polen" (*ib.* 1890); "Allgemeine Gesch. der Weltliteratur" (*ib.* 1891); "Literarisches Wanderbuch" (Berlin, 1898). He also edited the works of Schiller (Leipsic, 1895), Lenau (*ib.* 1896), and Eichendorff (*ib.* 1896). His special contributions to Jewish literature include: "Die Frauen in der Jüdischen Literatur" (Berlin, 1870; 2d ed., *ib.* n.d.); "Gesch. der Jüdischen Literatur" (*ib.* 1886); "Die Zionsharfe" (*ib.* 1889); "Ein Blick in die Jüdische Literatur" (Prague, 1895); "Jewish Literature and Other Essays" (Philadelphia, 1895); "A Sketch of Jewish History" (*ib.* 1897).

Karpeles also entered the dramatic field, in which he has written: "Deutsches Leben" and "Deutsche Liebe," comedies (1873); "Im Foyer" (1876); and a dramatization of Grabbe's "Don Juan und Faust" (1877).

S. M. K.

KAṢABI (קצבי), JOSEPH BEN NISSIM: Turkish Talmudist of the seventeenth century; died between 1696 and 1698. In 1650 he is mentioned as a distinguished dayyan ("Pene Mosheh," ii., § 77). He seems to have been a pupil of Joseph Trani (Responsa, No. 1), and his halakic discussions with Abraham Rosanes evidence the acuteness of his mind (Azulai, "Shem ha-Gedolim," *s.v.* "Rosanes"). He was known for the liberality of his decisions; he endeavored, for example, to secure permission for the remarriage of an 'agunah, and permitted the drinking of wine that had been prepared by a convert to Islam. Kaṣabi was arbitrator in matters of taxation at Salonica and Soria (Responsa, Nos. 18–19). In 1680 he was chief rabbi at Constantinople, succeeding Moses Benveniste. His responsa and sermons, annotated by Jacob Alfandari, were published by his grandson Moses Kaṣabi ("Rab Yosef," Constantinople, 1736). A responsum of his is printed in the "Pene Mosheh" of Moses Shilton (*ib.* 1712).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1496; *J. Q. R.* xi. 607; Fürst, *Bibl. Jud.* ii. 181.

G. H. Hirs.

KASHER (כשר): Original meaning, "fit," "proper" (as in Esth. viii. 5; Eccl. x. 10, xi. 6); later, in rabbinical literature, it took the meaning of "fit," "permitted," in contradistinction to "pasul" and "terefah" (= "unfit," "forbidden"). Extensively used in the Halakah, the word crept into the common parlance of the Jews, and the verb "kasheren" was formed to denote any process by which food or vessels for food are made ritually fit for use. Thus the process of cleansing vessels used for the Passover festival (see Leaven) is known by that term; also the process of immersing in a ritual bath new metal vessels bought from a non-Jew (see Purity). "Kasheren" is especially applied to the ritual preparation of meat. In order to soften meat before it is salted, so as to allow the salt to extract the blood more freely, the meat is soaked in water for about half an hour. It is then covered with salt for about an hour, and afterward washed three times (Shulḥan 'Aruk, Yoreh De'ah, 69; see Meliḥah). This whole process is designated by the term "kasheren." See also Dietary Laws.

K. J. H. G.

ḴASMUNAH (sometimes called **Xemone**): Jewish poetess, Andalusian by birth; lived in the twelfth or thirteenth century and wrote in Arabic. Al-Maḳḳari included her in his list of Arabian poets in Spain. According to him Ḳasmunah's father, Ishmael, also was a poet and took great pains with the education of his daughter. He was in the habit of beginning a strophe and calling on her to finish it. Al-Maḳḳari has preserved only two of her verses.

Bibliography: Al-Maḳḳari, *Analectes sur l'Histoire et la Littérature des Arabes d'Espagne*, ii. 356; *J. Q. R.* xi. 128; Kayserling, *Die Jüdischen Frauen*, p. 142, Leipsic, 1879; Bacher, in *Monatsschrift*, xx. 186; Steinschneider, *Arabische Literatur*, § 228.

G. M. W. M.

KASSOWITZ, MAX: Austrian physician; born at Presburg, Hungary, Aug. 14, 1842; M.D., Vienna, 1863. For many years assistant to L. Politzer in Vienna, he became his successor as chief of the First Children's Hospital in 1881. In 1885 he became privat-docent, in 1891 assistant professor in paidology at the Vienna University. Kassowitz has written many essays for the medical journals and is editor of the "Beiträge zur Kinderheilkunde aus dem Ersten Oeffentlichen Kinderkrankeninstitute zu Wien." Among his works may be mentioned: "Die Normale Ossification und die Erkrankungen des Knochensystems bei Rachitis," etc., Vienna, 1881–85; "Die Symptome der Rachitis," Leipsic, 1886; "Vorlesungen über Kinderkrankheiten im Alter der Zahnung," Vienna, 1892; "Allgemeine Biologie," *ib.* 1899.

Bibliography: Pagel, *Biog. Lex.* s.v.

S. F. T. H.

KATSCHER, BERTHA (pseudonyms: **Ludwig Ungar; Albert Kellner; Ludwig Kölle; Ludmilla Kölle**): Hungarian writer; born at Trentschin, Hungary, June 12, 1860. She was educated by her aunt, by whom she was taken to Herzegovina, where in 1881 she was married to her cousin Leopold Katscher, the novelist. Up to this time her mind and time had been occupied mostly with household affairs, but at the wish of her husband she embarked on what proved to be a successful literary career. Her first attempts were fairy-tales for children, but she soon turned her efforts to the advocacy of universal peace and various economic reforms. She wrote also against cruelty to animals. She has contributed articles on a great variety of subjects to the "Frankfurter Zeitung," the "Wiener Mode," "Die Heimat," "Münchener Allgemeine Zeitung," "Kölnische Zeitung," "Prochaska's Monatsbände," etc. Her first work in book form was "Die Kunst ein Mensch zu Sein," written in 1887 with John Hardy. Her other works are: "Weinachtsgeschichte" (1890); "Aus Bädern und Sommerfrischen" (1890); "Hermann Vámbérys Leben und Reiseabenteuer" (1892); "Soldatenkinder," a romance of universal peace (1897); "Die Studentin" (1900); and "Der Stychoos" (1901). She has also translated novels by Hardy, Donnelly, Boyesen, Meadows, Stevenson, and Buckley.

Bibliography: *Lexicon Deutscher Frauen der Feder*, i. 411–412.

S. E. Ms.

ḲAṬṬINA: Babylonian amora of the second generation (3d cent.); known both as halakist and as haggadist. He was a pupil of Rab (Abba Arika); and his halakot are frequently mentioned in the Babylonian Talmud, as transmitted either by himself (Ta'an. 7b; Yoma 54a; *et al.*) or in his name by Ḥisda (Bek. 35a; 'Ar. 32a) and Rabbah b. Ḥuna (Bek. 44b). It was Ḳaṭṭina who inferred from Isa. xii. 11 that the existence of the world is divided into periods of 6,000 years each, with intervals of 1,000 years of chaos (R. H. 31a; Sanh. 97a).

Bibliography: Bacher, *Ag. Bab. Amor.* p. 71; Heilprin, *Seder ha-Dorot*, ii.

S. S. M. Sel.

KATZ, ALBERT: Rabbi and author; born July 17, 1858, at Lodz (Russian Poland). He studied at the yeshibot of Lublin and Wilna and then (1881) went to Berlin, where he still resides. He officiated as preacher at Fürstenwalde from April, 1883, to 1886, and in the Congregation Ohel Yiẓḥaḳ at Berlin from April, 1886, to 1887. Since 1887 he has devoted himself exclusively to writing.

He was one of the founders of the Verein für Jüdische Geschichte und Literatur of Berlin, and of the Verband der Literatur-Vereine at Hanover (1894), whose secretary he still is.

Katz's works include: "The Jew and the Country of His Fathers" (in Hebrew), Berlin, 1883; "Die Seele des Jüdischen Volkes," Fürstenwalde, 1886; "Die Blutlüge" (transl. of I. B. Levinson's "Efes Damim"), Berlin, 1892; "Der Wahre Talmudjude," *ib.* 1893; "Die Juden im Kaukasus," *ib.* 1894; "Aus Alter und Neuer Zeit" (a collection of stories), Prague, 1896; "Die Juden in China," Berlin, 1900.

S.

KATZ, LUDWIG: German otologist and laryngologist; born at Loslau Jan. 1, 1848; graduated (M.D.) from Berlin University in 1872. He began to practise as a specialist in Berlin in 1878. In 1892 he became privat-docent at the University of Berlin.

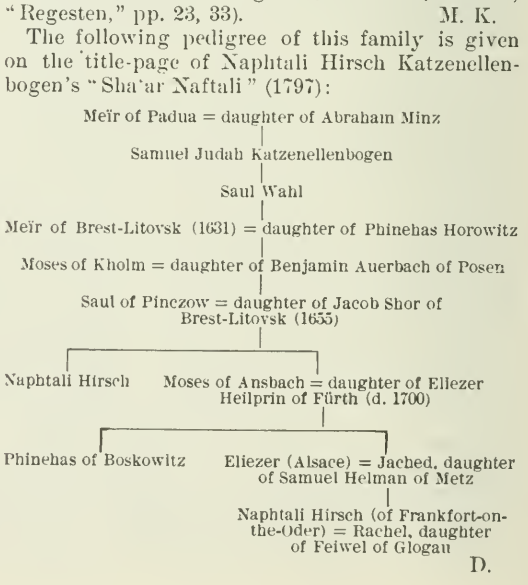
Katz is the author of "Atlas der Normalen und Pathologischen Anatomie des Ohres," Berlin, 1890, and "Stereoscopischer Atlas des Menschlichen Ohres nach Durchsichtigen Macroscopischen Präparaten," *ib.* 1892.

Bibliography: Pagel, *Biog. Lex.* s. v.

S. F. T. H.

KATZENELLENBOGEN (more correctly **Katzenelnbogen**, sometimes with the epithet **Ashkenazi**): An old, widely ramified family counting many rabbis among its members, who were and are still found in Italy, Poland, Germany, Alsace, and also in America. It derived its name from the locality of Katzenelnbogen in the Prussian province of Hesse-Nassau. In 1312 Count Diether of Katzenelnbogen received permission from Emperor Henry VII. to keep twelve Jews at Katzenelnbogen; and Ludwig the Bavarian in 1330 permitted Count Wilhelm and his heirs to keep twenty-four Jews in their dominions (Böhmer, "Regesten," No. 501; Wiener, "Regesten," pp. 23, 33). M. K.

The following pedigree of this family is given on the title-page of Naphtali Hirsch Katzenellenbogen's "Sha'ar Naftali" (1797):



D.

Abraham Abush ben Ẓebi Hirsch Katzenellenbogen: German Talmudist of the eighteenth century. Katzenellenbogen had been a wealthy merchant, but, having been impoverished by a fire, he accepted the office of preacher at Sachtschew. He wrote, in 1784, a work entitled "Birkat Abraham," a philosophical commentary on Ecclesiastes (Warsaw, 1815). In this work he mentions two unpublished works, "Yen ha-Reḳaḥ," a mystical commentary on Esther, and "Darke No'am."

Bibliography: Michael, *Or ha-Ḥayyim*, No. 210; Fürst, *Bibl. Jud.* ii. 178.

M. Sel.

Abraham ben David Katzenellenbogen: Polish rabbi; born about the beginning of the eighteenth century; died after 1787. His father was the son of Ezekiel Katzenellenbogen, rabbi of Keidani, Lithuania, and later of the Three Communities (Altona-Hamburg-Wandsbeck). In 1726, when Abraham was in Wilna, living under the roof of his father-in-law, Joseph Etkes, he met there the child Elijah b. Solomon, who later became the famous gaon. Abraham took young Elijah home with him to Keidani to his father's house, and kept him there several months. In 1746 Abraham was rabbi of Slutsk, and at the synod held at Mir, in 1752, signed, as rabbi of Slutsk, the proposition to excommunicate R. Jonathan Eybeschütz. He became rabbi of Brest-Litovsk about 1760, and his name occurs in the approbations to various works, the latest being dated 1787. He had seven sons, one of whom, Joseph, succeeded him as rabbi of Brest-Litovsk and was in turn succeeded by his son Aryeh Löb Katzenellenbogen. A "hesped" or sermon preached on the occasion of Abraham's death is contained in Eliezer ha-Levi's "Reaḥ ha-Sadeh" (Shklov, 1795).

Bibliography: Feinstein, *'Ir Tehillah*, pp. 30, 170, 204, Warsaw, 1886; Lewin, *'Aliyyot Eliyahu*, ed. Stettin, p. 55; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 14–15.

P. Wi.

Abraham (Joseph Jacob) ben Joel Katzenellenbogen: Polish rabbi; born in 1549; died at Lemberg April 30, 1637; grandfather of Ezekiel Katzenellenbogen, author of "Keneset Yeḥezḳel." Together with his brother Mattithiah Liebermann he studied under his uncle Isaac Katzenellenbogen, rabbi of Neustadt, and author of "Moledot Yiẓḥaḳ." At first rabbi of Yanow, near Lemberg (*c.* 1593), he was elected in 1615 at Lemberg, to succeed Moses Ḥarif, who, recognizing Katzenellenbogen's scholarship, voluntarily resigned. Katzenellenbogen remained in Lemberg till his death. Some of his novellæ are quoted in "Birkat Ṭob" by R. Moses of Metz, and he is mentioned in the responsa of Meïr of Lublin and in the "Etan ha-Ezraḥi" of Israel Jehiel Rapoport.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 118; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 6; Buber, *Anshe Shem*, pp. 2–4, Cracow, 1895; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 87, 92, 93.

Aryeh Löb b. Joseph Katzenellenbogen: Russian rabbi; born at Brest-Litovsk, where he died Aug. 13, 1837. Both his grandfather and father were rabbis there; he succeeded the latter in 1797, while still a young man, and held the position until his death. He was considered one of the great rabbis of his time. He left no written works, but his name is found appended to a large number of approbations to works of contemporary authors. His signature is second on the resolution adopted by the convention that assembled at Wilna in 1818 to select, by order of Alexander I., three Jewish deputies to reside in St. Petersburg as representatives of the Jews.

Bibliography: Feinstein, *'Ir Tehillah*, p. 30, Warsaw, 1886; Fuenn, *Kiryah Ne'emanah*, pp. 35, 47–48, Wilna, 1860.

M. K.—N. T. L.

Benjamin b. Saul Katzenellenbogen: Rabbinical author of the eighteenth century; a pupil of Samuel Heilman and later rabbi of Samter, Prussia. He wrote: "Or Ḥakamim" (Frankfort-on-the-Oder, 1752) and "Leb Ḥakamim," both novellæ (the second ed. of the latter was republished, with additions, at Dyhernfurth in 1773); and "Menorat Zahab," a general title, the work including "Or 'Olam," commentary on the Pentateuch, "Or Ḥadash," commentary on the Haftarot, and "Or Torah," sermons on the Pentateuch (*ib.* 1775).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 410.

S. S. N. T. L.

Ezekiel b. Abraham Katzenellenbogen: Polish-German rabbi; born in Lithuania about 1670; died at Altona July 9, 1749. At first rabbi at Keidani, he was called to Altona in 1714. This call he owed to the efforts of Issachar Kohen, an influential member of the Altona congregation; and Katzenellenbogen in return secured the election of Issachar Kohen's son-in-law to the rabbinate of Keidani. Jacob Emden, who reports this story in his "Megillat Sefer" (pp. 121–140), seems, however, to have been prejudiced against Katzenellenbogen, whom he describes as a man of very low moral character, an ignoramus, and a poor preacher.

Ezekiel ben Abraham Katzenellenbogen's descendants for four generations occupied rabbinates in various Polish communities. His epitaph is found in Blogg's "Sefer ha-Ḥayyim" (p. 337; Hanover, 1862). He wrote: "Keneset Yeḥezḳel," responsa, Altona, 1632; "Tefillot le-Yarzait," prayers and rituals for Jahrzeit, *ib.* 1727; "Ẓawwa'at R. Yeḥezḳel," his will, Amsterdam, 1750; "Mayim [Mi-Yam?] Yeḥezḳel," homilies on the Pentateuch, Porick, 1786; "Leḥem Yeḥezḳel," Talmudic novellæ (mentioned in his preface to "Keneset Yeḥezḳel," but never published). According to Steinschneider ("Cat. Bodl."), Katzenellenbogen is probably the author of the "Me'orer Zikkaron" (Altona, 1727), an index to Talmudic passages with an abstract of the decisions of Rashi, the tosafists, etc.

Bibliography: Emden, *Megillat Sefer*, pp. 121–140, Warsaw, 1897; Fürst, *Bibl. Jud.* ii. 179; Grätz, *Gesch.* x. 375; Kohan (Kahana), in *Ha-Shaḥar*, 1874, p. 299; Steinschneider, *Cat. Bodl.*; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 29, Warsaw, 1864; Duckesz, *Iwwah le-Moshab*, Cracow, 1903; Benjacob, *Oẓar ha-Sefarim*.

D. H. M.

Ḥayyim Löb b. Hirsch Katzenellenbogen: Russian Jewish educator; born in Wilna about 1814; died Jan. 13, 1876. He was one of the foremost teachers in the rabbinical school of Wilna, where he taught Bible, Talmud, and theology in the two highest classes. He succeeded his father, who died in 1868, as inspector of that institution, holding the position until the school was closed in 1873. Later he became financially embarrassed and went to Vilkomir, where he died in abject

poverty. With S. J. Fuenn he compiled the Hebrew original of the "Mirovozzreniye Talmudistov" (Talmudist's View of the World), which was translated into Russian under the editorship of L. Lewanda and J. L. Gordon (3 vols., St. Petersburg, 1876). He also contributed articles to "Ha-Karmel" and other Hebrew periodicals.

Bibliography: Gurland, *Kebod ha-Bayit*, p. 32, Wilna, 1858; *Ha-Karmel*, viii., No. 23; *Iggerot YeLaG* (J. L. Gordon's letters), No. 321.

H. R. P. Wi.

Ḥayyim ben Moses Katzenellenbogen: Physician; son of the physician Moses Katzenellenbogen, who received the title of "gaon" on account of his profound knowledge of rabbinical writings. Ḥayyim ben Moses, who practised his profession in Lublin, united worldly wisdom and prosperity with rabbinical scholarship. He had already been robbed of all his property when the second Cossack persecution of the Jews broke out, during which he nearly lost his life. The Cossacks had given him six hours to raise the sum demanded as a ransom; at the end of that time, the ransom not being forthcoming, he and his whole family were to be slaughtered in the public shambles of the city. He was saved by the proprietor of the Zamosc estate, eight miles distant from Lublin, who brought the requisite sum, twenty thousand gulden, and removed Ḥayyim, his mother, three brothers and three sisters, as well as other relatives, to a place of safety at Zamosc. Ḥayyim, who formerly had himself assisted the poor, was now obliged to appeal to the charity of his coreligionists. In 1656 he went to Lemberg, whence, provided with letters of introduction from the rabbi there, and from some physicians, he went (1657) to Italy, where he found ample support, being warmly recommended by the physician Samuel Meldola in Mantua, Abraham Joseph Graziano in Modena, Moses Zacuto in Venice, and Abraham Ortona in Verona. He at last returned to Lublin and resumed his medical practise.

Bibliography: *Monatsschrift*, xli. 554 *et seq.*

J. M. K.

Isaac b. Moses Katzenellenbogen: Rabbi; lived at Prague, where his work "Moledot Yiẓḥaḳ," on the computation of the calendar, appeared in 1623. He says in the preface that he lost all his manuscripts through the soldiers of Count Mansfeld (Zunz, "Z. G." p. 232).

Jacob Katzenellenbogen: President of the bet din and head of the yeshibah of Lemberg in 1648; died Feb. 28, 1660; son and successor of Abraham (Joseph Jacob) Katzenellenbogen of Lemberg.

Jacob Katzenellenbogen: Rabbi at Oettingen and then at Lemberg; son of Phinehas Katzenellenbogen; left five large collections of novellæ and ritual decisions, which are still extant in manuscript at Oxford.

Bibliography: Edelmann, *Nir le-Dawid*, p. 34b, London, 1852; Buber, *Anshe Shem*, pp. 101, 110.

Jacob Katzenellenbogen: Suffered martyrdom in early manhood; son of Saul Katzenellenbogen, rabbi of Pinczow. He left novellæ and ritual decisions, under the title "Naḥalat Ya'aḳob."

D. M. K.

Meïr ben Isaac Katzenellenbogen (Meïr of Padua): Italian rabbi; born at Katzenellenbogen, Germany, about 1482; died at Padua Jan. 12, 1565 (see his epitaph in "Kokbe Yiẓḥaḳ," xv. 14). Meïr ben Isaac, who was generally called after his native town, was the founder of the Katzenellenbogen family. After studying at Prague under the well-known casuist Jacob Polak, he went to Padua and entered the yeshibah of Judah Minz, whose granddaughter he afterward married. He succeeded his father-in-law, Abraham Minz, in the chief rabbinate of Padua, which office he held until his death. Meïr was also nominal rabbi of Venice, whither, as appears from his Responsa (Nos. 43, 48, etc.), he went several times a year; but he had his fixed residence at Padua. Meïr was considered by his contemporaries a great authority on Talmudic and rabbinical matters, and many rabbis consulted him, among them being Moses Alashkar, Obadiah Sforno, and his relative Moses Isserles (who addressed him as "rabbi of Venice"). It may be seen from his responsa (ninety in number, published by himself, with those of Judah Minz, under the title of "She'elot u-Teshubot," Venice, 1553), as well as from those of Isserles, that he was disposed to be liberal in his decisions. Another indication of his leaning toward liberalism was his use in his Responsa (Nos. 38, 49, 72) of the civil names of the months, a thing not done by other rabbis of his time.

Joseph b. Mordecai Gershon says ("She'erit Yosef," No. 1) that Meïr, in one of his responsa, told him not to rely at that time on his opinion, because he could not verify his decision by the Talmud, all the copies of which had been burned. This burning is mentioned by David Gans ("Ẓemaḥ Dawid," p. 56, Warsaw, 1890) and by Heilprin ("Seder ha-Dorot," i. 245, ed. Maskileison) as having occurred in 1553 or 1554 under Pope Julius III., at the instigation of certain baptized Jews. Meïr states also (Responsa, No. 78) that in Candia the haftarah for Yom Kippur Minḥah was, with the exception of the first three verses, read in Greek (comp. Zunz, "G. V." p. 413, note). In Responsum No. 86 he speaks of the plague that raged at Venice, but without indicating the year. Many of his responsa are to be found in the collection of Moses Isserles. Meïr added to the edition of his responsa his father-in-law's "Seder Giṭṭin wa-Ḥaliẓah," and a detailed index. He edited also Maimonides' "Yad," with some commentaries, to which he added notes of his own (Venice, 1550; see Isserles).

Bibliography: Azulai, *Shem ha-Gedolim*, i.; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 82; Fränkel, in *Orient, Lit.* vii. 609-613; Fürst, *Bibl. Jud.* ii. 179; Ghirondi, in *Kerem Ḥemed*, iii. 93 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1702; M. Straschun, in Fuenn's *Kiryah Ne'emanah*, pp. 321 *et seq.*; Zipser, in *Orient, Lit.* ix. 367.

M. Sel.

Moses ben Saul Katzenellenbogen: Polish rabbi and author; born at Pinczow 1670; died at Fürth 1733; grandson of Moses Katzenellenbogen, rabbi of Kohlm. At the age of twenty-four he became rabbi at Podhajce, Galicia. In 1699 he was imprisoned in consequence of a charge of murder against the Jews of Podhajce. On being released he was elected to the rabbinate of Schwabach, Bavaria. He left in manuscript halakic novellæ and responsa, now in the Bodleian Library at Oxford (collections of Heimann Michael). Moses had four sons, three of whom entered the rabbinate: Phinehas, rabbi at Leipnik,

author of "Yesh Manḥilin," the history and genealogy of the Katzenellenbogen family; **Eleazar**, rabbi of Bamberg, Bavaria; Naphtali Hirsch, rabbi at Heidelberg.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 100; Edelmann, *Gedullat Sha'ul*, pp. 34b, 35a.

S. S. N. T. L.

Naphtali Hirsch Katzenellenbogen: German rabbi; died after 1813; son of Eliezer (Lazarus) Katzenellenbogen of Bamberg and subsequently of Hagenau, 1755–71. He was educated by his grandfather R. Samuel Helmann of Metz, and was rabbi (1794) at Frankfort-on-the-Oder and then at Winzenheim, Alsace, and at the same time president of the consistory of the Upper Rhine. He was one of the rabbis at the Paris Sanhedrin, 1806, and had the reputation of being an excellent preacher. He published "Sha'ar Naftali" (Frankfort-on-the-Oder, 1797), a commentary to a part of Eben ha-'Ezer, together with seventeen responsa. On the title-page he traces back his descent through nine generations. He left in manuscript "Sha'are Binah," a commentary to Ḥoshen Mishpaṭ, and another commentary to Eben ha-'Ezer, as well as a volume of sermons and ritual decisions, which are still in manuscript in the Strasburg Library.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 275 *et seq.*; *R. E. J.* xii. 125.

Naphtali Hirsch Katzenellenbogen: Author and poet; born in 1796; died at Wilna March 10, 1868; son of Simḥah Katzenellenbogen. He was the editor of the baraita of the thirty-two middot, which appeared with notes under the title "Netibot 'Olam," Wilna, 1832. He published also "Gib'at Sha'ul," a funeral oration on the death of his relative Saul Ḳatzenellenbogen (*ib.* 1825); "Naḥal Dim'ah" (*ib.* 1821), dirges on the death of the learned Ḥayyim Volozhin, with notes on the Pentateuch, entitled "Naḥal 'Adanim"; and "Megillat Sefer" (*ib.* 1825), elegies on the death of Ḥayyim Farḥi.

Bibliography: Fürst, *Bibl. Jud.* ii. 178; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 411; Zunz, *Monatstage des Kalenderjahres*, p. 12.

Naphtali Hirsch Katzenellenbogen: German rabbi; born at Schwabach, where his father, Moses Katzenellenbogen, was rabbi. He attended the yeshibah of R. Jacob Kohen Poppers of Frankfort-on-the-Main, where he distinguished himself for his ability, gaining the favor of his teacher, who gave him his only daughter in marriage. In 1741 he was appointed rabbi of Mergentheim and of the communities of the Tauber and Neckar districts, holding this office down to 1763, when he was elected chief rabbi of the Jews of the Palatinate, with his seat at Leimen, which in 1768 he transferred to Mannheim. In the latter city he, in spite of his age and ill health, was surrounded by many pupils. While still living with his father-in-law he published Moses b. Naḥman's novellæ to Yebamot, after an old manuscript, under the misleading title "Toledot Adam" (Homburg, 1740). For a large collection of his responsa in manuscript see Neubauer, "Cat. Bodl. Hebr. MSS." No. 2190.

Bibliography: Löwenstein, *Gesch. der Juden in der Kurpfalz*, pp. 240, 242 *et seq.*, Frankfort-on-the-Main, 1895 (gives his epitaph).

Phinehas Katzenellenbogen: Rabbi successively at Leipnik, Boskowitz in Moravia, Wallerstein, and Markbreit in Bavaria; born 1691; died about 1760; son of Moses Katzenellenbogen of Schwabach. His derashot, Pentateuch commentaries, novellæ to Talmud treatises, responsa, etc., are extant in manuscript at Oxford.

Bibliography: Edelmann, *Gedullat Sha'ul*, p. 1; *Nir le-Dawid*, p. 34b; Walden, *Shem ha-Gedolim*, i. 64.

Phinehas Katzenellenbogen: Rabbi at Krakowie and then for thirty-one years preacher at Lemberg; died in the latter city March 19, 1750; son of the martyr Jacob Katzenellenbogen.

Bibliography: Buber, *Anshe Shem*, pp. 181 *et seq.*

Phinehas Katzenellenbogen: Rabbi at Hegenheim from 1821 to about 1828; son of Naphtali Hirsch Katzenellenbogen of Winzenheim.

Samuel Judah Katzenellenbogen: Italian rabbi; born in 1521 at Padua; died there March 25, 1597; son of R. Meïr b. Isaac of Padua (Meïr Padua). He was distinguished even in his youth for his scholarship and his oratorical gifts. He was associated, both as rabbi and as writer, with his father, after whose death, in 1565, he was elected rabbi at Venice. He had many pupils, one of whom had a bust made of his beloved teacher, who was of imposing appearance, and set it up in the schoolhouse so as to have it constantly before his eyes (Eisenstadt-Wiener, "Da'at Ḳedoshim," p. 82, St. Petersburg, 1897–98). Azulai ("Shem ha-Gedolim," *s.v.*) speaks of this fact in connection with Samuel Judah Katzenellenbogen's great-grandfather, Judah Minz.

Katzenellenbogen was highly respected by his coreligionists throughout Italy, and, because of his wide scholarship, was honored by Joseph Caro, Solomon Luria, and Moses Isserles. Non-Jews also esteemed him highly: Paul Weidner, a converted Jew, dedicated his works to him. He is said to have accorded a hospitable reception to the Polish prince Radziwill when the latter visited Padua. When the prince found himself in need of money he appealed to Katzenellenbogen, who lent him the necessary funds for continuing his journey, requesting in return that he deal leniently with the Jews in his country, and protect them against the accusation of ritual murder.

On Katzenellenbogen's death Leo Modena delivered the funeral oration, which has been printed in the "Mibḥar Yehudah" (p. 63b). Samuel left one son, who is known under the name of **Saul Wahl.** Katzenellenbogen is the author of several responsa, which are included in the responsa collection of Moses Isserles (Nos. 23, 126, 127, 129) and in that of Samuel Ḳala'i; and of twelve derashot, published by his pupil (Venice, 1594; reprinted Lemberg, 1811, where the author's name is erroneously given as J. Minz). Katzenellenbogen also contributed some of the notes to the annotated edition of Maimonides' "Yad ha-Ḥazaḳah" (Venice, 1550), which notes Azulai ("Shem ha-Gedolim," *s.v.*) ascribes to Meïr of Padua.

Bibliography: *Kerem Ḥemed*, iii. 94 *et seq.*; Steinschneider, *Cat. Bodl.* No. 7047; Edelmann, *Gedullat Sha'ul*, pp. xiii. (where Katzenellenbogen's epitaph is quoted), 2b, 29 *et seq.*, London, 1854; Fürst, *Bibl. Jud.* ii. 179; Zunz, *Monatstage des Kalenderjahres*, p. 15; S. Kahan, *'Anaf 'Eẓ Abot*, p. 31, Cracow, 1903; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 82 *et seq.*

D. M. K.

Saul b. Joseph Katzenellenbogen: Russian rabbi; born at Brest-Litovsk about 1770; died at Wilna Jan. 12, 1825. He was one of the four sons of Rabbi Joseph b. Abraham Katzenellenbogen of Brest-Litovsk. After living for some time in Polotzk, he went to Wilna, and became a disciple of R. Elijah Gaon and one of the assistant rabbis of Wilna.

He was also a prominent communal leader, and the stories which are still related about him, especially in connection with the gaon, by the older inhabitants of Wilna bear testimony to his great popularity, which is made evident also by the two special works about him that appeared after his death: "Ebel Kabed," by the poet A. B. Lebensohn (Wilna-Grodno, 1825), and "Gib'at Sha'ul," by a relative, Hirsch Katzenellenbogen (*ib.* 1825). R. Saul was a man of ascetic habits and ruined his health by much fasting. He is the author of annotations on the Babylonian Talmud, which appeared in the first Wilna edition and were republished in most of the subsequent editions. He wrote also several approbations of the works of others. Some of his novellæ appeared in Hirsch Katzenellenbogen's "Netibot 'Olam" (Wilna, 1822, 1858).

Bibliography: Fuenn, *Kiryah Ne'emanah*, pp. 238-240; Lewin, *'Aliyyot Eliyahu*, p. 65, Stettin; Eisenstadt-Wiener, *Da'at Kedoshim*, p. 20, St. Petersburg, 1897-98; Yazkan, *Rabbenu Eliyahu mi-Wilna*, p. 127, St. Petersburg, 1900.
H. R. P. Wi.

KATZENELSON, JUDAH LÖB B. ISRAEL (pen-name **Bukki ben Jogli**): Russian physician; born in Bobruisk 1848. He studied in the rabbinical school of Jitomir and in the Imperial Medico-Surgical Academy of St. Petersburg, and graduated from the latter in 1877. He took part in the war against Turkey and was twice decorated by the czar. After serving some time in the clinical hospital attached to the Voyennaya Akademia, he was appointed physician in ordinary to the Aleksandrovski Hospital of St. Petersburg. He wrote: "Svyedyeniye o Gemofilyi v Talmudye" (St. Petersburg, 1884); "ReMaH Ebarim," on anatomy (*ib.* 1888); "Anatomiya v Dreynoyevreiskoi Pismennosti" (his dissertation on taking his doctor's degree; *ib.* 1889); "Die Rituellen Reinheitsgesetze in der Bibel und im Talmud," in "Monatsschrift," xliii. and xliv.; "Vavilonskoye Plyeneniyl," on the Babylonian dispersion, in "Voskhod," 1900; "Religiya i Politika v Istorii Drevnikh Yevreyev," in "Sbornik Budushchnosti," vol. i. He wrote also, in Hebrew, "Shirat ha-Zamir," a novel, Warsaw, 1895.

Katzenelson has contributed numerous articles to Russian and Hebrew periodicals, especially to the "Russki Yevrei," "Ha-Shiloah," "Budushchnost," and "Ha-Yom," most of them being signed "Bukki ben Yogli."

Bibliography: *Vita* (appended to his doctoral dissertation); *Sistematicheski Ukazatel*, s. v.
H. R. P. Wi.

KAUDERS, SAMUEL JUDAH LÖB BEN DAVID: Bohemian rabbi; born at Prague about 1762; died there May 6, 1838. After having finished his studies in that city, he devoted his time to Talmudics without holding a rabbinical position. About 1810 he was called to Kaladei as district rabbi of Budweis, and in 1834 he succeeded Samuel Landau as "Oberjurist" (acting chief rabbi) of Prague, a position which he held until his death. While a Talmudist of the old school and rigorously Orthodox, he was tolerant in his views and favored secular education. He was the author of: "'Olat Shemuel," responsa on Shulhan 'Aruk, Orah Hayyim, of which the first part only, containing 112 responsa, has been published (Prague, 1823); "Pe'ullat Emet," halakic essays in two parts (*ib.* 1828–29); "Ahabat Emet," homilies and essays (*ib.* 1829).

Bibliography: Fürst, *Bibl. Jud.* ii. 180; Steinschneider, *Cat. Bodl.* col. 2433; *Allg. Zeit. des Jud.* 1838, No. 67.
S. S. M. Sel.

KAUFMAN, ALEXANDER ARKADYEVICH: Russian political economist; born 1864. After graduating in law from the University of St. Petersburg, he was commissioned (1887–90) by the minister of domains to investigate the economic life of the peasants in the governments of Tobolsk and Tomsk. In 1894 he made a study of the economic condition of the new settlers in a part of the government of Tomsk, and published his investigations under the title "Materialy dlya Isucheniya Ekonomicheskavo Byta Gosudarstvennykh Krestyan Zapadnoi Sibiri." Kaufman likewise contributed to, and edited, "Krestyanskoye Zemlepolzovaniye i Khozyaistvo v Tobolskoi i Tomskoi Guberniyakh" (St. Petersburg, 1894). Other works by Kaufman are: "Khozyaistvennoye Statisticheskoye Izslyedovaniye Tobolskoi Gubernii" ("Yuridicheski Vyestnik," 1890, vol. x.); "Ocherk Obschinnykh Poryadkov Ishimskavo Okruga" ("Russkaya Mysl," 1890, vol. xi.); "Vliyanige Pereselencheskavo Elementa na Razvitiye Selskavo Khozyaistva i Obschinnoi Zhizni v Zapadnoi Sibiri" ("Syeverny Vyestnik," 1891, vol. iv.); "Zastyvshaya Istoriya Obschiny" ("Vyestnik Yevropy," 1893, vol. vi.); "Obzor Sposoba Polevodstva i Syevooborotov v Zapadnoi Sibiri" ("Selskoye Khozyaistvo i Lyesovodstvo," 1893, vol. vi.); "Ocherk Krestyanskavo Khozyaistva v Sibiri" (Tomsk, 1894); "Obschina i Uspyekhi Selskavo Khozyaistva v Sibiri" ("Russkoye Bogatsvo," 1894, vol. x.). Kaufman's investigations have won him the gold medal of the Imperial Geographical Society.

Bibliography: *Entziklopedicheski Slovar*, xiv. 773.
H. R. J. G. L.

KAUFMAN, ARKADYA (AARON): Russian communal worker; born at Grodno early in the nineteenth century; died at St. Petersburg April 19, 1893. While receiving a thorough Talmudic education he acquired also by his own unassisted efforts the French and German languages. He made a study of forestry in its relation to shipbuilding and was appointed by the government overseer of shipyards. Kaufman was an authority on sculpture and painting, and possessed a valuable art collection, as well as a collection of rare Hebrew books and manuscripts. He took a deep interest in the affairs of the St. Petersburg community, and it was as a result of his efforts that it received permission to establish a Jewish cemetery and erect a synagogue.

Bibliography: *Ha-Asif*, iv. 164.
H. R. J. G. L.

KAUFMAN, ILLARION IGNATYEVICH: Russian political economist; born at Odessa 1847. He graduated from the University of Kharkof, and entered the government service in 1870.

Kaufman's writings deal chiefly with problems of currency and loans, especially of state debts. When he became connected with the central statistical commission Kaufman's investigations were first published in the "Vremennik" of the commission (series ii.). They contain much valuable material on the history of Russian finance, particularly his "Statistika Gosudarstvennykh Finansov Rossii v 1862–1884" (St. Petersburg, 1886). Among his other writings may be mentioned: "Teoriya Kolebaniya Tsyen," Kharkof, 1867; "K Ucheniyu o Dengakh i Kreditye," *ib.* 1868; "Statistika Russkikh Bankov," St. Petersburg, 1872–76; "Kreditnyye Bilety, Ikh Upadok i Vozstanovleniye," *ib.* 1888; "Vekselnyye Kursy Rossii za 50 Lyet, 1841–90," *ib.* 1892. He has also published a number of articles in "Vyestnik Yevropy" (1872–85).

Since 1893 Kaufman has been professor of statistics in the University of St. Petersburg. He was a member of the board of directors of the Landowners' Bank for fifteen years, and is at present (1904) a member of the directorate of the Imperial Bank, St. Petersburg.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, xiv., St. Petersburg, 1895; *Bolshaya Entziklopedia*, ib. 1902.

H. R. J. G. L.

KAUFMANN, DAVID: Austrian scholar; born at Kojetein, Moravia, June 7, 1852; died at Karlsbad, Bohemia, July 6, 1899. He was educated at Kojetein; and from 1861 to 1867 he attended the gymnasium at Kremsir, where he studied the Bible and Talmud with Jacob Brüll, rabbi of Kojetein, and with the latter's son Nehemiah. In 1867 he went to the Jewish Theological Seminary at Breslau, where he studied for ten years, attending at the same time the university of that city. In the summer of 1874 he received his Ph.D. from the University of Leipsic; and on Jan. 29, 1877, he was ordained rabbi. In the latter year he declined the offer of a professorship at the Jewish Theological Seminary, Cincinnati, preferring to accept instead the chairs of history, philosophy of religion, and homiletics at the newly founded rabbinical school at Budapest, which he continued to hold till his death. He also at the same time taught Greek and German in the preparatory school of the same institution, carrying on this work in the Hungarian language, which he had rapidly mastered. As librarian of the seminary he acquired the large library of Lelio della Torre of Padua, the library of the seminary becoming by this addition one of the most valuable Hebrew libraries of Europe. As a teacher Kaufmann was highly successful; and his relation to his students was that of friendly adviser. He maintained a lively correspondence not only with the most eminent Jewish scholars, but also with the leaders in other branches of science. Kaufmann was a corresponding member of the Royal Academy of Sciences of Madrid and a member of the executive committee of the Budapest branch of the Alliance Israélite Universelle.

David Kaufmann.

His Life.

Kaufmann displayed a many-sided literary activity. The bibliography of his works which M. Brann compiled for the "Gedenkbuch zur Erinnerung an David Kaufmann" (ed. M. Brann and F. Rosenthal, Breslau, 1900) includes 546 items, covering nearly every branch of Jewish science. His voluminous contributions to the periodical literature of the last two decades of the nineteenth century show him as a finished writer both of German and of Hebrew. His first and most important works, dealing with the philosophy of religion, include: "Die Theologie des Bachja ibn Pakuda, Verfasser des חובות הלבבות," a prize essay written while a student at the seminary (in "Berichte der Kaiserlichen Akademie der Wissenschaften," Vienna, 1874); "Geschichte der Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters von Saadia bis Maimuni" (Gotha, 1877–78), his chief work, being a survey of the Jewish and Arabic religious philosophy of the Middle Ages; "Die Spuren al-Batlajusi's in der Jüdischen Religionsphilosophie Nebst einer Ausgabe der Hebr. Uebersetzung Seiner Bildlichen Kreise" (Budapest, 1880; also in Hungarian); "Die Sinne. Beiträge zur Gesch. der Physiologie und Psychologie im Mittelalter. Aus Hebräischen und Arabischen Quellen" (Budapest, 1884; also in Hungarian); an edition of the "Minḥat Ḳena'ot" of Jehiel b. Samuel Pisa (Berlin, 1898, forming a part of the Mekize Nirdamim collection); "Studien über Salomon ibn Gabirol" (Budapest, 1899; also in Hungarian); a large number of essays in various periodicals, noteworthy among which is the paper "Der Führer Maimuni's in der Weltlitteratur" (reprinted from "Archiv für Gesch. der Philosophie," by L. Stein, xi., No. 3).

His Works.

His most important historical monographs are: "Die Letzte Vertreibung der Juden aus Wien, Ihre Vorgeschichte (1625–70) und Ihre Opfer" (Vienna, 1889; also in Hungarian); "Zur Gesch. Jüdischer Familien: Samson Wertheimer, der Oberhoffactor und Landesrabbiner, 1658–1724, und Seine Kinder" (Vienna, 1888); "Urkundliches aus dem Leben Samson Wertheimers" (Budapest, 1891; also in Hungarian); "Die Familien Prags nach den Epitaphien des Alten Jüdischen Friedhofs in Prag. Zusammengestellt von Simon Hock, aus Dessen Nachlasse Herausgegeben, mit Anmerkungen Versehen und Biographisch Eingeleitet von Prof. Dr. D. Kaufmann" (with Hebrew title-page, Presburg, 1892); "Zur Gesch. Jüdischer Familien: I., R. Jair Chajjim Bacharach, 1638–1702, und Seine Ahnen" (Treves, 1894); "Dr. Israel Conegliano und Seine Verdienste um die Republik Vene-

Contributions to Jewish History.

dig bis nach dem Frieden von Carlowitz" (Budapest, 1895; also in Hungarian); "Die Erstürmung Ofens und Ihre Vorgeschichte nach dem Berichte Isaak Schulhofs [Megillat Ofen], 1650-1732; Herausgegeben und Biographisch Eingeleitet" (Treves, 1895); "Aus Heinrich Heine's Ahnensaal" (Breslau, 1896); "Die Memoiren der Glückel von Hameln" (Frankfort-on-the-Main, 1896, with Hebrew titlepage); "Die Chronik des Achimaaz aus Oria" (reprint from "Monatsschrift," 1896).

Kaufmann was the first to take up the history of art in the synagogue. The following works of his in this field may be mentioned: "Zur Gesch. der Kunst in den Synagogen" (Vienna, 1897); "Zur Gesch. der Jüdischen Handschriften-Illustration" (contribution to the édition de luxe of "Die Haggada von Sarajewo" by D. H. Müller and I. v. Schlossar, Vienna, 1898); "Sens et Origines des Symboles Tumulaires de l'Ancien Testament dans l'Art Chrétien Primitif" ("R. E. J." xiv. 33, 217).

On Jewish Art.

Kaufmann also polemized much in behalf of Judaism. Noteworthy among his writings along this line are: "Ein Wort im Vertrauen an Herrn Hofprediger Stöcker von Einem, Dessen Name Nichts zur Sache Thut" (Berlin, 1880); "Paul de Lagarde's Jüdische Gelehrsamkeit" (Leipsic, 1887), a defense of his friend and master Zunz; "Wie Heben Wir den Religiösen Sinn Unserer Mädchen und Frauen" (Treves, 1893); introduction to S. Heller's "Die Echten Hebräischen Melodien" (*ib.* 1893). He was also an active member of the Mekize Nirdamim, a society for the publication of old Hebrew manuscripts.

Kaufmann was the possessor of a large library, which contained many valuable manuscripts, incunabula, and first editions, and of which the Marco Mortara library, acquired by Kaufmann, formed the nucleus.

THE CHESS-PLAYERS.
(From the painting by Isidor Kaufmann.)

BIBLIOGRAPHY: An entire Kaufmann literature has arisen, of which the following works may be mentioned: F. Rosenthal, biography in the *Kaufmann Gedenkbuch*; S. Krauss, *David Kaufmann*, Berlin, 1902; H. Bloch, in *Abendblatt* of the *Pester Lloyd*, July 10, 1899; D. H. Müller, in *Jahrb. des Vereines für Jüd. Gesch. und Literatur*, Berlin, 1900; L. Blau, in *Jahresbericht der Landesrabbinerschule*, 1900.

S. M. W.

KAUFMANN, ISIDOR: Hungarian painter; born March 22, 1853, at Arad. He was originally destined for a commercial career, and could fulfil his wish to become a painter only later in life. In 1875 he went to the "Landes-Zeichenschule" in Budapest, where he remained for one year. In 1876 he went to Vienna, but being refused admission to the

Academy of Fine Arts there, he became a pupil of the portrait-painter Aigner. He then entered the "Malerschule" of the Vienna Academy, and later became a private pupil of Professor Trenkwald. He devoted himself especially to genre painting. Particularly noteworthy are his paintings from Polish Jewish life. Among his works the following may be mentioned: "Der Besuch des Rabbi" (the original of which is in possession of the emperor Francis Joseph, in the court museum of Vienna); "Schachspieler"; "Der Zweifler" (for which he received the gold medal at the Vienna exhibition). Some of the other honors awarded to him are: the Baron Königswarter Künstler-Preis; the gold medal of the Emperor of Germany; a gold medal of the International Exhibition at Munich; and a medal of the third class at Paris.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen.*

S. L. La.

KAUFMANN, MOSES JEKUTHIEL (known also as **Kaufmann Kohen Krotoschin**): Polish Talmudist; born at Krotoschin about the middle of the seventeenth century. He was a son-in-law of Abraham Abele Gombiner, and was rabbi at Kutno, Poland. He wrote "Ḥuḳḳat Torah," or "Yismaḥ Yisrael," annotations to Shulḥan 'Aruk and to later halakic works, in four parts, published between 1693 and 1701 at various places. He wrote also "Leḥem ha-Panim I.," annotations to Yoreh De'ah (Hanau, 1716; twice reprinted), and "Leḥem ha-Panim II.," a new recension, with additions, published by his son Abraham and printed with Abraham Abele Gombiner's glosses to Tosefta Neziḳin (Amsterdam, 1732). He left in manuscript: "Ḥayyim Arukkim," on Oraḥ Ḥayyim; "Ḥuḳḳat ha-Pesaḥ," on the Pesaḥ Haggadah; "Kele ha-Day yanim," on Ḥoshen Mishpaṭ.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 187, 232, 261; Fürst, *Bibl. Jud.* ii. 180–181; Steinschneider, *Cat. Bodl.* cols. 1380–1381.

D. S. Man.

KAULA AL-YAHUDI: Jewish general of the eighth century; appointed by Tariḳ; fought valiantly at Xerez against the Visigoths at the head of his army of Jews and Berbers, and occupied a part of Catalonia. He rose against the tyrannical Al-Ḥurr ibn 'Abd al-Raḥman, governor of Spain. Al-Ḥurr attacked him with a superior army and compelled him to retreat toward Lerida. There he was defeated, taken, and executed (718). The Jews in his army, pursued by Al-Ḥurr, were hospitably received by their coreligionists in the cities of Catalonia.

Bibliography: Rios, *Hist.* i. 117 *et seq.*, 244 *et seq.*; Grätz, *Gesch.* v. 186.

G. M. K.

KAULLA: Württemberg family, distinguished for patriotism and benevolence. The leading members have been:

Jacob Raphael Kaulla: German court banker; born at Buchau on the Feder-See about the middle of the eighteenth century; died at Hechingen May 1, 1810. By a decree dated June 27, 1806, King Frederick of Württemberg, "in view of the various services that the Kaulla family has rendered to the country in critical periods," conferred upon Jacob and a number of his immediate relatives and their descendants of both sexes all rights of citizenship in Württemberg. Jacob Kaulla and his sister Frau **Kiefe Auerbacher** (d. Hechingen March, 1809) were distinguished as philanthropists.

Leopold von Kaulla: Attorney at the supreme court of Bavaria; director of the Hofbank at Stuttgart; born March 25, 1813; died Jan. 16, 1886. He reorganized some of the institutions founded by his family, transferring them to Stuttgart, where they were incorporated under the name of "Kaulla'sche Familien-Stiftung" by King William I. of Württemberg March 18, 1856. He was an honorary member of the Jewish consistory of Württemberg.

S. J. Stos.

KAVALA or **CAVALA**: Settlement in Macedonia, on the Ægean Sea opposite the island of Thasos. It is nine miles southwest of Old Kavala, the ancient Neapolis. Kavala has 4,000 inhabitants, one-fourth of whom are Jews, originally from Salonica and Serres. The community was founded in 1860. It possesses a Jewish school attended by forty boys; a synagogue, erected in 1883; and a benevolent society, Ahawat ha-Ger. The Jews of Kavala are engaged mostly in the manufacture of tobacco products, the work being done only during the summer. The industry is fostered and subsidized by Jewish firms in Salonica. The rabbi (Abraham Molko in 1901) is also reader in the synagogue, mohel, and shoḥeṭ.

D. E. Ms.

KAWWANAH (plural, **kawwanot**): Aside from the general idea of devotion conveyed by this Hebrew word (see Devotion), the term is used in the plural form by cabalists to denote ideas suggested by certain letters and words. In some prayer-books these are contained in marginal notes; in others they are inserted in the body of the text. They are generally traced to Rabbi Isaac Luria (16th cent.); and the title of such prayer-books contains the phrase כונות על פי האר"י ז"ל = "thoughts according to the view of R. Isaac Luria of blessed memory" (*e.g.*, "Seder 'Abodah u-Moreh Derek," Stawita, 1821; and "Seder Tefillah mi-Kol ha-Shanah ke-Minhag Ḳehillot Sefaradim," Vienna, 1819).

With regard to certain religious acts prescribed by the Law, kawwanah (*i.e.*, the intention to carry out a divine precept) is required; and the question arises whether, for example, one who has accidentally heard the sounding of the shofar on the first day of Tishri without thinking of the divine command (Num. xxix. 1) may be considered as having satisfied the Law (being "yoze"). The Talmudical authorities are divided on the question (R. H. iii. 7–8; Ber. 13). All agree, however, that kawwanah in the performance of a "miẓwah" is desirable; wherefore it became a general custom before saying the blessing to make a distinct declaration, "I am ready and prepared to perform the divine command of . . ." Regarding intention as a decisive factor in violations of the Law, see Ignorance of the Law; Intention.

K. M. F.

KAYSER, PAUL: German jurist and diplomat; born at Oels, Silesia, Aug. 9, 1845; died at

Leipsic Feb. 13, 1898. He was admitted to the bar in 1872; became city judge in Berlin in 1875; was appointed "Regierungsrath" in the department of justice in 1880, and "Geheimer Regierungsrath" in the imperial department of insurance ("Reichsversicherungsamt") in 1885. In that same year he was transferred as "Wirklicher Legationsrath" and "Vortragender Rath" to the department of state. He became "Geheimer Legationsrath" in 1888, assistant chief of the colonial department in 1890, and "Wirklicher Geheimer Legationsrath" in 1891. In 1894 he was made chief of his department. Having been connected for more than ten years with the colonial department, he received (1896) the appointment of "Senats-Präsident" in the "Reichsgericht" (the highest judicial court of Germany) at Leipsic. He embraced the Protestant faith. Kayser wrote: "Abhandlungen aus dem Prozess- und Strafrecht," Berlin, 1873; "Die Strafgerichtsverfassung und das Strafverfahren," Paderborn, 1879; "Die Gesamten Reichsjustizgesetze," Berlin, 1879–80, 5th ed. *ib.* 1894; "Die Aktiengesetznovelle von 18 Juli, 1884, mit Erläuterungen," *ib.* 1884, 2d ed. 1891; "Die Gewerbeordnung mit Erläuterungen," *ib.* 1883, 2d ed. 1884.

Bibliography: *Meyers Konversations-Lexikon.*

S. F. T. H.

KAYSERLING, MEYER: German rabbi and historian; born in Hanover June 17, 1829; educated at Halberstadt, Nikolsburg (Moravia), Prague, Würzburg, and Berlin, in the university of which last-named city he devoted himself to history and philosophy. Encouraged in historical researches by Leopold von Ranke, Kayserling turned his attention to the history and literature of the Jews of the Pyrenean peninsula. In 1861 the Aargau government appointed him rabbi of the Swiss Jews, which office he held until 1870. During his residence in Switzerland he developed a zealous activity in favor of civil equality for his coreligionists, both then and later valiantly facing the charges brought against them. In 1870 he accepted a call as preacher and rabbi to the Jewish community of Budapest. Kayserling, who is a member of the Royal Academy in Madrid, of the Trinity Historical Society, etc., is the author of the following works:

Meyer Kayserling.

Moses Mendelssohn's Philosophische und Religiöse Grundsätze mit Hinblick auf Lessing, Leipsic, 1856.

Sephardim. Romanische Poesien der Juden in Spanien. Ein Beitrag zur Literatur und Gesch. der Spanisch-Portugiesischen Juden, Leipsic, 1859; Hebrew transl. in "Ha-Asif," iv., v.

Ein Feiertag in Madrid. Zur Gesch. der Spanisch-Portugiesischen Juden, Berlin, 1859.

Gesch. der Juden in Navarra, den Baskenländern und auf den Balearen, oder Gesch. der Juden in Spanien, I., Berlin, 1861.

Menasse ben Israel. Sein Leben und Wirken. Zugleich ein Beitrag zur Gesch. der Juden in England, Berlin, 1861; English transl. by F. de Sola Mendes, London, 1877.

Moses Mendelssohn. Sein Leben und Seine Werke, Leipsic, 1862; a second edition of this work, enlarged and revised, bears the title "Moses Mendelssohn. Sein Leben und Wirken," Leipsic, 1888.

Der Dichter Ephraim Kuh. Ein Beitrag zur Gesch. der Deutschen Literatur, Berlin, 1864.

Zum Siegesfeste. Dankpredigt und Danklieder von Moses Mendelssohn, Berlin, 1866.

Gesch. der Juden in Portugal, Berlin, 1867.

Die Rituale Schlachtfrage, oder Ist Schächten Thierquälerei? Aargau, 1867.

Bibliothek Jüdischer Kanzelredner. Eine Chronologische Sammlung der Predigten, Biographien und Charakteristiken der Vorzüglichsten Jüdischen Prediger. Nebst einem Homiletischen und Literarischen Beiblatte, 2 vols., Berlin, 1870–72.

Die Judeninsel und der Schiffbruch bei Koblenz, Baden, 1871.

Die Jüdischen Frauen in der Geschichte, Literatur und Kunst, Leipsic, 1879; translated into Hungarian by M. Reismann, Budapest, 1883.

Das Moralgesetz des Judenthums in Beziehung auf Familie, Staat und Gesellschaft, published anonymously, Vienna, 1882.

Die Blutbeschuldigung von Tisza-Eszlár Beleuchtet; also in Hungarian, Budapest, 1882.

Der Wucher und das Judenthum; also in Hungarian, Budapest, 1882.

Moses Mendelssohn. Ungedrucktes und Unbekanntes von Ihm und über Ihn, Leipsic, 1883.

Refranos é Proverbios de los Judios Españoles, Budapest, 1889.

Biblioteca Española-Portugueza-Judaica. Dictionnaire Bibliographique, Strasburg, 1890.

Dr. W. A. Meisel. Ein Lebens- und Zeitbild, Leipsic, 1891.

Sterbetage aus Alter und Neuer Zeit, Prague, 1891.

Gedenkblätter. Hervorragende Jüdische Persönlichkeiten des Neunzehnten Jahrhunderts. In Kurzen Charakteristiken, Leipsic, 1892.

Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries, translated from the author's manuscript by Charles Gross, New York, 1894; German ed., Berlin, 1894; Hebrew transl., Warsaw, 1895.

Die Jüdische Litteratur von Moses Mendelssohn bis auf die Gegenwart, reprinted from Winter and Wünsche, "Die Jüdische Litteratur seit Abschluss des Kanons," Treves, 1896.

Ludwig Philippson. Eine Biographie, Leipsic, 1898.

Die Juden als Patrioten, a lecture, Berlin, 1898.

Die Juden von Toledo, a lecture, Leipsic, 1901.

Isaak Aboab III. Sein Leben und Seine Dichtungen, in Hebrew, Berdychev, 1902.

Besides these works and a number of sermons published at different times, Kayserling has contributed to the different Jewish magazines published in Hebrew, German, English, and French; he has also issued a new revised edition of Hecht's "Handbuch der Israelitischen Gesch." (1874; 7th ed., 1901); and since 1884 he has prepared that part of the "Jahresberichte der Geschichtsforschung" (Berlin) which treats of the Jews.

Bibliography: *Meyers Konversations-Lexikon*; *Men of the Time*, London; Morais, *Eminent Israelites of the Nineteenth Century*, Philadelphia; *Pallas Lex.*; *Das Literarische Deutschland*, Berlin, 1887.

S.

KAYSERLING, SIMON: German educator and writer; born at Hanover Aug. 31, 1834; died there April 22, 1898; brother of Meyer Kayserling. He attended the Talmud school in Würzburg and the University of Berlin. He was the principal teacher and inspector of the M. M. David'sche Freischule from 1861, and taught for several years in the Jewish teachers' seminary in Hanover.

Kayserling translated into German from a French version, which had been corrected by Lelewel, J. J. Benjamin's "Yewen Meẓulah" (Hanover, 1863), an account of the Polish-Cossack war and of the sufferings of the Jews in Poland during the period

1648–53; also F. D. Mocatta's "The Jews of Spain and Portugal and the Inquisition" (*ib.* 1878).

S. M. K.

ḲAYYARA, SIMEON: Babylonian halakist of the first half of the ninth century. The early identification of his surname with "Ḳahirah," the Arabic name of Cairo (founded 980), was shown by Rapoport ("Teshubot ha-Ge'onim," ed. Cassel, p. 12, Berlin, 1848) to be impossible. Neubauer's suggestion ("M. J. C." ii., p. viii.) of its identification with Ḳayyar in Mesopotamia is equally untenable. It is now generally and more correctly assumed that "Ḳayyara" is derived from a common noun, and, like the Syro-Arabic "ḳayyar," originally denoted a dealer in pitch or wax.

The "Halakot Gedolot."

Ḳayyara's chief work was the "Halakot Gedolot," or, as it is called by some Spanish authors, to distinguish it from later halakic codices of a similar nature, "Halakot Rishonot" (see "Ha-Ma'or," Ket. v.; Ḥul. i.; RaMBaN, "Milḥamot" to Shab. iii.; I. Halevy, "Dorot ha-Rishonim," iii. 103). It gives the entire halakic and practical material of the Talmud in a codified form, and seems to represent the first attempt to treat it according to its contents rather than according to the arrangement of its treatises (for further details see Law, Codification of).

As to the time of its composition all the older authorities are silent. Abraham ibn Daud alone has an allusion to this problem, which has caused much perplexity. According to him ("Sefer ha-Ḳabbalah," in "M. J. C." i. 63), "Simeon Ḳayyara wrote his work in the year 741, and after him lived Yehudai Gaon, author of the 'Halakot Pesuḳot,' which he compiled from Simeon's 'Halakot Gedolot.'" According to Epstein, there can be no doubt that Simeon Ḳayyara wrote the "Halakot Gedolot," although some authors ascribe this work to Yehudai Gaon. Ancient authorities, like the geonim Sherira and Hai ben Sherira ("Teshubot ha-Ge'onim," ed. Harkavy, No. 376; Isaiah di Trani, "Ha-Makria'," No. 36; "Teshubot Ge'onim Ḳadmonim," ed. Cassel, No. 87, Berlin, 1848), Samuel ben Jacob גאמע, of Kabez, author of Arabic rules for slaughtering (see Steinschneider in Geiger, "Jüd. Zeit." ii. 76), Israel ben Abba Mari of Marseilles ("'Ittur," ed. Warsaw, p. 65a; comp. "Halakot Gedolot," ed. Warsaw, 191b; ed. Hildesheimer, p. 387), and others, testify to this fact. It is also evident from the statements of these authorities that Simeon Ḳayyara's chief sources were the "She'eltot" of R. Aḥa of Shabḥa and the "Halakot Pesuḳot" of Yehudai Gaon.

Sources.

The Hildesheimer edition of the "Halakot Gedolot," Index, p. 140, gives no less than eighty-three passages in which the "She'eltot" has been cited (Reifmann, in "Bet Talmud," iii. 111 *et seq.*, gives 109 passages); and it has in addition more than forty literal though unacknowledged quotations from this same source. It is more difficult to trace material borrowed from Yehudai Gaon's "Halakot Pesuḳot," since the original form of that work has been lost. A comparison with the redaction of Yehudai Gaon's composition, which has been preserved as the "Halakot Pesuḳot" or "Hilkot Re'u" (ed. Schlossberg, Versailles, 1886), shows that most of the halakot in that recension are found in the "Halakot Gedolot," although they deviate from it both in wording and in arrangement. Simeon Ḳayyara, however, used yet another recension of the "Halakot Pesuḳot," and at times cites both. There were of course other sources at his disposal which have not been preserved. Not only does the fact that both the "She'eltot" and the "Halakot Pesuḳot" were used, but also certain passages in the "Halakot Gedolot" of themselves, prove that the work was composed about the year 825, apparently at Sura, since many explanations and usages of the "Halakot Gedolot" are elsewhere cited under the names of Geonim of that place.

Interpretations and Redactions.

In the course of time the "Halakot Gedolot" underwent many changes. In Spain and in North Africa the legal decisions of the Geonim were incorporated into the book, and its whole appearance was so changed that gradually a different recension was developed. The original or Babylonian redaction exists in printed form in the editions of Venice (1548), Amsterdam (1762), Vienna (1810), etc., and finally in that of Warsaw (1874, with an index of passages and notes by S. A. Traub). This redaction was used by the Babylonian geonim and by the German and northern French scholtars; for the citations of the latter from the "Halakot Gedolot," which work they ascribe to Yehudai Gaon, refer to this recension. The second or so-called Spanish redaction (מהדורת אספמיא) exists in a manuscript in the Vatican, and has been edited by I. Hildesheimer in the collection of the Meḳize Nirdamim (Berlin, 1888–92). The material of this recension is much richer and more comprehensive, since it contains many passages from the Talmud, mnemonic introductory words ("simanim"), the order of the weekly lessons, and, most important of all, legal decisions of the Geonim, usually indicated by the term "shedar" (= "he sent"), which are lacking in the earlier redaction (see I. Hildesheimer, "Die Vaticanische Handschrift der Halachoth Gedoloth," in "Beilage zum Jahresberichte des Rabbinerseminars zu Berlin," 1885–96, and Schorr in "He-Ḥaluz," xii. 100). The first gaon of whom a "teshubah" is mentioned in this recension is Yehudai Gaon; the last, Ẓemaḥ ben Palṭoi (d. 890). Epstein has concluded, accordingly, that this redaction was made, or rather finished, about the year 900, in some place where the Jews were in close literary correspondence with the Babylonian seminaries. This was either in Spain or in northern Africa—probably in Kairwan, the center of Talmudic studies at that time. Evidence in favor of Kairwan is supplied by a passage in the "Halakot Gedolot" (ed. Hildesheimer, p. 175), which mentions a usage as being common among the "Bene Afriḳa"; for it is known that "Afriḳa" frequently connotes Kairwan. From northern Africa or Spain this recension was carried into Italy: it was used by the scholars of these three countries; and all of them regarded Simeon Ḳayyara as its author.

In the twelfth century the recension was brought to northern France, and in the thirteenth to Germany, where it is sometimes cited by the scholars of both countries as "Halakot Gedolot shel Aspamia" (see R. Tam, "Sefer ha-Yashar," No. 509; "Or Za-

rua," B. M. No. 276; Sanh. No. 23). On the other hand, the Babylonian redaction in the thirteenth century reached Italy, where it was used by Isaiah di Trani (see "Ha-Makria'," No. 31).

BIBLIOGRAPHY: A. Epstein, in *Ha-Goren*, iii. 46 *et seq.*; Harkavy, *Teshubot ha-Ge'onim*, pp. xxvii., 374 *et seq.*; Rapoport, in *Kerem Ḥemed*, vi. 236; Schorr, in *Zunz Jubelschrift* (Hebr. part), pp. 127 *et seq.*; *He-Ḥaluẓ*, xii. 81 *et seq.*; Weiss, *Dor*, iv. 26, 32 *et seq.*, 107, 264; Brüll, in his *Jahrb.* ix. 128 *et seq.*; Grätz, *Gesch.* v. 234; *idem*, in *Monatsschrift*, vii. 217 *et seq.*; S. T. Halberstam, *ib.* viii. 379 *et seq.*, xxxi. 472 *et seq.*; I. Halevy, *Dorot ha-Rishonim*, iii. 200 *et seq.*; see also the bibliography of the article YEHUDAI BEN NAḤMAN.

G. M. Sc.

KAẒ: A frequent Jewish family name, spelled also "Katz," and found in similar forms, such as "Katzer." It is an abbreviation formed from the initials of the name "Kohen Ẓedeḳ" (כ"ץ), and has been used since the seventeenth century, or perhaps somewhat earlier, as an epithet of the supposed descendants of Aaron. The collocation is most likely derived from Melchizedek ("king of righteousness"), who is called "the priest ["kohen"] of the most high God" (Gen. xiv. 18), or perhaps from Ps. cxxxii. 9: "Let thy priests be clothed with righteousness ["ẓedeḳ"]."

If the reading is correct, this abbreviation occurs on a tombstone, dated 1536, in the cemetery of Prague (Hock, "Die Familien Prag's," p. 175); it is found also on a tombstone of the year 1618 in Frankfort-on-the-Main (M. Horowitz, "Die Inschriften des Alten Friedhofes der Israelitischen Gemeinde zu Frankfurt-a.-M." 1901, p. 63), in the books of the Soncino family of Prague of the seventeenth century (Zunz, "Z. G." p. 262), and in one of the prefaces to Shabbethai ben Meïr ha-Kohen's notes on the Ḥoshen Mishpaṭ (Amsterdam, 1663). See COHEN.

D.

KAZIMIERZ. See CRACOW.

KEAN, EDMUND: English actor; born in London Nov. 4 (?), 1787; died at Richmond, near London, May 15, 1833. He was the natural son of Aaron Kean, a Jew (Stirling, "Old Drury Lane," ii. 131). Contemporary writers have alluded frequently to Kean's Jewish physiognomy. Kean was deserted by his mother in infancy and was reared by a Miss Tidswell, while his uncle Moses gave him perfunctory instruction in mimicry. In May, 1801, Kean appeared in "King John" as *Prince Arthur* to the *King John* of Kemble and the *Constance* of Mrs. Siddons. Finding his mother, Kean went into the provinces with her; later he was adopted by a Mrs. Clark, but ran away in 1803 and joined a traveling circus, in which he broke both his legs. On his recovery he was summoned to Windsor to recite before the king. Refusing an offer to join the Drury Lane Theatre on the ground of lack of experience, he traveled through the provincial towns, at one time with Mrs. Siddons. The turning-point of Kean's career occurred on Nov. 14, 1813, when his acting drew the attention of Dr. Arnold, a director of the Drury Lane Theatre, who engaged him for three years at a salary ranging from eight to twelve guineas weekly. On Jan. 26, 1814, Kean appeared in "The Merchant of Venice." His performance of the part made him famous immediately. He took rank as the first actor of the day, and even displaced John Philip Kemble, whose powers were now declining. For eleven years he maintained his position, but in 1825 was made corespondent in a divorce suit instituted by Alderman Cox, and when he next appeared before the public he was hooted off the stage; from this period his popularity sensibly declined.

In 1820 Kean went to America, and appeared in New York (Nov. 29). He scored great successes in New York, Boston, and Philadelphia. In 1825 he returned to America to escape the unpopularity which the suit had created, but Boston mobbed and stoned him, and he had to be smuggled out of the city at night. He remained in America, however, to the end of 1826; on his return to England he was cordially received, but dissipation had wrecked his health, and on March 25, 1833, he broke down while playing *Othello* to the *Iago* of his son Charles. He died a few weeks later. Kean was a master of high-tensioned emotion. In level scenes he was very indifferent. He was admirably adapted for such characters as *Shylock*, *Othello*, and *Richard III.* *Romeo*, as he himself confessed, was beyond his powers.

BIBLIOGRAPHY: J. Doran, *In and About Drury Lane*, p. 29, London, 1881; *Biography of the British Stage*, 1824, pp. 93–131; Proctor, *Life of Edmund Kean*, 1835; J. F. Malley, *Life and Adventures of Edmund Kean*, 1888; *Dict. National Biog.* xxx. 258–265; *Chambers's Cyclopædia.*

J. E. Ms.

KECSKEMÉT. See HUNGARY.

KEDAR: One of the sons of Ishmael (Gen. xxv. 13; I Chron. i. 29). The name is also applied in Scripture to the tribe that sprang from him, and is likewise used for the Bedouins generally, whose characteristic traits are ascribed to Kedar (Cant. i. 5; Isa. xxi. 16, xlii. 11, lx. 7; Jer. ii. 10, xlix. 28; Ezek. xxvii. 21). While very little is known of Kedar, the head of the tribe, his posterity, called also the "Bene Kedar" (Isa. xxi. 17), are described as barbarous tribes in connection with Mesech. "Woe is me," says the Psalmist (Ps. cxx. 5), "that I sojourn in Mesech, that I dwell in the tents of Kedar!" According to other passages, they appear to have been rich in flocks of sheep and goats, in which they traded with the Syrians (Ezek. xxvii. 21; Jer. xlix. 49). They dwelt in tents of black hair (Cant. i. 5) in the midst of the wilderness of Arabia, and were known as skilful archers (Isa. xxi. 17). But they also settled in villages or towns (Isa. xlii. 11). According to Mohammedan tradition, Kedar ("Ḳaidhar") was the ancestor of Mohammed; and it is through him that Mohammed's descent is traced to Ishmael (Caussin de Perceval, "Essai," i. 175).

E. G. H. B. P.

ḲEDESHAH (plural, **Ḳedeshot**): The ḳedeshot were sacred prostitutes attached to the Temple as priestesses of Ashtoreth or Astarte. The worship of Ashtoreth was introduced by Solomon (I Kings xi. 5); and it is possible that the obscene rites connected therewith were practised near the Temple, which was practically a chapel royal while the kingdom lasted. It is even stated that Tamar adopted the professional dress of a ḳedeshah to ensnare Judah (Gen. xxxviii. 21). The male counterparts of the ḳedeshot, the ḳedeshim, are mentioned in the reign of Rehoboam (I Kings xiv. 24); they were removed

by Asa (*ib.* xv. 12) and by Jehoshaphat (*ib.* xxii. 47); and Josiah even found it necessary to break down their houses at the time of his reforms (II Kings xxiii. 7). Hosea (iv. 14) refers to ḳedeshot. The Deuteronomic legislation, which represents Josiah's reformation, declared against the practise of such rites. "There shall be no ḳedeshah of the daughters of Israel, nor a ḳadesh of the sons of Israel" (Deut. xxiii. 18, Hebr.). It is doubtful, however, whether the rites were altogether abolished; for Ezekiel gives a full account of them, obviously from scenes witnessed during his lifetime (Ezek. xxiii. 36–48). It is even probable that there was reversion to these rites by Jehoiakim (II Kings xxiii. 37), Jehoiachin (*ib.* xxiv. 9), and Zedekiah (*ib.* 19). It has been suggested by Jacobs that the NETUINIM were the descendants of these ḳedeshot.

BIBLIOGRAPHY: Jacobs, *Studies in Biblical Archæology*, pp. 114–116, London, 1894.

E. G. H. J.

ḲEDUSHSHAH (lit. "holiness"): The third benediction of the 'Amidah is called "Holiness of the Name" (R. H. iv. 4), to distinguish it from "Holiness of the Day," the benediction which refers to the Sabbath or a festival; but "Ḳedushshah" in popular speech means the body of the Third Benediction, as recited aloud by the reader in the 'Amidah, with the responses, in which the congregation joins. Of responses there are at least three: (1) "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. vi. 3); (2) "Blessed be the glory of the Lord from his place" (Ezek. iii. 12); (3) "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord" (Ps. cxlvi. 10). In the Additional Service for Sabbaths and festivals, and in all the Atonement services, there are two further responses, evidently of later origin: (4) "Hear, O Israel, the Lord our God, the Lord is One," and (5) "I am the Lord your God." The privilege of joining in these responses is considered to be among the chief inducements for worshiping in public. The authorities speak of three kinds of Ḳedushshot—the Ḳedushshah Me'ummat, the Ḳedushshah Meyushshab, and the Ḳedushshah de-Siddur, each of which has a separate history (for which see Zunz, "G. V." p. 382 [2d ed., Note D], and Baer's "Prayer-Book").

The shortest form of the Ḳedushshah, that for work-days and for the afternoons of Sabbaths and festivals, runs thus:

Reader: "We will hallow Thy Name in this world, as they hallow it in the heavens on high [so the Germans; the Sephardim use words nearly like the German form for the Additional Service for Sabbaths]; as it is written by the hand of Thy prophet: 'And one calls to the other and says'":

Congregation: Resp. 1;

Reader: "Opposite to them they say [Sephardic form, "praise and say"]":

Congregation: Resp. 2;

Reader: "And in Thy holy words it is written thus":

Congregation: Resp. 3.

In the Morning Service for Sabbaths and festivals the Germans enlarge the introduction to the second and third responses in a devout and poetic vein; while their Ḳedushshah for the Additional of Sabbaths and festivals runs thus:

"We will revere and sanctify Thee, as in the secret whisper of the Holy Seraphim, who sanctify Thy Name in holiness, as it is written . . ." (Resp. 1). "Of His glory the earth is full; His ministers ask each other, Where is the place of His glory? Opposite . . ." (Resp. 2). "May He from His place turn in mercy and show favor to the people who unify His name, who evening and morning, each day, unceasingly in love cry twice, Hear!" (Resp. 4). "One is our God; One, our Father; One, our King; One, our Saviour; He will proclaim to us in His mercy again in the presence of all that liveth; to be your God" (Resp. 5). "And in Thy holy words . . ." (Resp. 3).

The Sephardim introduce the first response in the Additional Service thus:

"The crown ["keter"], O Lord, our God, the angels, the throngs on high, offer to Thee; also Thy people Israel, who are gathered below; all of them, as one, sound the 'Thrice Holy' to Thee, as it is written," etc. The ḤASIDIM and the South-Russian Jews have adopted this among other features of the Sephardic ritual. After the last response the reader proceeds, in the German ritual: "To all generations we will tell of Thy greatness, and to all eternity we will sanctify Thy holiness; and Thy name, our King, shall never cease from our mouth; for Thou art a great and holy God and King; blessed . . ."; while among the Sephardim the reader proceeds with the benediction as in the silent prayer.

Sephardic Form.

Neither the Mishnah in the above-cited section, nor the Babylonian Talmud, which (Meg. 17b) sets forth the order and contents of all the benedictions, nor the Palestinian Talmud says anything about the responses; and the references in Mishnah and Gemara to the "Holiness of the Name" would be satisfied by the benediction in the silent prayer: "Thou art holy and Thy Name is holy, and the Holy Ones praise Thee every day; Selah; blessed . . . be the Holy God." But it is highly probable that the responsive Ḳedushshah in the modern sense is very old, and that it was known to Hillel and Shammai; for it could not have been introduced later on without causing a dispute that would have left its traces in the Talmud. Moreover, the Jerusalem Talmud (Ber. v. 4), in referring to the passage in Ezekiel known as "Ofannim" (wheels), speaks of a benediction before the morning Shema' in which the first and second responses are introduced as coming from two classes of angels; this passage must therefore have been written in or before the third century, probably in order to give to the private worshiper some substitute for the Ḳedushshah, which is recited only in public. An idea of the importance attached to it may be gathered from the statement (Soṭah 49a), "Since the destruction of the Temple the world is sustained by the Ḳedushshah." Moreover, the "Thrice Holy" is found in the earliest Christian rituals, and must have been borrowed by the Church from the Synagogue at an early day (see DIDASCALIA and LITURGY).

In the Siddur of R. Amram not only is the Ḳedushshah fully developed, but much space is given to wildly legendary compositions, for the use of those who miss hearing it at the synagogue. The collection "And a Redeemer cometh to Zion," in which the verses containing the three responses (Ex. xv. 20 taking the place of the third) are recited along with an Aramaic paraphrase, was put at the end of the morning services to console those who miss the Ḳedushshah.

A. L. N. D.

KEEFAR-NAHUM. See CAPERNAUM.

KEFAR-SALAMA (CAPHAR-SALAMA): Scene of Nicanor's unsuccessful attack upon Judas Maccabeus (I Macc. vii. 31; comp. Josephus, "Ant." xii. 10, § 4). The exact site is somewhat doubtful. There are several names of places in modern Palestine between Jaffa and Jerusalem which may be identified with this one. Kefar-Salama has been supposed to be identical with the Carva Salim mentioned just before the Crusades as being near Ramleh, where later was a casal of the Knights Hospitalers. It has been identified also with the Kefar Shalem mentioned in the Talmud ('Ab. Zarah 31a); but this latter is regarded by Neubauer as the place Salim near which John was baptizing (John iii. 23).

BIBLIOGRAPHY: Schürer, *Gesch.* i. 169, note; Le Strange, *Palestine Under the Moslems*, pp. 471 *et seq.*; Neubauer, *G. T.* p. 173; Buhl, *Geographie des Alten Palästina*, p. 196.

G. J.

ḲEHILLAH. See COMMUNITY, ORGANIZATION OF.

KEILAH (Hebr. קעילה): **1.** A city of Judah in the Shephelah, commonly identified with the modern Khurbat Kila, seven miles east of Eleutheropolis. The city is first mentioned in the Bible in the list of Judah's cities "in the valley" (Josh. xv. 44). The city, threatened by the Philistines, was taken by David (I Sam. xxiii. 1–13). Nehemiah (iii. 17, 18) incidentally mentions Keilah, naming among those who assisted in building the wall at Jerusalem the rulers of the two parts into which the city was divided in his day.

2. A Garmite (I Chron. iv. 19). His name was more properly Abi-Keilah (Hebr. אבי קעילה). He is mentioned in a chronological list in conjunction with Eshtemoa the Maachathite as a son of Hodiah, the sister of Naham. The passage is obscure; "Garmite" (Hebr. הגרמי) occurs here only.

E. G. H. C. J. M.

KELIM ("Utensils"): Treatise in the Mishnah and in the Tosefta, dealing chiefly with a more precise definition of the rules in Lev. xi. 32 *et seq.*, Num. xix. 14 *et seq.*, and xxxi. 20 *et seq.* The name "Kelim" is found in the Mishnah itself (Kelim xxx. 4). In most editions of the Mishnah, and in the Tosefta, this treatise stands first in the series Ṭohorot, and is divided into thirty chapters, containing altogether 252 paragraphs.

Ch. i.: The chief kinds of unclean things ("abot haṭum'ot") which defile men and vessels when these touch them, but not when carried (§ 1). Different degrees of uncleanness, the highest being that of a corpse, which defiles everything in the same room with it (§§ 2–4). The ten degrees of uncleanness in connection with the person (§ 5). The ten degrees of sanctity—from the Holy Land to the Holy of Holies (§§ 6–9).

Ch. ii.: Utensils of wood, leather, bone, and glass that can become unclean; those that can not. How earthen vessels may become unclean (§ 1). How large an earthen vessel must be before it becomes susceptible of defilement (§ 2). Earthen vessels that can not become unclean (§§ 3–6); those that can (§§ 7–8).

Ch. iii.: How large a hole must be made in an unclean earthen vessel in order to render it clean (§§ 1–2). Conditions under which a vessel ceases to be legally a "utensil," and becomes, therefore, incapable of defilement (§§ 3–8).

Ch. iv.: Details concerning broken earthenware vessels. How long earthen vessels may be used before they should be discarded as liable to defilement.

Clean and Unclean Earthenware.

Ch. v.: The size and duration of an oven in regard to its liability to defilement (§ 1); the size of a fireplace (§ 2). Further details concerning ovens (§§ 3–6). How a defiled oven may be purified (§§ 7–9). The oven of Akhnai; the baking-holes of the Arabs; the oven of Ben Dinai (§ 10). Stone and metal ovens (§ 11).

Ch. vi. and vii.: Further details concerning ovens and fireplaces; how the Nazarite fireplaces in Jerusalem were made.

Ch. viii.: How the oven may become unclean, and when its contents also become unclean (§§ 1–11).

Ch. ix.: Regulations concerning objects which are contained within other objects (*e.g.*, liquids held in sponges), which come within the area contaminated by an unclean vessel, or which are in a tent containing a dead body.

Ch. x.: Vessels which, by means of a cover fastened over them (comp. Num. xix. 15), protect their contents from defilement (§§ 1, 7–8). How such a cover must be secured to the vessel (§§ 2–6).

Ch. xi.–xiii.: Metal vessels that can be defiled and metal vessels that can not.

Ch. xiv.: How large metal vessels must be before they are liable to defilement (§ 1). Other kinds of metal utensils, some of which

Metal Vessels.

can become unclean, while others can not (§§ 2–6). When a metal vessel that has been broken becomes clean again (§§ 7–8).

Ch. xv.: The shapes and sizes in vessels of wood, leather, bone, and glass which render them liable to defilement. In this connection it is stated that all copies of the Scriptures, with the exception of that in the forecourt of the Temple, rendered the hands unclean.

Ch. xvi.: The period of time after which various wooden utensils may become unclean (§§ 1–3); the period after which various utensils of leather may become unclean (§ 4). An enumeration of different utensils, some of which can become unclean, while others can not (§§ 5–8).

Ch. xvii.: The size of the hole in various utensils which will render them clean. The dates, olives, pomegranates, etc., used as measures must be of medium size (§§ 1–8). In this connection it is noted that both cubit measures in the Temple were larger than those in use at the time of Moses (§ 9). Further details concerning measures (§§ 10–12). Vessels made from the skins of marine animals, excepting the seal, can not become unclean (§ 13). Other utensils. Regarding utensils made for purposes of deceit, R. Johanan b. Zakkai says: "Wo is me if I mention these things [because many may thus learn how they are made]! Wo is me if I mention them not [because it must be known how such utensils are to be used to avoid defilement]!"

Ch. xviii.–xx.: Beds and other objects which may become unclean through "midras" (*i.e.*, through lying, sitting, or stepping upon them), and the various utensils which may become unclean in other ways.

Beds and Furniture.

Ch. xxi.: On composite utensils—looms, plows, saws, and carpenters' presses.

Ch. xxii.: On tables, benches, bridal seats, etc.

Ch. xxiii.: Enumeration of those articles used in riding which may become unclean. Difference between their uncleanness when so used and their uncleanness when used as seats.

Ch. xxiv.: On those things which, according to their composition, become thrice liable to defilement.

Ch. xxv.: The outside and the inside, the stands, edges, and handles of utensils. Utensils may become unclean merely by being intended for a certain purpose, losing their uncleanness only when a material change is made in them.

Ch. xxvi.: On sandals, pouches, skins, and coverings. Cases in which the mere intention to use certain vessels for certain purposes renders them unclean; other vessels that can not become unclean because of such intention.

Ch. xxvii.–xxviii.: How large clothing, sacks, skins, etc., must be in order to become capable of defilement; further details concerning uncleanness in these and similar objects.

Clothing.

Ch. xxix.: To what extent a cord shares the uncleanness of the object to which it is attached; details concerning the measuring of cords. Particulars concerning the dimensions of the handle of an ax, of a spade, etc.

Ch. xxx.: Regulations concerning utensils of glass. The treatise concludes with an exclamation of R. Jose: "Hail to thee, O Kelim! Thou beganest with 'Impure' and endest with 'pure.'" This sentence is of interest as showing that Kelim in its present form was written before Judah ha-Nasi, since Jose belongs to the generation next to the last of the Tannaim.

In the Tosefta the treatise Kelim, probably because of its size, is divided into three parts ("babot"), comprising twenty-five chapters in all.

Tosefta.

The Tosefta Kelim contains much that may serve to elucidate the Mishnah; for example, in Tosef., B. Ḳ. i. 14 the exegetical basis of Mishnah i. 8 is given. Especially noteworthy is the saying of R. Jose (B. M. v. 2), which attempts to explain the contradiction between I Kings vii. 26 and II Chron. iv. 5.

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J. J. Z. L.

KELLER, NAPHTALI: Austrian scholar; born at Tarnow, Galicia, Jan. 25, 1834; died at Rožnau, Moravia, Aug. 5, 1865; son of Israel Mendel Keller, a well-to-do innkeeper. Naphtali as a mere youth practised speaking Hebrew with his friend M. Weissmann and began to write poems in that language. He also acquired a certain amount of modern culture by means of Hebrew educational literature. After losing in business the marriage portion given him by his father-in-law, he went with his wife and four children to Vienna, and there eked out a toilsome existence as a broker.

In 1864 he published with great care and impartiality the first volume of the Hebrew periodical Bikkurim. In the spring of 1865, on the advice of his physician, he went to Rožnau, a watering-place, to seek relief from an illness which had attacked him in the previous year; but he died there.

Keller was the author of two stories: (1) "Sullam ha-Haẓlaḥah," written in imitation of the "David Barnay" of Julius Rodenberg, and first printed in "Ha-Maggid" (1863), and (2) "Debeḳ lo Ṭob," a tale of Galician Jewish life, which first appeared in "Bikkurim" (1866). These stories were published at Warsaw in 1880 under the collective title "Sippure Naftali."

BIBLIOGRAPHY: *Bikkurim*, ii., pp. xvi. *et seq.*; Szántó, *Jahrbuch für Israeliten*, 1866-67, p. 52; M. Weissmann, in *Ha-Maggid*, 1869.

S. M. Sc.

KELLNER, LEON: Austrian scholar; born at Tarnow 1859. He studied Bible and Talmud up to the age of eighteen, then academic subjects at the Jewish Theological Seminary of Breslau and at the gymnasium of Bielitz, and subsequently Germanic philology, especially English, at the University of Vienna (Ph.D. 1884). In 1890 he became privatdocent in English philology at the University of Vienna, being at the same time professor at a "Realschule" in Vienna. In 1904 he was appointed assistant professor of English language and literature at the University of Czernowitz.

Kellner's works include an edition of Caxton's "Blanchardyn and Eglantine" (for the Early English Text Society), 1890; "Historical Outlines of English Syntax," London, 1892; "Shakespeare," Leipsic, 1900; "Ein Jahr in England," Stuttgart, 1900; and a new edition of Thieme's "Englisches Wörterbuch," Brunswick, 1903. S.

KELMER MAGGID. See Moses Isaac of Chelm.

KELTER, ARTHUR: American athlete; born in New York city March 3, 1869; went to San Francisco, Cal., when nine years old. Kelter became a gymnast and also took up roller-skating as a profession. He holds the record for jumping on skates, which he established at San Francisco in 1887, when in a competition he cleared twenty-two chairs at one jump. Kelter was the winner of the all-round gymnastic competition of the state of California for five years in succession (1887–91), and in 1890 he also won the wrestling championship of that state at 125 lbs. Subsequently Kelter took to running, jumping, pole-vaulting, and putting the shot.

In Oct., 1897, Kelter accepted the management of the new Manhattan Athletic Club in New York city, and retained his position until the club closed its doors. He then took charge of the Educational Alliance Gymnasium, New York, where he has been active during the past five years. He is now engaged as a professional wire-walker.

A. F. H. V.

KEMPNER, FRIEDERIKE: German poet; born at Opatow, Posen, June 25, 1836; died at Friederikenhof Feb. 23, 1904. She early developed an

interest in general humanitarian questions and especially in hygiène, and urgently advocated the introduction of morgues and crematories, and the abolition of solitary confinement. Some years before her death she was stricken with blindness. She resided on her estate of Friederikenhof, near Reichsthal, where she wrote: "Gedichte," 2d ed., Breslau, 1852 (frequently republished); "Novellen," 1861; "Denkschrift über die Nothwendigkeit einer Gesetzlichen Einführung von Leichenhäusern," 1867 (republished five times); "Nettelbeck als Patriot und Kosmopolit," a novel, 1868; and the following dramas: "Berenice," 1860; "Rudolf der Zweite," 1867; "Antigonos," 1880.

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten des Neunzehnten Jahrhunderts*, p. 409; *Allg. Zeit. des Jud.* March 18, 1904.

S. M. K.

KEMPNER, GABRIEL: Polish jurist and author; born at Kalisz, Poland, July 4, 1855. After having finished his curriculum at Kalisz he studied law in the University of Warsaw, where he was graduated.

Kempner has written lyric verses and translated the works of Heine, Richepin, Shelley, De Amicis, Ibsen, and others, and also Byron's "Manfred," Ponsard's "Enamored Lion," and Fulda's "Talisman." He is the dramatic critic of the "Przeglad Tygodniowy."

H. R. S. Po.

KEMPNER, MAX (pseudonyms: **Max Hochstädt, Max Kempner-Hochstädt, Eckart**): German author; born at Breslau March 5, 1863. He began his literary career when twenty-five, with a volume of poems, "Buch der Liebe," published in 1888. His next venture was "Warbeck," a tragedy, published in 1891. Then followed "Briefe der Zeitgenossen" (1892); "Feine Havanna" (1893); "Sünden Unserer Gesellschaft" (1894); "Studierten-Proletarier" (1894); "König Rhampsinit" (operetta, 1894); "Unsere Lieblinge" (1895); "Medea" (drama, 1895); "Harakiri" (drama, 1895); "Mon Plaisir" (1896); "P. Krafft" (comedy, 1897); "Der Herr von Pilsnitz" (farce, 1898); "Die Jahreszeiten" (dramatic poem, 1898); "Dorawskys Eheglück" (1899). At present (1904) Kempner is editor of the "Grosse Modenwelt" and publisher of "Mode und Haus."

Bibliography: Adalbert von Hanstein, *Das Jüngste Deutschland*, 1901, p. 316.

S. E. Ms.

KEMPNER, STANISLAW ALEXANDER: Polish economist and publicist; born in 1857 at Kalisz, Poland; studied law in the University of Warsaw, and was graduated thence in 1882. While at the university he employed part of his time during 1879–81 in journalism. He subsequently became chief editor of the "Gazeta Handlowa," which he still (1904) conducts and in which he publishes numerous political and economic articles. Kempner is specially active in matters concerning commerce and commercial associations. He takes a lively interest also in the welfare and reform of the Jews.

Among the numerous writings of Kempner are: "Bismarck," a political sketch (1890); "Money" (1897); and "Monetary Crises," an economic sketch; and he has also contributed many important articles on different subjects to various encyclopedias. He is coeditor of the "Encyklopedja Powszechna" and of the "Encyklopedya Rolnicza," and editor of the economic department of the "Illustrated Universal Encyclopedia."

H. R. S. Po.

KENAZ (קנז): **1.** Son of Eliphaz, and grandson of Esau; one of the dukes of Edom (Gen. xxxvi. 11, 16, 42). His clan, called "the Kenizzite" (הקנזי), is mentioned once only, after the Kenites (Gen. xv. 19). **2.** A descendant of Judah, and father of Othniel (I Chron. iv. 13). "Father" here certainly means "ancestor"; for Othniel's elder brother, Caleb (Judges i. 13), is several times called "the Kenizzite" (A. V. "Kenezite," Num. xxxii. 12; Josh. xiv. 6, 14), that is, "descendant of Kenaz." **3.** A grandson of Caleb (I Chron. iv. 15).

E. G. H. M. Sel.

KENEDEUS. See Adiabene.

KENESET HA-GEDOLAH. See Synagogue, Great.

KENEZITES. See Kenaz.

KENITES.—Biblical Data: A tribe of Palestine, mentioned in the time of Abraham as possessing a part of the promised land (Gen. xv. 19). At the Exodus it inhabited the vicinity of Sinai and Horeb; and to it belonged Jethro, the father-in-law of Moses (Judges i. 16). In Ex. iii. 1 Jethro is said to have been "priest of Midian" and a Midianite (Num. iv. 29); hence the conclusion seems justified that the Midianites and Kenites are identical. The Kenites journeyed with the Israelites to Palestine (Judges i. 16); and their encampment, apart from the latter's, was noticed by Balaam (Num. xxiv. 21–22).

At a later period some of the Kenites separated from their brethren in the south, and went to northern Palestine (Judges iv. 11), where they existed in the time of Saul. The kindness which they had shown to Israel in the wilderness was gratefully remembered. "Ye showed kindness to all the children of Israel, when they came up out of Egypt," said Saul to them (I Sam. xv. 6); and so not only were they spared by him, but David allowed them to share in the spoil that he took from the Amalekites (*ib.* xxx. 29).

E. G. H. B. P.

——Critical View: According to the critical interpretation of the Biblical data, the Kenites were a clan settled on the southern border of Judah, originally more advanced in arts than the Hebrews, and from whom the latter learned much. In the time of David the Kenites were finally incorporated into the tribe of Judah (I Sam. xxx. 29; comp. *ib.* xxvii. 10). Their eponymous ancestor was Cain (Kain), to whose descendants J in Gen. iv. attributes the invention of the art of working bronze and iron, the use of instruments of music, etc. Sayce has inferred (in Hastings, "Dict. Bible," *s.v.*) that the Kenites were a tribe of smiths—a view to which J's statements would lend support.

Jethro, priest of Midian, and father-in-law of Moses, is said (Judges i. 16) to have been a Kenite.

This indicates that the Kenites originally formed part of the Midianite tribe or tribes. In Ex. xviii. 12 *et seq.*, according to E, Jethro initiates Moses and Aaron into the worship of YHWH. Several modern scholars believe, in consequence of this statement, that YHWH was a Kenite deity, and that from the Kenites through the agency of Moses his worship passed to the Israelites. This view, first proposed by Ghillany, afterward independently by Tiele, and more fully by Stade, has been more completely worked out by Budde; and is accepted by Guthe, Wildeboer, H. P. Smith, and Barton.

The Kenites, then, were a nomadic tribe, more advanced in the arts of life than Israel. Their habitat, according to the first Biblical reference to them, was in the Sinaitic peninsula (unless Horeb is to be sought in Edom), and a part of them, viz., Jethro and his family (Num. x. 29–32; Judges *l.c.*), migrated with the Israelites to the neighborhood of Jericho, afterward settled in the south of Judah, and were finally absorbed by that tribe.

BIBLIOGRAPHY: Stade, *Geschichte des Volkes Israel*, i. 126 *et seq.*, Berlin, 1889; Moore, *Judges*, in *International Critical Commentary*, pp. 51–55, New York, 1895; Budde, *Religion of Israel to the Exile*, pp. 17–38, New York; Barton, *Semitic Origins*, pp. 271–278, *ib.* 1902.

E. G. H. G. A. B.

KENNICOTT, BENJAMIN: English Christian Hebraist; born at Totness, England, April 4, 1718; died at Oxford Aug. 18, 1783. He was, at first, master of the "Blue Coat," or charity, school at Totness. Attracting the attention of the local gentry by some poems, he was sent to Wadham College, Oxford, where he became interested in Hebrew through the lectures of Professor Hunt, becoming Hody (Hebrew) Exhibitioner (1745–47) and taking the degree of B.A. (1747). He took holy orders, and ultimately became canon of Christ Church, Oxford (1770), and vicar of Mynhenyote, Cornwall (in the same year). Soon after he had taken his degree, Dr. Lowth suggested (1751) to him that he should do for the Old Testament what Mills had done for the New, and collect the "variæ lectiones" of the text. He set to work, and in 1753 published a pamphlet on "The Study of the Hebrew Printed Text of the Old Testament," which attracted attention, and caused a number of persons to agree to supply him with funds for the collection and collation of Hebrew manuscripts. He began serious work in this direction in 1758, after nearly £10,000 had been collected from numerous patrons of learning, including the kings of Denmark and Sardinia, and the stadholder of Holland. In 1760 and 1769 he printed reports for them on "The Collation of the Hebrew Manuscripts of the Old Testament," and in 1776 published at Oxford the first volume of his "Vetus Testamentum"; the publication of the second volume, with a "Dissertatio Generalis" on the text, in 1780, completed the work. The "Dissertatio Generalis" was republished separately by Bruns, at Brunswick, in 1783.

Kennicott's collations were by no means thorough, and were later supplemented by De Rossi, but they represented the first systematic examination of the manuscripts, and brought out clearly the practical uniformity of the Masoretic text. In England his method of editing was attacked by several persons, including Julius Bate, Fowler Comings, George Horne, and Prof. T. Rutherford, all of whom were answered by Kennicott or his friends. On the Continent his methods were severely criticized by O. C. Tychsen, and by J. D. Michaelis in his "Bibliotheca Orientalis" (part 11). In Paris a number of letters attacking Kennicott's text were published in 1771, and were said to have been written by a Jew named Dumay, who had assisted Kennicott in his work: an English translation of these letters appeared in 1772.

BIBLIOGRAPHY: *Dictionary of National Biography.*

T. J.

KENTUCKY: One of the south central states of the United States; admitted in 1792. Its most important Jewish community is at **Louisville** (population, in 1900, 204,731, of which about 7,000 are Jews). Two brothers named Heymann, or Hyman, from Berlin, seem to have been the first Jews in Louisville (about 1814). An organized Jewish society appears in the directory for 1832; there are ten names, but no family of the present time claims descent from them. About 1836 there arrived some Polish Jews from Charleston, S. C., and some German Jews from Baltimore, Md., and some direct from Germany; they united in religious work, bought a graveyard, built a mikweh, and engaged a shoḥet. A few wealthy Jews came from Richmond, Va., but they did not associate with the others and were absorbed by the non-Jewish element.

The first regular minister was J. Dinkelspiel, whose signature to a neatly written "ketubah" dated 1841 is still shown. In 1842 the Adas Israel congregation was chartered; the family names of its incorporators still survive. In 1848 it elected B. H. Gotthelf as cantor and shoḥet, and when a secular school was established in 1854 he became its Hebrew teacher. In 1850 a synagogue was built on Fourth street between Green and Walnut streets, which was consumed by fire in 1866. A regular preacher, L. Kleeberg, from Elberfeld, Prussia, was then engaged, who remained till 1878. The secular school was abandoned in 1868, in which year a temple was finished, with a sexton's dwelling, and with Sabbath-school and meeting-rooms. In 1878 Dr. E. G. Hirsch became its preacher, but left in 1880, and, after a short interval, was succeeded by Dr. Adolph Moses (d. 1902). The present (1904) incumbent, Dr. H. G. Enelow, for a short time Dr. Moses' assistant, succeeded him.

Adas Israel began with the West German minhag, but went further and further in the direction of Reform. It now uses the Union Prayer-Book, and has Sunday services in addition to the Sabbath worship. In 1851 the legislature granted a charter to "The Polish House of Israel"; but it was not until 1856 that a congregation availed itself of it, changing the name to "Beth Israel." From 1876 to 1881 only it had a regular preacher.

Synagogues. A secession from it in 1880 of its West German members led to the formation of the B'rith Sholom congregation (Conservative), of which Dr. Ignatius Mueller is rabbi and preacher, and which worships in perhaps the finest church edifice in Louisville, at the corner of Second and College streets. A secession from Beth

Israel of some Russian members in 1881 led to the establishment of the Bnai Jacob congregation. The Beth Israel synagogue was sold in 1894; the remaining members reorganized as the Adas Jeshurun congregation, acquiring a small church building at the corner of Chestnut and Floyd streets. Their minister, Dr. S. F. Salinger, conducts a Hebrew school for the sons of the members. The old B'rith Sholom synagogue, on First street, near Walnut street, has been acquired by the Anshei Sfard, most of whom are South-Russians, worshiping after the ritual of the Ḥasidim. There is also, besides the five congregations owning their synagogues, a Russian "Minyan," with daily services. A. L. Zarchi of Des Moines, Iowa, acts as rabbi for four congregations, including this minyan.

There are at Louisville an active section of the Council of Jewish Women, two lodges of the I. O. B. B., many lodges of the smaller insurance orders, and a Young Men's Hebrew Association. A Jewish hospital is being built. There is a social settlement founded by Christians, though Jews share in its activities and largely contribute to its funds; most of its "neighbors" are Jewish, but there is no trace of attempts to proselytize.

The proportion of manufacturers and mechanics, professional men (mainly lawyers), and wholesale and retail traders among the Jews of Louisville is about the same as in other American cities; but there are no Jewish bankers, and the manufacturers are mainly distillers. There is no very great wealth in the city and comparatively little poverty.

A. L. N. D.

In **Owensboro,** in 1865, the Adath Israel congregation was founded (present rabbi, Nathan Krasnowitz); at **Paducah,** in the same year, the Temple Israel congregation was established (present rabbi, David Alexander). **Henderson** has a congregation that was founded in 1879, and **Bowling Green, Lexington,** and **Shelbyville** have holy day services. There are several smaller communities.

Kentucky has a total population of 2,147,174, about 12,000 being Jews. L. N. Dembitz, lawyer and scholar, is a well-known Jewish resident of the State.

Bibliography: *American Jewish Year Book*, 1900–1901.

A.

KEPHAS. See Peter.

ḲERE AND KETIB. See Masorah.

KEREM. See Periodicals.

KEREM ḤEMED (for the name see Amos v. 11): Hebrew periodical, edited and published in Vienna in 1833 and 1836 (vols. i. and ii.) and in Prague from 1838 to 1843 (vols. iii. to vii.) by Samuel Löb Goldenberg. A continuation or new series was edited and published in Berlin from 1854 to 1856 (vols. viii. to ix.) by Senior Sachs, having also a German title, "Briefe und Abhandlungen, die Jüdische Literatur und die mit Ihr Verwandten Wissenschaften Betreffend." The "Kerem Ḥemed" was intended to be the continuation of the periodical "Bikkure ha-'Ittim," which ceased to appear in 1832. In the introductory statement contained in the first number Goldenberg announced that the publication would be devoted primarily to Hebrew literature, and that its articles would be written in the form of letters: his idea in choosing this form was, doubtless, that articles so published would be less subject to the severities of the censor. The "Kerem Ḥemed" contains studies in Biblical and Talmudical criticism, archeology, and poems, the history of literature, and critical reviews of new books. It is opposed to Ḥasidism and pilpulism, the spirit of the Austrian Haskalah being predominant.

A rival Galician annual, "Ro'eh," published in Lemberg, had only a short existence.

Bibliography: M. Weissberg, *Die Neuhebräische Aufklärungs-Literatur*, pp. 62 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 862; Jost's *Annalen*, 1841, pp. 294 *et seq.*, in which a review of *Kerem Ḥemed*, vol. vi., appears; Geiger, *Wiss. Zeit. Jüd. Theol.* iv. 401 *et seq.*, v. 472 *et seq.*; *Monatsschrift*, i. 40 *et seq.*; comp. Geiger in *Z. D. M. G.* xi. 334.

G. M. Sc.

KERMANSHAH (Persian, **Kermanshahan**; Arabic, **Ḳarmisin**): Capital of the Persian province of Ardilan, on the road between Bagdad and Hamadan. Benjamin II. found there forty Jewish families ("Eight Years in Asia and Africa," p. 205, Hanover, 1859). About the year 1894, through the persecutions of the governor Ziah al-Daulah, the Jewish quarter was sacked and twenty families of Jewish physicians became Moslems ("Jadidis"). In Oct., 1902, two Jews of Kermanshah were assassinated near Feruzi Abad, and the community was in great danger. The matter was taken up by the Alliance Israélite Universelle, and representations were made to the grand vizier at Teheran.

In 1903 there were 1,406 souls in the Jewish community. The Jewish quarter is situated near the eastern wall and is separated from the rest of the city by a stream which carries off the general sewage. There are 135 houses in the quarter; the Jews are not allowed to acquire property beyond the stream. There are three synagogues, a Talmud Torah, but no charitable society. Together with other non-Moslems the Jews are presided over by a "karguzar," or special envoy of the minister of foreign affairs. The community pays no special tax. The Jews are largely occupied in spinning; only about thirty are active in commerce. In the street the women cover their faces with a thin black net—a Bagdad custom. In case a husband divorces his wife, he must pay her 12 tomans (about $12). There are a number of Jewish physicians in the city.

Near Kermanshah there are certain hamlets which contain Jewish families, *e.g.*, **Gavareh** (18 families), **Kerrideh** (30), **Ḳaṣr** (12), **Zoab** (16), and **Sarpol** (14).

Bibliography: Bassan, in *Bulletin Mensuel Allianee Israélite Universelle*, Oct., 1903, p. 230; *Revue des Ecoles de l'Alliance*, 1903, No. 8, p. 52; *Bull. All. Isr.* 1902, p. 72.

G.

ḲEROBOT (lit. "prayers of approach," *i.e.*, to God"; comp. Jer. xii. 2; Yer. Ber. 8b: "bo we-ḳareb"; Lev. R. xxx.: "ḳarob u-payyeṭan"; comp. Jastrow, "Dict." cols. 1410 and 1413): A term applied to the scheme of Piyyuṭim in the earlier part of the repetition of the morning 'Amidah on special Sabbaths, on the Three Festivals, and on New-Year, in the Ashkenazic liturgy. The Neo-Hebraic verses in the repetition of the "'Amidot" on the Day of Atonement follow the

same scheme. The word is sometimes spelled "ḲeROBoẒ," utilizing the initials of the Hebrew of Ps. cxviii. 15a. The scheme developed between the tenth and fifteenth centuries, as the ḥazzanim introduced their rimes into the public recital of the prayer (comp. Zunz, "S. P." pp. 60, 113). R. Jacob ben Moses Mölin ha-Levi of Mayence (MaHaRIL; 1365–1427) gave the final redaction. He laid down the principle for the officiant at divine worship that "the tradition must not be varied in any place, even in regard to melodies to which the people there are not accustomed" (ed. Sabbionetta, p. 61b).

Antiquity of Melodies.

The living tradition evidences a well-grounded stability, as might have been expected from the authority attached to MaHaRIL's liturgical decisions by the standard code of the Shulḥan 'Aruk (see Moses Isserles on Oraḥ Ḥayyim, 619, 1). The traditional melodies for the Ḳerobot, indeed, are distinguished from all other strains associated with piyyuṭim in that while the latter are usually derived from the folk-song of late medieval or modern Europe, the former have a more ancient character of their own. This distinction was already noted by Simeon b. Ẓemaḥ Duran ("Magen Abot," p. 52b) about the year 1400. The melodies, too, which are named in the rubric to so many hymns in the older liturgies (comp. Zunz, "S. P." p. 116) refer more often to verses in the Ḳerobot than to any others.

"Reshut."

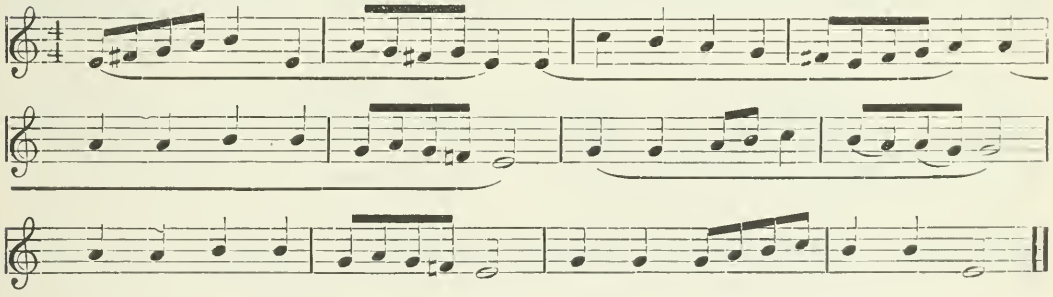
The scheme of the Ḳerobot always opens with a "reshut," or prayer of the cantor for divine guidance and an expression of consciousness on his part that he is unworthy of fulfilling his task. The strain in which the reshut is intoned runs through the whole Ḳerobah, reappearing in the final verselets of each poem, which, since the printing of the Maḥzor placed copies of the text in the hands of ordinary congregants, have alone been chanted at length, the body of the piyyuṭ being read through in an undertone. Such silently read verses form the main succeeding portion of the Ḳerobot, but were originally chanted at length. Some older tunes, quoted as models for later introductions, were lost when the excessive length of the cantor's chanting led to complaints and to the omission of the time-absorbing singing (Güdemann, "Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden," pp. 85, 105, 118, 300).

Versicle Themes.

The strain for the reshut and the versicles following it is, whether festival or penitential, a melody of definite character and antique tonality. The festival form is obviously based on the Oriental chromatic scale (Bourgault-Ducoudray, "Melodies Populaires de Grèce et d'Orient," p. 21) in which the Sabbath service (ḤAZZANUT) is chanted, a prayer-motive utilized on the festivals as well. The versicle theme for New-Year and Atonement is not so closely allied to the ḥazzanut of the day, which is in the third mode ("E" to "e") of the Catholic plain-song; for it falls in the first church mode ("D" to "d" in the natural scale). But this last was the favorite scale-form for melody generally in northern Europe during the early Middle Ages, from which the strain obviously dates. It will be noticed in the accompanying example how much beauty is added by the accidental, which the church musicians, who deemed this mode adapted to "grave, majestic, and sublime" subjects, would not have permitted, even as a grace-note.

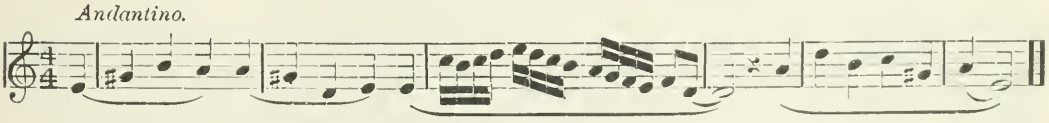
ḲEROBOT (Melody of A'apid)

Andante moderato.

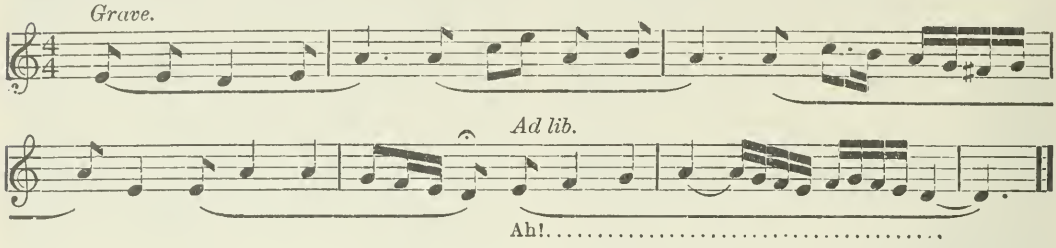


ḲEROBOT (Reshut and Versicle Theme—Sabbath and Festival)

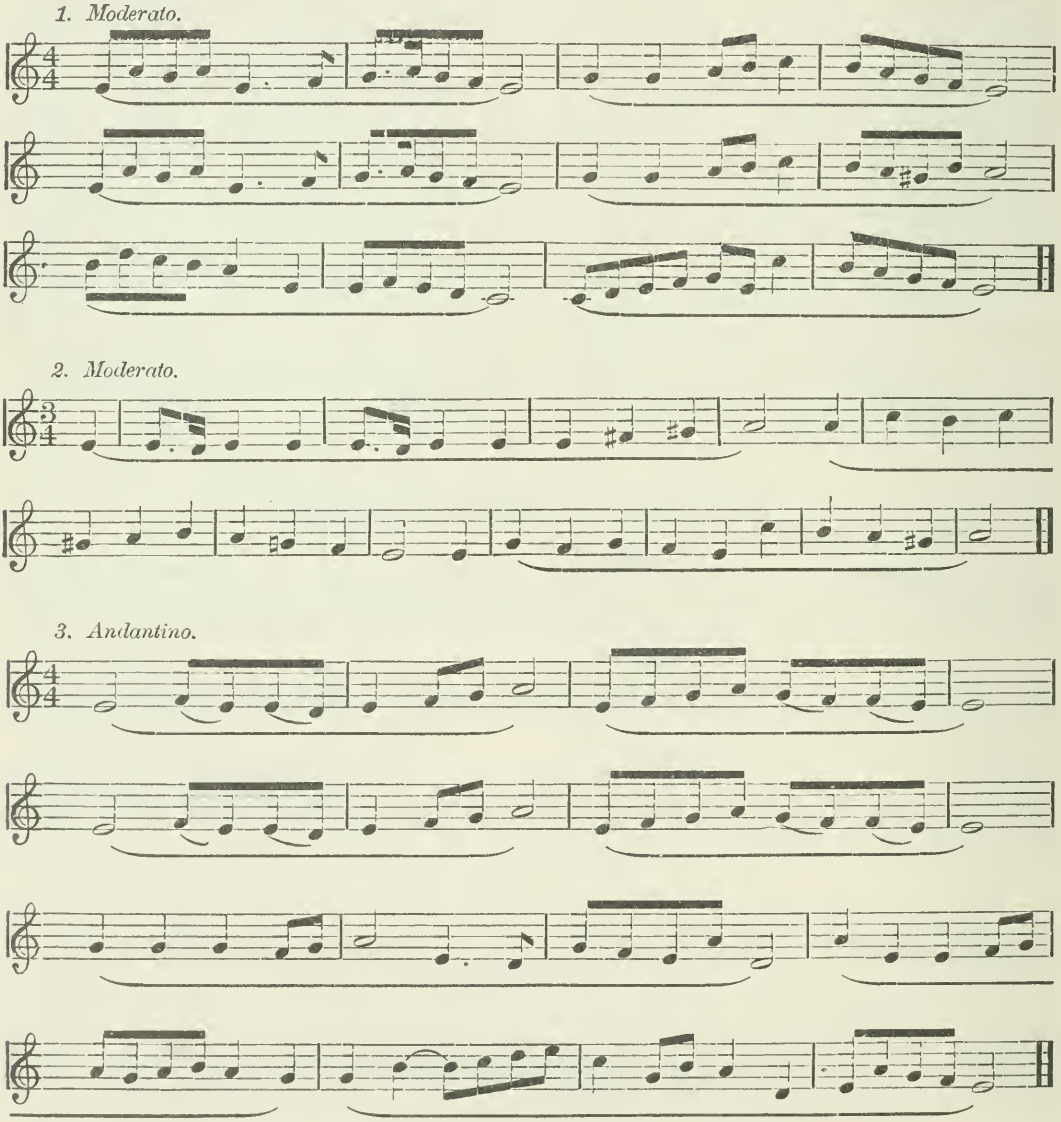
Andantino.



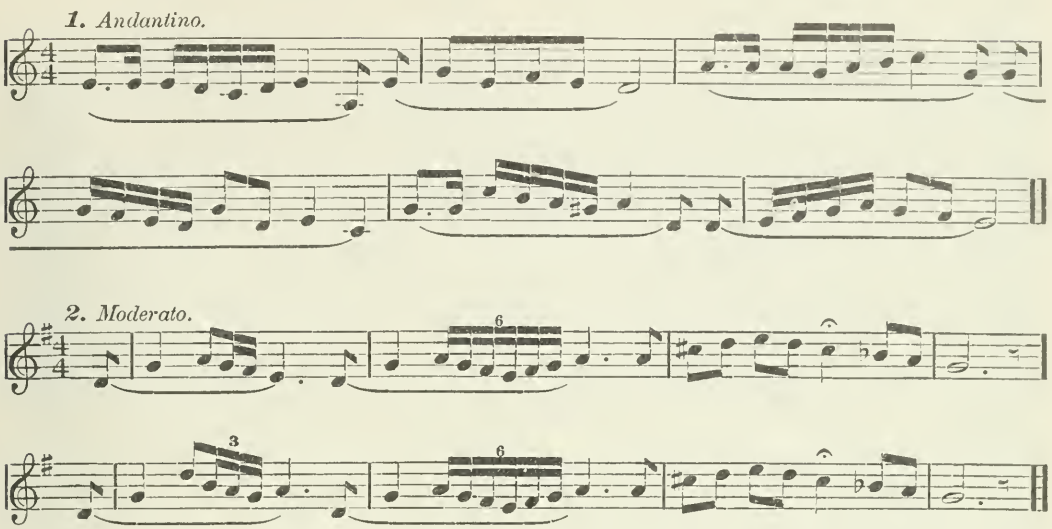
ḲEROBOT (Reshut and Versicle Theme—Penitential Days)



ḲEROBOT (Melodies for Ḳaliric Strophic Hymn)



ḲEROBOT (Refrain Triplets Ending in Ḳadosh)



Versicles founded on Ps. cxlvi. 10 and xxii. 4 lead to the next division of the Ḳerobot scheme, which is pervaded by verse-forms due to Eleazar Ḳalir (*c.* 800), and presents, from internal evidence, some of the antique melody which Duran (*l.c.*) attributed to him. The section is ushered in by a short group of triplets concluding with the word קדוש. These are followed by acrostic strophic hymns written by Ḳalir or his imitators, in which, on the penitential days, after the rime scheme, "a a *a*, b b *b*, c c *c*" (the italicized member being recited by the congregants in response to the two members chanted by the officiant), the triplet ending in "ḳadosh" is introduced as a refrain. For all such hymns, and others from the same sources chanted at this point in the Ashkenazic liturgy, there are utilized traditional melodies which, although divergent in a number of variants, bear traces of a common early medieval origin, and of a primal tonality agreeing with the third mode of the Catholic plain-song ("E" to "e" in the natural scale), with the semitones characteristically falling between the first and second and between the fifth and sixth degrees. This quaint archaic scale-form ("tertius mysticus") is that in which the prayers for the penitential mornings are, in the northern tradition, likewise cast. The original model tune was most probably due to one of the earliest writers of synagogal hymnody, who, like Ḳalir himself, composed and recited both verses and melody, and handed them on to distant congregations by means of their ever-wandering pupils (Zunz, "Ritus," pp. 7 *et seq.*). In one form it was particularly widely quoted in old ritual manuscripts as an inherited air to be utilized also for other poems (Zunz, "S. P." p. 115; Dukes, in "Orient, Lit." iv. 540), the rubric בנגון אאפיד ("to the tune of A'apid,'" which happens to be among the first of this class of piyuṭim met with as the liturgy is gone through) being one of the most frequent of such superscriptions. Another variant of the melody is known and prized in the Reform liturgy. It is the original of the tune for the hymn "To Thee We Give Ourselves To-Day," No. 103 in the American "Union Hymnal."

Ḳaliric Forms.

Model Melody.

But these original melodies, whose identity is plain under all their modern variations, are not the only melodies which have been followed in the chant for the refrain triplets ending in "ḳadosh," since Polish cantors often utilize a later but not less effective secondary theme, recalling Levantine tonality as the other also does.

The Ḳerobot finally come to an end in a long meditation ushering in the Ḳedushshah, which is aptly entitled the "Silluḳ" (="conclusion" or "cessation," *i.e.*, of the singing).

Bibliography: The chants are assembled in Baer, *Ba'al Tefillah*, Nos. 650-660, 1057-1107, *et passim*, Göteborg, 1887, Frankfort, 1883. The two forms of the refrain triplet are contrastingly arranged in *The Voice of Prayer and Praise*, Nos. 202 and 203, by F. L. Cohen and D. M. Davis, London, 1889. For the variants of the antique hymn-tune see especially Baer, *l.c.* Nos. 1099, 1102, and 1274; Marksohn and Wolf, *Synagogal-Melodien*, No. 12, Leipsic, 1875; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 17, London, 1897.

A. F. L. C.

KERTCH: Russian seaport at the eastern extremity of the Crimean peninsula; the ancient Panticapæon. A Greek inscription on a marble slab found in Kertch and preserved in the Imperial "Ermitage" in St. Petersburg shows that a Jewish community and synagogue existed in Kertch in 80-81 B.C. A number of tombstones unearthed near Kertch in 1867 bear the representation of a "menorah," with Greek inscriptions, showing that they belonged to Jews. In a message of the patriarch Fotius to Archbishop Antony of Kertch (858-891), the former thanks the archbishop for his efforts to convert the

Jews of Kertch. In a letter of Joseph, king of the Chazars, to Ḥasdai ibn Shaprut (*c.* 960), Kertch is mentioned as among the possessions of the Chazars. The presence there of Jews in the seventh century is confirmed by inscriptions found in the earliest Christian catacomb known in that region (Brun, "O Raznykh Nazvaniakh Kertchi," etc., p. 13, Odessa, 1877).

With the addition of Kertch to the territories of the Chazars the condition of the Jews there was markedly improved. The Chazars established a military post there to guard against the attacks of the Russians and Uzes. In 1318 Kertch was ceded to the Genoese, but in 1340 it was compelled to acknowledge the supremacy of the Mongols, who offered the Venetians the privilege of settlement in Bosporus under the same conditions that the Genoese were offered in Kaffa. In the fifteenth century Kertch was taken by the Turks; in 1773 it was added to the territory of Russia. During the Crimean war it was destroyed by the French and the English.

Kertch has a total population of 28,982, including 2,650 Jews, about 40 of whom are Karaites. Its Jewish community is well organized, and possesses a large synagogue and a number of charitable institutions. Its members are prominently connected with the oil-refineries and with the salt and dried-fish industries.

Bibliography: *Regesty i Nadpisi.*

H. R. J. G. L.

KESITAH. See Numismatics.

KETUBAH (or **Ketubbah**).—**Legal:** A marriage contract, containing among other things the settlement on the wife of a certain amount payable at her husband's death or on her being divorced. This institution was established by the Rabbis in order to put a check on freedom of divorce, to obtain which no consent is required on the part of the woman (see Divorce). Some of the rabbis considered the ketubah of a virgin to be of Mosaic origin (Yeb. 89a; Ket. 10a; Tos. *s.v.* "Amar"; comp. Tobit vii. 14).

The minimum amount payable under a ketubah was 200 zuz (a zuz = about 15 cents) for virgins, and 100 zuz for women who were not virgins at marriage; the priests and the noble families of Jerusalem doubled these sums (Ket. 12a). The amount could be increased by the husband and mentioned either in the ketubah itself or in a special deed (Tosafot Ketubah; Ket. 54b; Shulḥan 'Aruk, Eben ha-'Ezer, 66, 7). Besides these items, the ketubah mentioned also the amount of the dowry and the addition thereto made by the husband (the custom at present is to add 100 per cent to the amount of the dowry), as well as the ordinary obligations of a husband to his wife.

The ketubah, like other legal documents, was written in Rabbinic language. It is given in full in Maimonides, "Yad," Yabam, iv. 33; and with a few unimportant modifications occasioned as by slips of copyists it reads as follows (for Hebrew text see Betrothal):

"On . . . [day of the week], the . . . day of the month . . . in the year . . . since the creation of the world, the era according to which we are accustomed to reckon here in the city of . . . how . . . son of . . . said to this virgin . . . daughter of . . .

Form of Ketubah.

'Be thou my wife according to the law of Moses and Israel, and I will work for thee, honor, support, and maintain thee in accordance with the custom of Jewish husbands who work for their wives, honor, support, and maintain them in truth. And I will set aside for thee 200 zuz, in lieu of thy virginity, which belong to thee (according to the law of Moses), and thy food, clothing, and necessaries, and live with thee in conjugal relations according to universal custom.' And . . . this virgin consented and became his wife. The dowry that she brought from her father's house, in silver, gold, valuables, dresses, and bedclothes, amounts to . . . [100 silver pieces], and . . . the bridegroom consented to increase this amount from his own property with the sum of . . . [100 silver pieces], making in all . . . [200 silver pieces]. And thus said . . . the bridegroom, 'I take upon myself and my heirs after me the responsibility of this marriage contract, of the dowry, and of the additional sum, so that all this shall be paid from the best part of my property, real and personal, that I now possess or may hereafter acquire. All my property, even the mantle on my shoulders, shall be mortgaged for the security of this contract and of the dowry and of the addition made thereto.' . . . the bridegroom has taken upon himself the responsibility for all the obligations of this ketubah, as is customary with other ketubot made for the daughters of Israel in accordance with the institution of our sages — may their memory be for a blessing! It is not to be regarded as an illusory obligation or as a mere form of document. We have followed the legal formality of symbolical delivery ["ḳinyan"] between . . . son of . . . , the bridegroom, and . . . daughter of . . . , this virgin, and have employed an instrument legally fit for the purpose to strengthen all that is stated above, and everything is valid and established.

..... Bridegroom. ..... } Witnesses."
.....

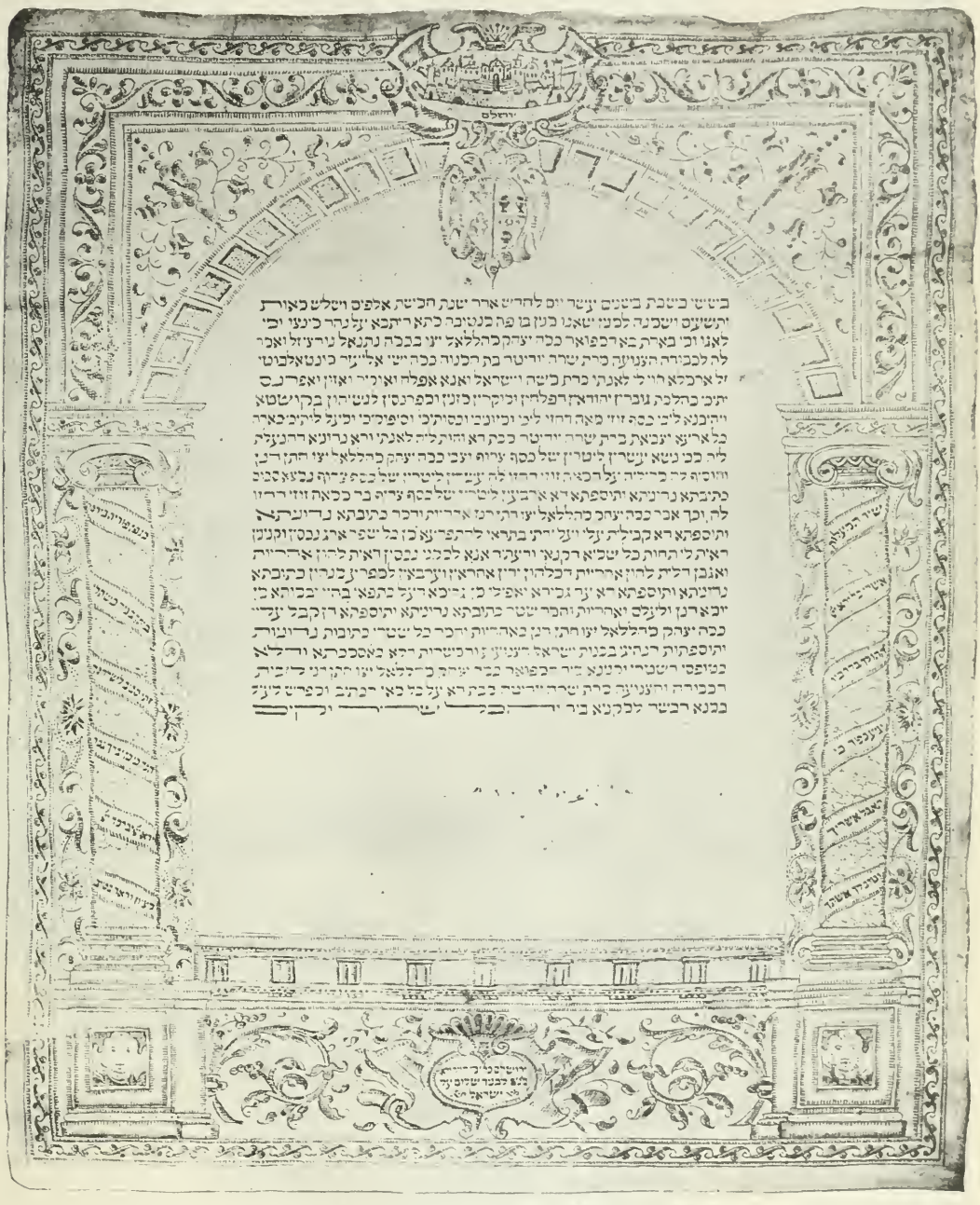
Lien on Husband's Property.

Thus the ketubah formed a lien upon all real estate owned by the husband during his lifetime, and if at his death, or when he divorced his wife, he possessed no estate, it could be collected out of any property he had sold or gifted since the ketubah had been written (Giṭ. 48b, 55b; Eben ha-'Ezer, 100, 3). This, however, was not originally the case; and it was only after a series of changes, tending toward the restriction of arbitrary divorce, that this became the rule. At first the marriage settlement was deposited with the wife's father; then it was converted into some valuable household utensil of which the husband also could make use, and entrusted to the wife; and when this regulation also was found unsatisfactory, Simeon b. Shetaḥ ordained that the amount of the ketubah should remain with the husband, but become a lien on his property (Ket. 82b; Tosef., Ket. xii. 1; comp. commentaries *ad loc.*). The Geonim still further strengthened the security of the ketubah by making his personal estate also liable for the ketubah ("Yad," Ishut, xvi. 7; "Maggid Mishneh," *ad loc.*; Eben ha-'Ezer, 100, 1).

There could be no conjugal relations between husband and wife before the ketubah was prepared, or if it contained a sum less than that stipulated by the Rabbis (Ket. 54b). If the ketubah was lost, a new one had to be written. In such a case, the document to replace the lost one (כתובה דאירכסא) was drawn up by two (according to some authorities, three) witnesses, constituting a court, who were required to sign the document and to record the fact that the original ketubah was lost and that the husband had asked them to write another. If the date of the first ketubah was known, the same date had to be given in the second document; but if it was

not known, the date of the preparation of the second ketubah was inserted ("Naḥalat Shib'ah," § 13 and notes; Adler, "Tikḳun Sheṭarot," § 9; comp. Eben ha-'Ezer, 66, 3, Isserles' glosses and commentaries).

The ketubah was the inalienable right of the woman, and even if she possessed no written document, she could collect the minimum sum (Ket. 16b). In a case where the husband refused the wife her con-



KETUBAH, OR MARRIAGE CONTRACT, DATED MANTUA, 5398 = 1638.
(In the New York Public Library.)

Although the woman could sell or give away her right to a stranger, she could not release her husband from his obligation or even from part of it (Ket. 51a; "Yad," *l.c.* x. 10; Eben ha-'Ezer, 66, 9).

jugal rights, the amount of the ketubah was increased by the court thirty-six grains of silver every week during the time of his default. If the wife spitefully refused her husband conjugal rights, the

court sent her warning that if she persisted in her spitefulness she would lose her ketubah; and if she still remained obdurate, the fact was announced in the synagogue for four successive Sabbaths. Another warning was then administered, and if she still persisted, the husband was relieved from his duty to support her, and after twelve months he might divorce her. There were, however, various modifications made by later authorities with regard to such a case, which took into consideration the conditions and circumstances that induced the wife to take such a persistent course (Ket. 63a; "Yad," *l.c.* xiv. 8–15; Eben ha-'Ezer, 77, 1–3, Isserles' gloss, and commentaries *ad loc.*).

Ketubah Forfeited.

The woman forfeited her right to the settlement made upon her in the ketubah not only when she was found guilty of adultery or of antenuptial incontinence, but also when she committed wrongs or follies of a less serious character. If she gave her husband food that was ritually forbidden, or if she permitted cohabitation during the period when she was ritually unclean, or if she broke her vows, her husband could divorce her and was not obliged to pay her the amount of the ketubah. Similarly, if she transgressed the laws of decency—*e.g.*, if she went with uncovered head in the street, or if she flirted with strangers, or if she cursed her husband's parents in his presence—she forfeited her right to the ketubah. If she had subjected herself to vows before her marriage and did not speak of them to her husband, or if she had physical defects of which the husband had no knowledge before marriage, she also lost her ketubah. The woman who refused to follow her husband from one place to another in the same country, or from any country to Palestine, or from any city in Palestine to Jerusalem, lost her ketubah (Ket. 72a, b, 110b; "Yad," *l.c.* xxiv. 10–25, xxv.; Eben ha-'Ezer, 115–117; see Domicil).

Conditions of Collection.

With the ketubah in her possession, the woman could collect the amount many years after her husband's death or her divorce, even after she had been married to another. If she did not have the ketubah, and if she left his house or was married to another, she could collect the money only within twenty-five years after her husband's death, and not after that; for it was presumed that if she did not collect it during that period, she waived her claim. In case of divorce, however, this presumption did not hold good, and she might always collect the amount due to her by the ketubah (Ket. 104a; "Yad," *l.c.* xvi. 23; Eben ha-'Ezer, 101, 1, 4). When the widow came to collect her ketubah, the court made her swear that her husband had not given her anything in payment thereof and that she had not taken anything without his knowledge. The heirs, however, could relieve her from this oath (Ket. 87a; "Yad," *l.c.* xvi. 16–19; Eben ha-'Ezer, 96, 1–3).

There were various conditions included in the ketubah, or implied in it by the decree of the Rabbis, which had to be fulfilled by the husband or by his heirs; for example: the male children inherited the ketubah even if their mother died before the death of their father; if there were children by other wives, the amounts of the ketubah were first subtracted from the inheritance and distributed among the respective heirs on the mother's side, the residue of the property being then divided equally among all the sons ("ketubat benin dikrin"; Ket. 52b; see Inheritance); the daughters had to be supported from the estate until they were married or until they reached their majority (*ib.*; see Daughter); the widow also had to be supported from the estate until she remarried or until she left the husband's house. In some places the phrase "until the heirs shall be willing to pay her the amount of the ketubah" was inserted in the contract (*ib.*; "Yad," *l.c.* xii. 2; Eben ha-'Ezer, 69, 2; 93, 3; 94, 1; 111; 112). By a decree of the sages of Toledo (חכמי טוליטולה) the widow could collect only one-half of the property, even when her ketubah amounted to much more. The second half was divided among the heirs (Eben ha-'Ezer, 118).

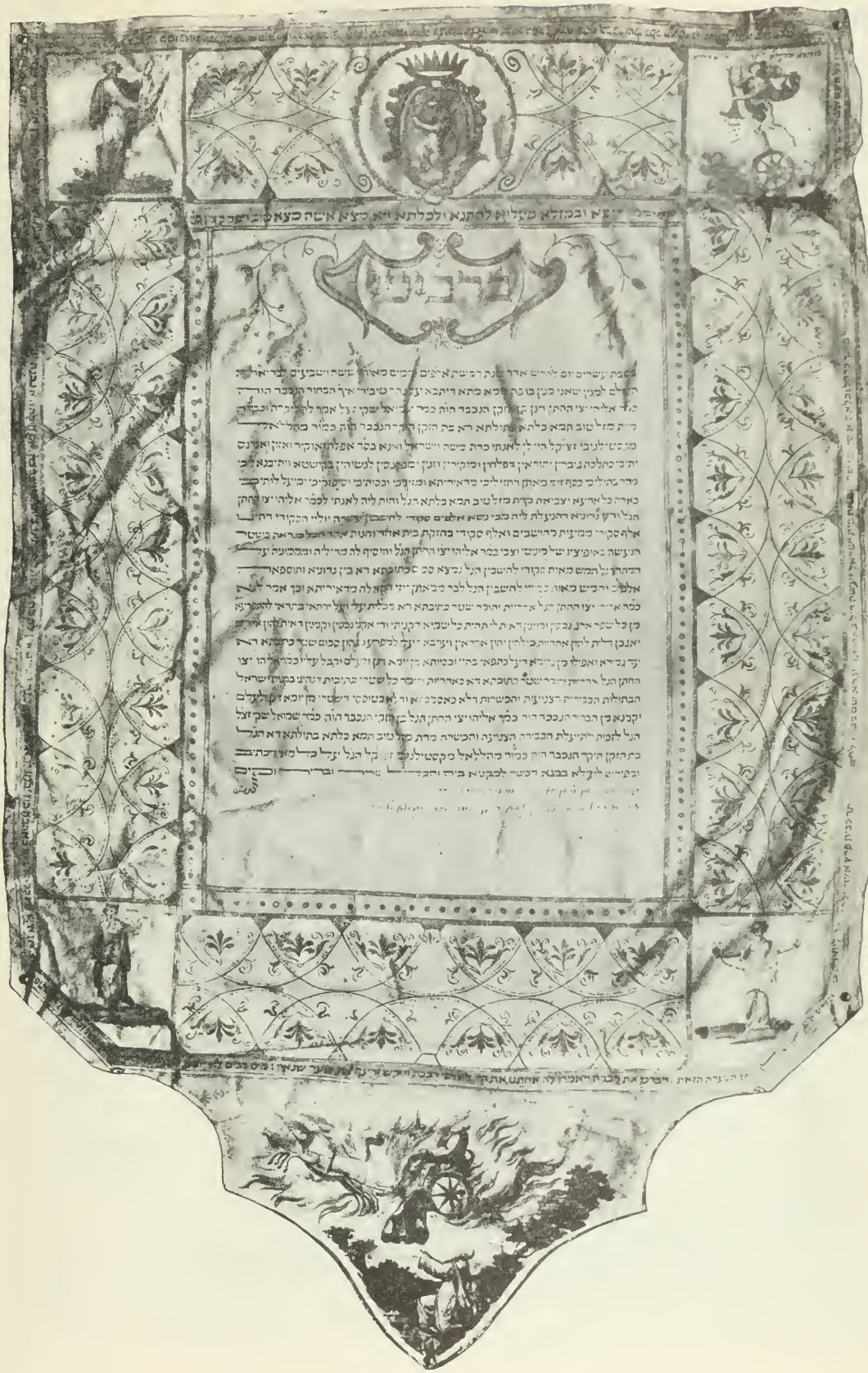
Bibliography: Hamburger, *R. B. T.* s.v.; *Naḥalat Shib'ah*, §§ 12–20, Warsaw, 1884; Mayer, *Die Rechte der Israeliten, Athener und Römer*, part ii., § 226, Leipsic, 1866; Bloch, *Der Vertrag*, § 100, Budapest, 1893; idem, *Das Erbrecht*, §§ 32–37, *ib.* 1890; *idem*, שערי תורת החקנות, series ii., part i., §§ 6, 7; part ii., §§ 25, 84, 99, *ib.* 1900; Weill, *La Femme Juive*, part ii., ch. vi., Paris, 1874; Buchholz, *Die Familie*, Breslau, 1867; Mielziner, *The Jewish Law of Marriage and Divorce*, §§ 48–50, Cincinnati, 1884; Amram, *The Jewish Law of Divorce*, ch. x., Philadelphia, 1896; Kaufmann, *Zur Gesch. der Khethubba*, in *Monatsschrift*, 1897, xli. 213–221.

A. J. H. G.

Archeologic and Paleographic: It is difficult to trace the origin of the ketubah. Rashi (on Gen. xxv. 6) claims that the difference between the status of Keturah's sons and that of Isaac consisted merely in that the latter's mother, as the lawful wife, had a ketubah while Keturah had none—a distinction drawn in the Talmud (Sanh. 91a) also between David's wives and his concubines. Tobit (vii. 14) bids Edna, his wife, bring him a tablet, on which he writes the deed of marriage, sealing it before witnesses. This *συγγραφή*, Grätz suggests, was the ketubah which differentiated the marriage from an *ἄγραφος γάμος* (Neubauer's Chaldaic text reads "ketubta"). The whole Talmudical treatise Ketubot deals chiefly with this subject, and pages 10a and 82b record that "the wise men, long before Simeon b. Shetaḥ, instituted the ketubah for the daughters of Israel." Maimonides ("Yad," Ishut, xvi.) also refers to it as having been established by "the Great Sanhedrin in order that a Jewish wife should not be light in her husband's eyes."

Early History.

An early form of Palestinian ketubah, though not the earliest, is quoted in Tosef., Ket. xi. 9, and B. M. 104a, with the suggestion that Hillel the elder adopted it as a safeguard against the matrimonial irregularities of the Alexandrians. The Mishnah (Ket. iv. 9–11) distinguishes the forms used respectively by the men of Jerusalem, Galilee, and Judah. The Jerusalem form provided for the succession of the wife's property to her male children, and contained an additional proviso compelling the husband to redeem his wife if taken captive by Gentiles, and to take her back. It is thus clear that the ketubah was a regular institution among the Jews even in pre-Christian times; but there can be no doubt that its language became settled under Greco-Roman



KETUBAH, OR MARRIAGE CONTRACT, DATED ROME, 5576 = 1816.

(In the United States National Museum, Washington, D. C.)

influence. In the "Corpus Papyrorum" of the archduke Rainer several Greek contracts dating between the second and sixth centuries are given. In a pagan marriage contract of the earlier date the husband agrees to give his wife the necessaries of life, clothes, and what beseems a wife, who, on her part, must conduct herself blamelessly and without reproach. A Christian formula, four centuries later, follows this, but adds an obligation on the wife's part to "love, cherish, and honor" her husband, who has to do all that "beseems a free-born wife from a worthy husband." Substituting "Jewish" for "free-born" and "worthy," this is the Aramaic formula, still in vogue among Jews, an almost literal translation of its prototype in Roman law. That there is extant no Byzantine marriage contract after the sixth century is not surprising, as the emperor Justinian did away with "dotalia instrumenta" ("Const." 22, 23, vii. c. 54), though they were afterward regarded as necessary in the case of marriages between persons of high rank. The Jews, conservative in all things, have proved themselves especially so in the matter of marriage settlements.

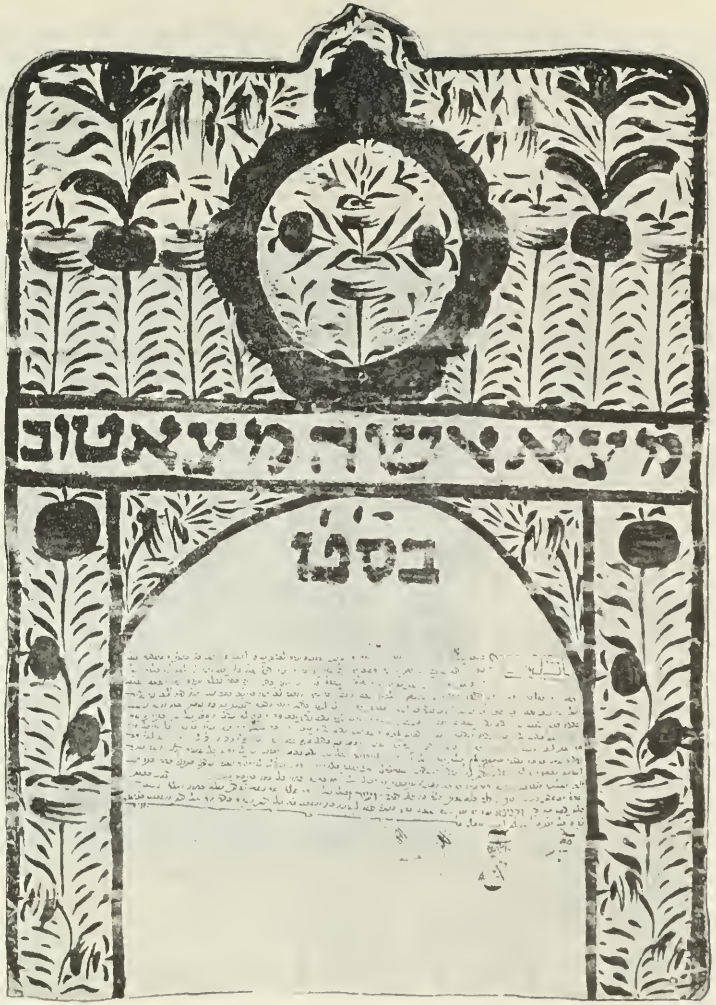
Ketubah Blank, Amsterdam, 5419 = 1659.
(In the possession of A. Wolf, Dresden.)

The spoils of the Cairo Genizah contain numerous examples of ketubot from the tenth century downward. These Egyptian documents often add some relic of the early Roman empire in a detailed list of the bride's paraphernalia; but such lists were afterward discarded for the sake of uniformity and to avoid shaming the poor. During the height of Karaite controversy Maimonides introduced a clause obliging the parties to observe the "dine ṭohorah" or traditional rules of ritual purification (Maimonides' Responsa, No. 149). A manuscript in the Cambridge Library, written in 1295, contains such a ketubah. The concerning clause runs: "And we, the undersigned, have warned the bride and made known to her that she shall keep the purification regulations according to Rabbinite rules, and that if she does not she will lose the whole ketubah." In this document there is also a clause in which the bridegroom pledges himself not to take another wife, nor to keep in the house a servant-girl of whom the bride disapproves.

Another important ketubah from the Cairo Genizah is that marked T. S. 141, also in the Cambridge Library (published by Schechter in "J. Q. R." v. xiii. 122). It is dated 1082, and is a contract between the Rabbinite, the nasi David, and the daughter of the Karaite Moses ben Aaron ha-Kohen. In this the bridegroom pledges himself not to compel his future wife to have light on Friday eve (which is forbidden according to the Karaite interpretation of Ex. xxxv. 3), nor to eat certain kinds of animal fat, prohibited by the Karaites; while the bride pledges herself to observe with him the feasts according to the Rabbinite calendar without profaning her own.

A peculiar characteristic of many ketubot is a more or less elaborate preamble; but there does not seem to have been any uniformity in this regard. Thus ketubot of 1034 and 1242 have none, nor has an ancient Egyptian formulary, nor the Maḥzor Vitry, nor the "'Eẓ Ḥayyim" of R. Jacob ben Judah Ḥazzan of London of the thirteenth century. And when there is a preamble it varies from the most ornate poetry to the simplest brevity. A ketubah of 1079 has five words which may be translated "In the Creator's name may they build their house and prosper"; another, only two, signifying "In a good hour." Others, and those the most common in modern times, especially in Italy, have three letters, במ"ט, meaning "With good luck." A Cretan one of 1856 is headed by verse 22 of Prov. xviii., "Whoso findeth a wife findeth a good thing." The Yemenite formulas of modern times, like the Persian ones of mediæval days, and

The Preamble.



KETUBOT, OR MARRIAGE CONTRACTS.

1. Ancona, 5565 = 1805. 2. Constantinople, 5591 = 1831.

(In the British Museum.)

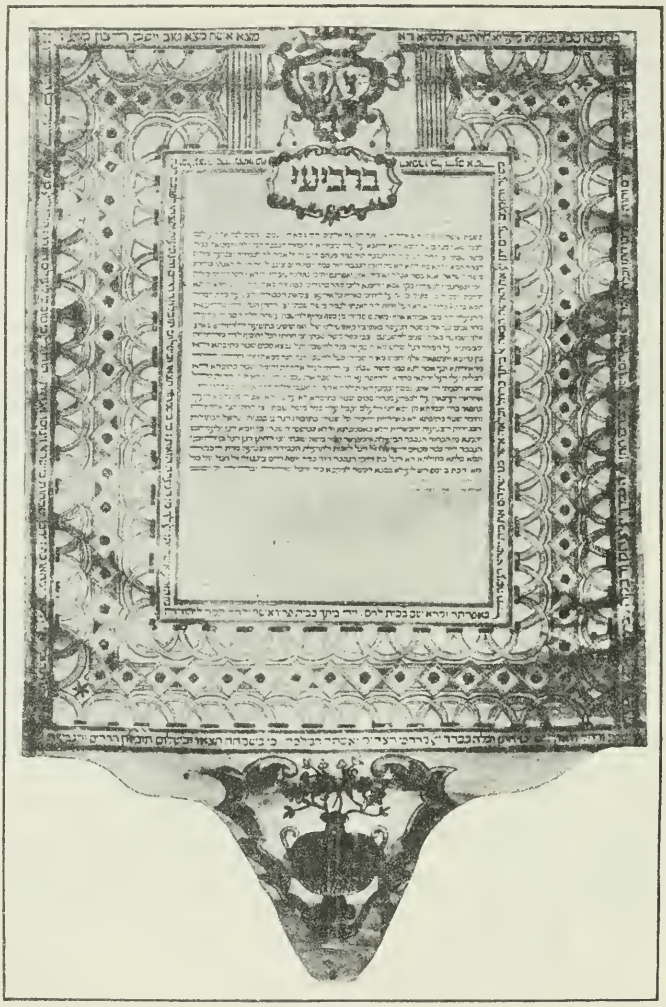
those of the Egypt of Saadia and Maimonides, are generally much more elaborate, and combine a prayer for good luck with one of good wishes for the rosh yeshibah or nagid of the time and his college with those for the bride and bridegroom.

Date and Ornamentation.

The date given in the ketubah is in Oriental countries invariably the "minyan shetarot" —the Seleucidan era, beginning 312 B.C. In Europe it is generally the "annus mundi" which is used; but in a ketubah executed in Metz in 1820 the year (6th) of Napoleon is given, showing an apparent intention to start a new era with him as the modern Alexander.

The place of the marriage is always given with geographical accuracy. Thus in preexpulsion times Paris is stated to be on the rivers Seine and Bièvre; London, on the Tamesis and Galbrook (= Walbrook).

The ketubah, as the external symbol of so auspicious an event among so domestic a people, lent itself to decoration of the most varied kind. The Italian specimens of the seventeenth and eighteenth centuries were specially ornate. Some choice examples are in the Musée Cluny and in the Smithsonian Institution. Earlier ornamentation was generally in the nature of illumination, writing in gold, etc., and calligraphy. Sometimes, as in Masoretic Bibles, the decoration is supplied by designs in which lines are replaced by minuscule writing. Thus in one beautiful specimen of a marriage contract at Colorno near Parma of 1688 the whole of Canticles makes up the elaborate floral design surrounding the body of the deed. Turkish ketubot generally rely on the embellishment provided by Moorish and Mosaic designs. Later Italian specimens often incorporate illustrations more or less appropriate to the contracting parties. Thus, where the bride is named Esther, a picture of Ahasuerus holding out his scepter to Queen Esther is given. So, too, when an Isaac is the bridegroom, there is given a representation of the sacrifice of Abraham's son of that name. Occasionally, however, conventional pictures of two hearts pierced by a dagger, a pair of love-birds, or a true-lovers' knot take the place of such personal pictorial allusions. But angels and coronets, flowers and fruits, are the most usual of the Italian decorations. Often "tena'im" or pecuniary stipulations, more or less complicated, are written alongside of the ketubah.



Ketubah, or Marriage Contract, Dated Rome, 5562 = 1802.
(In the possession of A. Wolf, Dresden.)

BIBLIOGRAPHY: M. Bloch, *Das Mosaisch-Talmudische Ehrecht*, Budapest, 1890; idem, *Sha'are Torat ha-Takkanot*, Cracow, 1894; Kaufmann, *Zur Gesch. der Khethubba*, in *Monatsschrift*, 1897; idem, *Aus einem Briefe Elkan N. Adlers*, ib.

A. E. N. A.

KETUBIM.

See HAGIOGRAPHA.

KETUBOT:

Treatise in the Mishnah, the Tosefta, and in the Babylonian and Jerusalem Talmuds. In the Mishnaic order of the Seder Nashim, Ketubot stands second. It is divided into thirteen chapters, containing in the aggregate 101 paragraphs, of which the following is a synopsis:

Ch. i.: Wednesday is the appointed wedding-day for virgins, and Thursday for widows (§ 1); the amount of the settlement is 200 zuzim if the bride be a virgin on her wedding-day, and 100 zuzim in other cases (§§ 2–4); in the case of the marriage of a priest's virgin daughter the amount of the ketubah is fixed by the court of the priests at 400 zuzim (§ 5); the credibility of a woman regarding her own

Ch. i. and ii.

statement as to the loss of her virginity (§§ 6–7); whether a woman may be believed concerning the lineage of the man with whom she has had intercourse or concerning the paternity of her child (§§ 8–9).

Ch. ii.: How far the ceremonies observed at the wedding of a virgin serve as evidence when she comes to demand her ketubah (§ 1); credibility of those who declare an act to be invalid or annulled by another in case the act in question is known only through their own statements (see Miggo; §§ 2–5); credibility of those who testify to their own or to one another's advantage (§§ 6, 7, 9); credibility of a witness in regard to priestly descent (§ 8); cases in which adults may be trusted to testify to what they saw when they were minors (§ 10).

Ch. iii.-v.

Ch. iii.: Punishments for seduction of a virgin (Ex. xxii. 15–16) and for assault on one (Deut. xxii. 25 *et seq.*); the classes of women to which the laws contained in Deut. xxii. 28–29 are applicable (§§ 1–3); difference between a seducer and one who commits assault (§§ 4–6); method of estimating the fine (§ 7); certain civil laws varying with the age of the victim (§ 8); how far punishment is reducible by voluntary confession (§ 9).

Ch. iv.: To whom the fine belongs (§§ 1–2); of the female proselyte (§ 3); rights of a father; rights and duties of a husband (§ 4); when the husband's duties begin (§ 5); duties of the husband to the wife or her heirs; what belongs to the widow and her daughters after the death of the husband and father, even when there is no distinct provision (§§ 6–12); differences in the form of the ketubah adopted respectively by the people of Judea and by the Galileans (§ 12).

Ch. v.: Additions made by the husband to the minimum amount of the ketubah, mentioned above (§ 1); the time to be allowed the woman wherein to prepare for the wedding (§§ 2–3); extent of the control of the husband over the earnings of his wife, and whether he may assign them to the Temple (§ 4); what work must be performed by the wife, since it is considered advisable that she have some employment lest idleness lead her to an evil life (§ 5); the mutual duties of husband and wife in their conjugal and other relations (§§ 6–9).

Ch. vi.-ix.

Ch. vi.: To what extent a husband is entitled to share in money belonging to his wife, whether earned by work or acquired by inheritance (§ 1); the wife's dowry; the responsibility of the husband for the dowry brought to him is decided by the custom of the land (§§ 2–4); dowry of a daughter (§§ 5–7).

Ch. vii.: The following are grounds for the dissolution of marriage: vows, certain diseases, faithlessness to the marriage vow on the part of the wife (§§ 1–8); by transgression of certain Mosaic laws or Jewish customs, the wife forfeits all rights to her ketubah (§ 6); cases in which marriages may be annulled in consequence of the sickness or disreputable status of the husband (§§ 9–10).

Ch. viii.: Property of the woman before and during wedlock, and the rights of the husband over it (§§ 1–5); of the rights of the man over the property of his deceased brother's widow with whom he has contracted a levirate marriage (§§ 6–7).

Ch. ix.: How the husband may surrender his rights to his wife's possessions (§ 1); rights of the wife to property left by her husband, and the cases in which she must take oath that she has not received her ketubah (§§ 2–8); cases in which the wife may obtain her ketubah without showing her bill of divorce (§ 9).

Ch. x.: Laws applicable to cases where the husband dies and leaves more than one wife.

Ch. x.-xiii.

Ch. xi.: Rights of the widow to property of the heirs (§ 1); right of the widow to sell, pawn, or give away her ketubah (§§ 2–4); cases in which sales by auction are invalid (§ 5); what women have no claims to the ketubah (§ 6).

Ch. xii.: The rights of an adopted daughter (§§ 1–2); right of a widow to remain in her husband's house or to be supported in her father's house by her husband's heirs (§ 3); cases in which the requirements of the ketubah lapse.

Ch. xiii.: Opinions and maxims of Admon and Hanan, judges of Jerusalem (§§ 1–9); cases in which the wife is obliged to follow her husband to foreign lands; superiority of the land of Israel over other lands, and of Jerusalem over the other cities of Palestine (§§ 10–11).

Tosefta and Gemara.

The Tosefta contains much which serves to illustrate and supplement the Mishnah. Especially noteworthy is its description of the ancient marriage customs of Judea and Galilee (i. 4), the peculiar mode of betrothal in Alexandria (iv. 9), and the plan of Simeon b. Shetaḥ to make divorces more difficult (xii. 1).

Both Gemaras discuss and explain the statements of the Mishnah, and contain, moreover—especially the Babylonian Gemara—a mass of stories, legends, aphorisms, and proverbs, as well as other important haggadic interpretations and comments.

Maxims and Haggadot.

The following passages from Ketubot may be cited: "When impure words are spoken, close thine ears" (5b); "He who useth impure speech will forfeit all the rewards of his life" (8b); "The creditor need not keep the paid bill" (19b); "Thou shouldest have neither a savage dog nor a broken stairway in thy house, lest people come to harm" (41b); "'His righteousness endureth for ever' (Ps. cxii. 3) refers to him who learns the Torah and teaches others, and to him who has books and lends them to his fellow students in order to make their study easier" (50a); "Do not act as judge in the case either of thy friend or of thine enemy, for thy sentiments will not allow thee to be just to both" (105b); "It were better to submit thyself to the torture of a death by fire than to cause shame to thy neighbor in public" (67b).

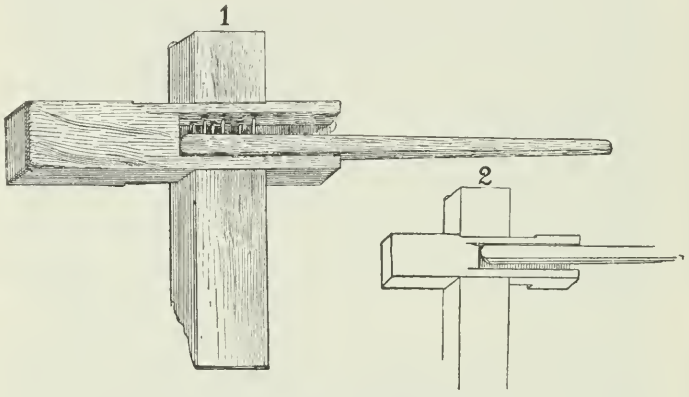
Special mention should also be made of the enumeration of the benedictions customary at a wedding (7a–8b), of the Hebrew words of consolation (8b), of the catalogue of the ordinances which were established at Usha (49b–50a), of the narratives of several teachers who were absent from their families an unusually long time for the sake of study (62b–63a), of the detailed account of the death of R. Judah ha-Nasi (103a–104a), and of the words of many teach-

ers who extolled the superiority of Palestine, expressing their longing for the land of their fathers, and who, when they had reached their goal, kissed the stones and cast themselves in the dust (110b–112b).

S. S. J. Z. L.

KETURAH (קטורה, lit. "incense"): Abraham's second wife, whom he married after the death of Sarah (Gen. xxv. 1; I Chron. i. 32). She was the ancestress of sixteen tribes, among which were Arabian and Midianite ones. In I Chron. i. 32 Keturah is called "the concubine of Abraham," and, probably for this reason, she is identified in the Midrash (Gen. R. lxi., quoted also by Rashi) and in the Palestinian Targumim with HAGAR, who was the first concubine of Abraham. The Midrash explains the name "Keturah" as based on her acts, which were pleasant like frankincense. In Gen. xxv. 5 the Midrash (*l.c.*) reads the term "ha-pillagshim" (="the concubines") without the yod, which is the sign of the plural (הפלגשם), explaining that there was only one concubine, as Hagar and Keturah were one person. Still it seems that such was not the opinion of the Talmudic doctors; for the children of Ishmael and the children of Keturah are kept distinct in the story of their complaints against the Jews before Alexander the Macedonian (Sanh. 91a).

E. G. H. M. SEL.



Bolt and Key Used in Modern Syria.
1. Locked. 2. Unlocked.

KEY (מפתח): In Biblical times the key, as its Hebrew name indicates ("mafteaḥ" = "the opener"), was used chiefly to open the door which was locked by means of a bolt ("beriaḥ"). This bolt, like that used in the Orient to-day, had a number of holes into which fitted iron points in the door-post, so arranged that they dropped into the corresponding holes as soon as the bolt was pushed into the opening made for it in the door-post. The key, made of wood, was provided at the end with a similar number of nails, arranged to correspond with the iron points holding the bolt. Introducing the key from the side into the run of the bolt, one was able by these nails to push up from below the iron points and then draw the bolt back. Thus Ehud could lock the door of Eglon's palace without the aid of a key, while only Eglon's servants "took the key and opened" (Judges iii. 25). The expression "to bear the key on his shoulder" denotes possession of office (comp. Isa. xxii. 22). In the time of Ezra, four Levites, the chief porters, were in charge of the key of the Temple (I Chron. ix. 27). The key as a symbol of authority is also met with in the Talmud: "Three keys are in God's own hand which He never entrusteth to any angel: the key of rain; that of childbirth; and that of the resurrection of the dead. The Western (Palestinian) Talmudists say also the key of nourishment" (Sanh. 113a; Ta'an. 2a).

E. G. H. M. SEL.

KEYSER, EPHRAIM: American sculptor; born at Baltimore, Md., Oct. 6, 1850; educated at the City College of Baltimore and at the art academies of Munich (where he won a silver medal for a bronze statue of a page) and Berlin. In 1880 he settled in Rome, Italy, where he maintained a studio for six years and where he received a prize for a statue of Psyche. In 1887 he returned to the United States, and lived in New York until 1893. Since then he has resided in Baltimore, where he is now (1904) instructor in modeling at the School of Fine Arts. Among his works may be mentioned: the statue of General de Kalb, erected by the government at Annapolis, Md.; the design for the tomb of Chester A. Arthur, President of the United States, at Albany, New York; and various busts, among them those of Cardinal Gibbons, Sidney Lanier, and Henry Harland.

BIBLIOGRAPHY: Appleton, *Cyclo. of American Biography.*

A. F. T. H.

KHAIBAR: Fortified town of Arabia in the district of Hejaz, and four days' journey northwest of the city of Medina. In the time of Mohammed, the name "Khaibar" was borne by a whole province, which was inhabited by various Jewish tribes; the name became famous in consequence of the prominence of the town in the Islamic wars. According to Mohammedan historians, the first inhabitants of the district of Hejaz were the Amalekites, who had been expelled by the Israelites. There are various traditions in regard to the settlement of Khaibar by the Jews: that they settled there in the time of Moses; of Joshua; of Saul (who was sent by Samuel to exterminate the Amalekites); of David, when he fled before his son Absalom. But the most probable supposition is that of Rapoport (in "Bikkure ha-'Ittim," 1824, p. 53), that the Jews of Khaibar are the descendants of Jonadab b. Rechab, on whose recommendation they continued to live like nomads. They settled in that fertile place after the destruction of the First Temple, and, having no intercourse with Jews in other parts, they were entirely ignorant of the existence of the Talmud. As the

Rechabites were of one family with the Kenites (I Chron. ii. 55), Rapoport identifies the name "Khaibar" (חיבר) with "Heber" (חבר), the name of the chief of the Kenites. The Jews in the province of Khaibar in the time of Mohammed had seven fortresses or castles, similar to those of the Christian knights (the Arabian geographers, among them Yaḳut, derive the name from a Hebrew word meaning "fortress"), the strongest of which was Ḳamuṣ, built by the chief Ibn Ḥuḳaiḳ; these fortresses protected the Jews against the predatory incursions of the Bedouins.

In regard to the history of Khaibar prior to Mohammed, the historians report only the single fact that Al-Ḥarith al-A'raj, King of Ghassan, made an incursion into it in 524. One hundred years later, during Mohammed's war in Hejaz, a Jewish tribe, the Banu Naḍir, deserted the prophet's camp and sought refuge in the town of Khaibar. This warlike tribe exhorted its coreligionists there to resist Mohammed in the event of his besieging them. Mohammed invaded the district in 628, and the Jews retreated to their fortresses, where they bravely defended themselves. Their leaders were Kinanah ibn Rabi', a Naḍirite, and Marḥab, of Himyarite origin. The greatest resistance was offered by the fortress of Ḳamuṣ, which, in spite of the overwhelming numbers of Mohammed's forces, held out two months. Finally, the Jews capitulated, but they were allowed to remain on paying a certain tribute.

Omar, the second calif, violated the treaty of Mohammed and drove the Jews from Khaibar about 640, assigning them a strip of land near Al-Kufah, on the Euphrates. Benjamin of Tudela reports 50,000 Jews in the city of Khaibar, among whom were many learned scholars; but Ibn Sappir (book i., ch. xv.) corrects his mistake. It is hardly probable that Jews ever returned to the place. The expression "Yahud al-Khaibar" has remained as a term of reproach. Travelers of the eighteenth century, as Niebuhr and Seetzen, reported merely hearing of Jewish nomads in Khaibar.

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G. M. SEL.

KHERSON: Russian city; capital of the government of the same name; situated on the right bank of the Dnieper, near its mouth. It was founded by Prince Potemkin in 1778. When permission was given the Jews to settle in New Russia by a ukase of Nov. 16, 1769, a number established themselves in the district which later included Kherson; some of these were among the first inhabitants of Kherson. By 1781 the Jews in Kherson had become numerous enough to organize a community, and the pinḳeses show that the by-laws of the ḥebra ḳaddisha were prepared in that year. According to these records, the head of the brotherhood was elected for life, and the governing body was chosen from among the members by ballot. From 1839 to 1859 there were ninety-three members. When a commission was organized (Aug. 1, 1840) in Odessa by order of the government to consider the feasibility of establishing the office of government rabbi, the Kherson community voluntarily elected Moses Warshavski, a local merchant, as delegate to represent it before the commission. According to the official report (1856) of the "learned Jew" Marcus Gurovich to the governor-general of New Russia, there were at that time in the city of Kherson eight Jewish prayer-houses, including one large new synagogue, one Talmud Torah supported by private funds, and one Jewish hospital supported partly by the contributions of the wealthy merchant Feker and partly from funds derived from the basket-tax. The Talmud Torah was founded in 1860; its course of instruction at first included Hebrew subjects only, but later, owing to the efforts of the young rabbi, Faitel Blumenfeld, a graduate of the Jitomir rabbinical school, was expanded to include the study of general non-Hebrew subjects. In 1865 Blumenfeld succeeded in adding industrial classes to the Talmud Torah, and in 1867 he secured permission to open a technical school in Kherson, though, in consequence of the indifference of the community, it was never opened.

Institutions.

The income of the community in 1881 from its meat-tax was 31,000 rubles; from this sum 3,800 rubles were assigned to the two large synagogues, and an equal sum to the ten prayer-houses. A fixed proportion of the meat-tax was assigned for the use of the Jewish hospital. On Oct. 6, 1881, a commission of twenty-eight, appointed to consider "the Jewish question," was convened in Kherson. It included three Jewish members—Dr. Zetkin of Yelisavetgrad, Blumenfeld of Ananyev, and Bunzelman of Kherson. In a paper presented to the commission by the Christian merchants of the government, the latter praise the Jewish agriculturists of Kherson as peaceful and honest neighbors, who till the soil by their own labor, show no disposition to evade military service, and are seldom guilty of insubordination. They perform their duties faithfully, and furnish the smallest proportion of criminals. The commission voted in favor of permitting to Jews unrestricted rights of residence throughout Russia.

The Jews of Kherson have contributed to the development of the trade in timber and other forest products with White Russia, and have been influential in the expansion also of the export trade in grain. In 1881 there were in the city 4 Jewish merchants of the "first gild" in a total of 6; 66 Jewish merchants of the "second gild" in a total of 136; 55 Jewish merchants licensed for retail trade in a total of 134; and 54 Jewish clerks in a total of 139. Of the 40 lumber-yards of Kherson, 36 were owned by Jewish merchants. The lumber trade in 1880 amounted to 2,500,000 rubles. The members of the Kherson community are distinguished for their progressive spirit and their recognition of the value of a modern education. In 1899 Kherson had eight prayer-houses, five synagogues (one of them Karaite), one Jewish technical school, one Tal-

mud Torah, one Jewish dispensary, and a number of ḥadarim. Among the prominent members of the Jewish community in Kherson have been Nahum Finkelstein, Julius Kranzfeld, Julius and Solomon Rosenthal, Tobias Felzer, Dr. Marcus Popich, Dr. Herzenstein, Mordecai Feker, Jacob Reznikov, Moses Hyam Serebrennik, Jacob Posner, Eliezer Lipman Golizki, Rabbi Faitel Blumenfeld, his son Herman Blumenfeld, Rabbi Isaac Judah Deutschman, Rabbi Pesker, P. Bunzelman, Nahum Gorodetzki (who was made hereditary honorary citizen), Abraham Jacob Bruk (who from 1861 was for many years teacher of the Hebrew government school, and who in 1862 founded on very liberal lines a Jewish school for girls ["Ha-Maggid," 1862, p. 300]), and Judah Behak, the writer (who went to Kherson in 1856). Behak exerted a beneficial influence on the education of the Jews in the city; the community erected a school in commemoration of his eightieth birthday, and named it Bet Yehudah. In 1890 Kherson had a total population of 72,451, of which about 25,000 were Jews.

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H. R. J. G. L.

KHIN, RACHEL MIRONOVNA: Russian authoress; born in White Russia in 1863; educated at the Women's gymnasium, Moscow; studied medicine at St. Petersburg and history and literature at Paris. Her novels and sketches first appeared in the "Vyestnik Yevropy," "Russkaga Mysl," "Nedyelya," and "Voskhod," and were later issued in book form under the titles "Siluety" (Moscow, 1894) and "Pod Goru" (*ib.* 1900).

Her novels deal mostly with the life of the middle-class Russian landlords and the wealthier Jewish merchants. She vigorously criticizes the tactless manners of the Jewish upstarts, and pictures the unenviable position of the intelligent Jew who has to choose between the love of Russian culture, in which he has been educated, and the love of his downtrodden coreligionists, who are deprived of their rights.

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H. R. M. R.

KHOLM (CHELM): Russian district town in the government of Lublin. Its Jews are mentioned in various documents of 1550 to 1569. In the latter year the delegate from Kholm to the Diet of Lublin complained of the growing power of the Jews and proposed that "the Jews and Gipsies be treated according to the Constitution." On Easter Day, 1580, while a church procession was in progress the burgher Timosh, with many companions, all armed with various weapons, attacked the synagogue during religious service. They threw stones through the windows, fired shots into the building, broke down the doors, damaged the roof, and wounded many of the congregation. A formal complaint against the rioters was lodged by the Jewish elders Pinkus, Saul, Avram Pestich, and Kalman, their statement being corroborated by the noble Foma Stano. The estimated loss to the synagogue was 2,000 gold ducats.

On May 1, 1582, Saul Novakhovich, Shlioma Yakubovich, Marek, Jacob the Doctor (Rabbi), and Bysko complained of the principal of the Kholm school, stating that he came drunk to the synagogue while the Jews were engaged in prayer, and that he shouted, mocking the singing.

During the Cossack uprising of 1648–49 most of the inhabitants of Kholm were killed, among them about 400 Jews. In 1666 the delegate from Kholm to the Diet of Warsaw was instructed to demand the confiscation of land owned by the Jews without legal title thereto, and formerly the property of the Dominican monks.

In 1897 the Jews of Kholm numbered about 12,500 in a population of 19,236. The town is a commercial center of considerable importance; and practically all the commerce is in the hands of Jews.

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H. R. J. G. L.

The following is a list of the rabbis who officiated in Kholm since the second half of the sixteenth century:

Simon Auerbach; Solomon Zalman (mentioned in Solomon Luria's Responsa, No. 101); Elijah b. Judah Aaron (called Elijah Ba'al Shem; pupil of Solomon Luria); Samuel Edels (1610–14); Eliezer Perles; Isaac b. Samuel ha-Levi (until 1627); Moses Katzenellenbogen (son of Meïr Wahl; d. 1689); Saul Katzenellenbogen (son of Moses Katzenellenbogen; d. 1691); Jekuthiel b. Hosha Aaron of Lublin (d. 1697); Hillel b. Jonah ha-Levi (called from Kholm to Wilna in 1690; grandson of Eliezer Ashkenazi; d. 1690); Meïr b. Benjamin Wolf (d. 1718); Solomon b. Simḥah Rapoport (d. 1763); Zebi Hirsch b. Selig; Saul Margolioth (d. 1801); Samuel (gave his approbation to the "Leḥem Yehudah" in 1704); Solomon (author of "Merkebet ha-Mishnah"; d. 1756); Isaac b. Mordecai ha-Levi (until 1776; d. 1799; grandson of Joshua Reitzes, "the martyr"); Hirsch b. Joseph (author of a treatise on the improvement of the position of the Jews in Poland and on the ways to make them useful citizens of their fatherland; 1789); Ḥayyim b. Jacob (author of "Kokebe Ya'aḳob"; d. 1820); Isaac b. Joseph (author of "Mishnat Ḥakamim"); Joseph Kezis (d. 1830); Löb Neuhaus (son of Joseph Kezis).

Bibliography: L. Rabinowitz, in *Ha-Meassef*, p. 154, St. Petersburg, 1902; J. Lewinstein, *Dor Dor we-Dorshaw*, Warsaw, 1898.

H. R. V. R.

KHORASAN ("The Land of the Sun"): One of the five great divisions of Persia, bounded on the east by Afghanistan; on the north by Zakaspie, the transcaspian territory of Russia; and on the south by Kirwan. In ancient times it was the territory immediately east of that ruled by the Sassanids, who occasionally exiled political offenders thither. Thus, in 930 Saadia's friend Josiah the anti-exilarch was banished to Khorasan.

The cities of the province in which Jews are most numerous are Meshed and Herat. In Meshed there is a colony of about 2,000 crypto-Jews, known as "Jadidin," who were nominally converted to Islam early in the nineteenth century under the cruel reign of Shah Nur al-Din's father. Some have mi-

grated to transcaspian territory, and practise Judaism at Merv, Aschabad, Bokhara, and Samarcand.

D. E. N. A.

KHUDAIDAD. See Judæo-Persian Literature.

KHURILKAR, JOSEPH DANIEL: Beni-Israel soldier; bahadur subahdar in the Anglo-Indian army. He enlisted in the Sixteenth Regiment Bengal Native Infantry, and was successively promoted to the ranks of jemidar (July 14, 1856), subahdar (Jan. 1, 1858), and subahdar major (Jan. 1, 1872). He was decorated with the Indian Mutiny medal (1857), and with the star of the Order of British India (2d class).

J. J. Hy.

KHURILKAR, SAMUEL EZEKIEL: Beni-Israel soldier; subahdar in the Anglo-Indian army. He enlisted in the Sixteenth Native Infantry of Bengal in 1790, and was made subahdar May 21, 1802. He was decorated with a bronze medal dated May 4, 1799, on one side of which is the figure of the British Lion subduing the Indian Tiger (Tipu Sahib); the reverse represents the entry of a British army into Seringapatam, and bears an inscription in Persian, dated "27 Zilkad, A.H. 1213."

Bibliography: *Catalogue of Anglo-Jewish Historical Exhibition*, p. 45, London, 1887.

J. J. Hy.

KIAMIL PASHA: Turkish official; born at Nicosia, Cyprus, in 1832. Educated on that island and in Egypt, he at the age of seventeen entered the service of the Egyptian government, afterward passing into that of Turkey, under which he has successively held the following important political positions: mayor of Touzla (1859); president of the administrative council of Saida; subprefect of Beirut, of Damascus (1866), of Aleppo (1867), of Philippopolis (1868), of Jerusalem, of Cyprus (1874), and again of Beirut (1875); and vali of Aleppo (1876). Resigning in 1878, he returned to office in 1881, being successively appointed councilor to the ministry of the interior, minister of pious foundations (1882), and minister of public instruction (1883). In 1884 he was elevated to the rank of grand vizier ("Sadriazam"). He resigned, but was recalled to the same functions in 1891.

Kiamil Pasha.

Kiamil Pasha is now (1904) governor of the vilayet of Aidin, with residence at Smyrna. In recognition of his services he has received the Turkish orders of Imtiaz, Osmanie, and Medjidie, the medal of Crete, and other decorations. Born in the Jewish faith he has been a professed Mohammedan since his boyhood.

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S. M. Fr.

KIBROTH-HATTAAVAH (קברת התאוה): A station of the Israelites in the wilderness on the journey from Sinai to Kadesh (Num. xi. 34, xxxiii. 16). The name, which means "the graves of lust," was given to the place on account of its being the burial-ground of the multitudes that died through glutting themselves with quail flesh (Num. xi. 34). It would seem from Num. xi. 3, 4, that Kibroth-hattaavah was identical with Taberah, which was three days' journey from Sinai (comp. *ib.* x. 33). In Deut. ix. 22, however, the two stations are mentioned as distinct places. Kibroth-hattaavah is identified by Schwarz ("Das Heilige Land," p. 213) with the modern 'Ain al-Shihabah, in the interior of the desert (comp. Robinson, "Researches," i. 264).

E. G. H. M. Sel.

KID. See Goat.

Ḳiddush: Ceremony and prayer by which the holiness of the Sabbath or of a festival is proclaimed. For the Sabbath the Scripture imposes this duty in the words: "Remember the Sabbath day to keep it holy," which, according to Shab. 86a, means that its holiness must be recognized in speech during the day. It is a positive duty and connected with a set time; yet women as well as men are bound by it; for the "remember" of Ex. xx. 8 is coextensive with the "keep" of Deut. v. 12 (see Ber. 20a). The middle benediction of the prayer ends with the words: "Blessed . . . who sanctifieth the Sabbath; blessed . . . who sanctifieth Israel and the seasons . . .; blessed . . . the King over all the earth who sanctifieth Israel and the day of Memorial"; this is deemed a fulfilment of the Scriptural command as to the Sabbath (Ber. 52b). However, under an old custom, recognized by the Mishnah (Ber. viii. 1), the Sabbath and the festivals are sanctified in another cheerful and impressive way —over a glass of wine before the evening meal, even though the benediction has already been recited in the prayer. The drinking of the wine, with the recitation of the accompanying words, constitutes the ceremony of Ḳiddush, in which husband, wife, children, and dependents take part together. According to Ber. 33a, the origin of the Ḳiddush can be traced back to the time of the Great Synagogue; indeed, from the controversies between the schools of Shammai and Hillel on various points connected with the Ḳiddush, it is clearly seen that the ceremony is very old. For Passover evening the Yemenite prayer-book has a different Ḳiddush, reproduced in the "Eben Sappir" of the traveler Jacob Safir.

Although the Talmud (Pes. 107a) declares strong drink other than wine improper for the Ḳiddush, such drink, of necessity, takes the place of wine to a great extent in northeastern Europe. It is regarded, however, as more dignified, where wine can not be had, to pronounce the Ḳiddush over the bread (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 271, 26) than to substitute beer or brandy. At the beginning of Sabbath two whole loaves of bread are laid down in memory of the double measure of manna that was gathered on Friday (Shab. 117b), with a white cloth under and over them (Oraḥ Ḥay-

Substitutes for Wine.

yim, 271, 9). There is no true Ḳiddush except at the place of the meal (implied in Ber. viii. 2, and expressly asserted by Samuel in Pes. 101a). However, there is a custom (which Samuel reproves) of pronouncing the Ḳiddush at the end of the evening service in the synagogue. Abudarham, in his work on the services, in the chapter on the beginning of Sabbath, wonders how this custom ever took root, and quotes Hai Gaon, the last of the Geonim, against it. It was defended on the ground that at one time travelers were housed and took supper in a room adjoining the synagogue, and that thus the Ḳiddush was really celebrated near the place of the meal; the custom persisted among the Ashkenazim because no one would take the responsibility of abolishing it, though the occasion for it had long ceased. The Ḳiddush for the Sabbath is made up of two benedictions: that for the wine (or bread, when wine is not used) and that for the day. Following the opinion of Hillel's school, that for the wine is said first: "Blessed be Thou, O Lord, our God, King of the World, the Creator of the fruit of the vine. Blessed be thou, O Lord, our God, King of the World, who hast sanctified us by Thy commandments and wast pleased with us, and hast given us for a heritage, in love and favor, Thy holy Sabbath, a memorial of the work of creation. For it precedes all the holy convocations in memory of the going forth from Egypt. Thou hast indeed chosen us above all nations, and hast given us, in love and favor, Thy holy Sabbath for a heritage. Blessed be Thou, O Lord, who hallowest the Sabbath."

The Benedictions.

Before these benedictions it is customary to recite Gen. ii. 1–3, the account of the Sabbath of Creation, in obedience to the saying of the Talmud (Shab. 119b) that one who recites it makes himself, in a sense, a partner with God in the work of creation. In the German ritual these verses are preceded in a low voice by the last words of Gen. i.: "And the evening and the morning were the sixth day." The indirect reference to the departure from Egypt is probably based on Pes. 117b, though this is primarily meant for the Ḳiddush on the Passover. On the three festivals the benediction for the day takes this form, the words in brackets being inserted on the Sabbath: "Blessed . . . , who hast chosen us from every tribe and lifted us over every tongue; Thou gavest us, O Lord, our God [in love Sabbaths for rest,] set times for gladness, feasts, and seasons for joy, [this Sabbath day and] this . . . day of the feast of unleavened bread, the season of our liberation . . . in memory of our going forth from Egypt; for Thou hast chosen us, and hast hallowed us, and hast given us [in love and favor] in gladness and joy [the Sabbath and] Thy holy set times for a heritage; blessed be Thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons." (On Pentecost, the Feast of Booths, and the eighth day of Solemn Assembly necessary changes in wording are made.) On New-Year's night the benediction proceeds thus: "Blessed . . . Thou gavest us . . . this Day of Memorial, a day of sounding the shofar, a holy convocation, in memory of the going forth from Egypt; and Thy word is true and standeth forever; blessed be Thou, O Lord, King over all the earth, who hallowest [the Sabbath and] the Day of Memorial."

On all the festivals other than the last days of Passover, the celebrant thus gives thanks for having reached the joyful time: "Blessed . . . who hast let us live and sustained us, and made us reach this season." When the festival night follows the Sabbath, the Ḳiddush embraces two other benedictions by way of "separation" ("habdalah") between the higher sanctity of the Sabbath and the lower one of the festival, the place of these benedictions being before the giving of thanks for having reached the day: "Blessed be . . . , Creator of the light-rays of the fire. Blessed be . . . , who distinguishest between holy and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. Between the holiness of the Sabbath and the holiness of the holy day Thou hast distinguished, and Thou hast distinguished and hallowed Thy people Israel in Thine own holiness. Blessed be Thou, O Lord, who distinguishest between Holy and Holy." See Habdalah.

The full text of this benediction is not given in the Talmud, but its nature is discussed (Pes. 102b, 105a). The idea of distinguishing between Holy and Holy is derived from the veil in the Temple which divided the Holy from the Holy of Holies. After reciting the Ḳiddush the master of the house sips from the cup, and then passes it to his wife and to the others at the table; then all wash their hands, and the master of the house blesses the bread, cuts it, and passes a morsel to each person at the table.

Beside the Ḳiddush at the evening meal there is another of later origin and of less importance, called, by inversion, the "Great Ḳiddush." It consists simply of the recitation of some Bible verses referring to the Sabbath or the current festival, and of the benediction for wine, and precedes the first morning meal (see Oraḥ Ḥayyim, 271–272). Regarding the origin of the Ḳiddush see Liturgy.

A. L. N. D.

ḲIDDUSH LEBANAH. See New-Moon.

ḲIDDUSH HA-SHEM and **ḤILLUL HA-SHEM** ("Sanctification" and "Desecration of the Name"): Terms denoting the highest positive and negative standards of Jewish ethics, the one indicating that everything within man's power should be done to glorify the name of God before the world, the other that everything should be avoided which may reflect discredit upon the religion of Israel and thereby desecrate the name of God (see L. Lazarus, "Zur Charakteristik der Talmudischen Ethik," p. 40). The terms are derived from Lev. xxii. 32: "Neither shall ye profane my holy name; but I will be hallowed among the children of Israel; I am the Lord which hallow you"—the verse called by Jellinek ("Predigten," 1862, i. 225 *et seq.*) "Israel's Bible in miniature." Referring in the text to the priests as the appointed guardians of the Sanctuary, the commandment, in its positive and in its negative forms, was applied at an early time to the whole people of Israel as the priest-people, whose very lives and history stand for the belief in the world's holy God. Sifra, Emor, xiii. reads: "I have brought you out of Egypt upon the condition that you sacrifice

your very lives should the honor of My name require it"; hence every Israelite is enjoined to surrender his life rather than by public transgression of the Law desecrate the name of God (Sanh. 74a, b; Shulḥan 'Aruk, Yoreh De'ah, clvii.).

Jewish Martyrdom.

Throughout Jewish history martyrdom in the cause of religion is called "sanctification of God's name." Hananiah, Mishael, and Azariah (Dan. iii.; Pes. 53b; Sanh. 93a; Soṭah 10b), the men who in Maccabean times were "for the Lord's sake killed all day long" (Psalms xliv. 23 [A. V. 22], lxxix. 2), the generation of martyrs in Bar Kokba's time (Ber. 20b; Midr. Teh. to Ps. xvi. 4), are singled out as preeminent among those who glorified the name of God by their death, and as models for all the coming generations of Israel, the martyr-people. Only of the non-Jew, even when an observer of the Noachian laws common to all humanity, it is not expected that he sanctify the name of God by martyrdom (Sanh. 74b). Very dramatically R. Nathan describes the Jewish sentiment prevailing in a time of (Hadrianic?) persecution: "Why art thou brought out to be killed?"—"Because I have performed the rite of circumcision upon my son." "Why art thou to be stoned to death?"—"Because I have observed the Sabbath." "Why art thou led out to die by fire?"—"Because I have studied the Law." "Why art thou to be crucified?"—"Because I have observed the law of the unleavened bread on Pesaḥ." "Why art thou to be beaten with sticks?"—"Because I have swung the lulab on sukkot. All these things happen to me because I am the beloved one of my Father in heaven" (Mek., Yitro, 6; Midr. Teh. to Ps. xii. 5). After martyrdom had begun to imperil the existence of the Jewish nation in Palestine the council of Lydda decreed that only with regard to the three fundamental laws, against idolatry, incest, and murder, should death be preferred to transgression (Sanh. 74a). But when the transgression is demanded as a public demonstration of apostasy or faithlessness the rule is that death should be preferred for the sake of the sanctification of God's name (see Maimonides, "Yad," Yesode ha-Torah, v.). The 'Akedah read on New-Year was taken by the Jewish people as a pattern of martyrdom which Isaac was to offer to all his descendants (Giṭ. 57b; IV Macc. xiv.–xvii.; Lam. R. i. 16; Schreiner, "Die Jüngsten Urtheile über das Judenthum," 1902, pp. 179–180).

Works a Powerful Spell.

But the familiar term Ḳiddush ha-Shem assumed for the Jew in the course of time a still wider meaning. Every act of humanity and generosity done to the non-Jew appeals to the Jew as dictated by the impulse to hallow God's name before the Gentiles. Just as the prophet Ezekiel (xx. 31, xxxix. 27) emphasizes the necessity to hallow God's name in the eyes of the nations, so did the Jew at all times pay especial regard to what the people around him would say (Gen. xxxiv. 30–31; Ex. xxxii. 12; Ps. cxv. 2); and he felt all the more constrained to observe the law of integrity and purity in the sight of the non-Jewish world. Simeon b. Shetaḥ was held up for an example; when he bought an ass from the Arabs and his servants expressed delight at discovering a necklace of jewels around its neck, he immediately returned the necklace to the owner, who exclaimed: "Blessed be the God of the Jews, who renders His people so scrupulous in their dealing with other men!" (Yer. B. M. ii. 8c; Deut. R. iii.). It is the Jew's deep feeling of responsibility for his religious faith that works such a powerful spell upon him and inspires him to manifest by noble deeds of righteousness and love his allegiance to the God of his fathers.

Ḥillul ha-Shem.

Still more powerful as a deterrent from evil acts is the expression "ḥillul ha-shem," instilling fear lest the name of Israel and of Israel's God be brought into contempt by the misconduct of the Jew. A theft committed against the non-Jew is more heinous than a theft against the Jew, because to the transgression of the Law is added the sin of desecrating the Name (Tosef., B. Ḳ. x. 15). "All sins may be atoned for by repentance, by means of the Day of Atonement, or through the chastening power of affliction, but acts which cause the desecration of the name of God will not be forgiven, for "Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts" (Isa. xxii. 14; Mek., Yitro, 7; Yoma 86a; Matt. xii. 32 *et al.* has, for "the Holy Name," "the Holy Ghost"). The greater the man, the more he must guard against causing ḥillul ha-shem by the slightest deviation from the path of strictest rectitude and moderation (Yoma 84a, 86a; Pes. 49a). To this day the warning against ḥillul ha-shem tends to keep the commonest Jew from committing any act that might disgrace the Jewish community.

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K.

ḲIDDUSHIN (קדושין = "Betrothal"): Name of a treatise in the Mishnah, Tosefta, and the Babylonian and Jerusalem Talmuds; it is devoted chiefly to discussion of the various modes of betrothal and the conditions which must be fulfilled to make a marriage valid. "Ḳiddushin" is the rabbinical term for betrothal, because the wife becomes thereby the sacrosanct possession of the husband. In the mishnaic order of Seder Nashim this treatise is the seventh and last. Strictly, it should precede Giṭṭin, but the Mishnah follows the Scriptural order, which mentions marriage after divorce (Deut. xxiv. 1–2). In the Mishnah, Ḳiddushin is divided into four chapters, and comprises, in all, forty-seven paragraphs.

Contents.

Ch. i.: The husband obtains his wife in three ways: by money, however small the sum; by a written announcement; by sexual intercourse; the wife becomes free by divorce or the death of her husband (§ 1). This leads to a discussion of the acquisition and emancipation of Jewish and heathen slaves of both sexes (§§ 2–3), of the acquisition of cattle (§ 4) and real or personal property (§§ 4–6), and of the distinctions between man and woman regarding fulfilment of the laws, those pertaining only to a definite time not being binding on a woman (§§ 7–8); laws dealing with real estate apply only to Palestine (§ 9).

In the last paragraph, which is haggadic in nature (§ 10), the reward for the observance of a law is described, and it is further stated that he who is learned in the Scriptures, possesses a knowledge of the Mishnah, and has good manners is fairly guarded against sin, whereas he that knows neither the Scriptures nor the Mishnah, and is devoid of manners, can not be regarded as a civilized being.

Ch. ii.: Rules and conditions for marriage by proxy. A man may wed through a representative; so may a woman (§ 1); but any error or fraud on the part of either invalidates the union (§§ 2–3, 5–6); so does any failure of the proxy to follow exactly his instructions (§ 4). In case the marriage is effected by the gift of some article of value, it must be an object the use of which is not forbidden (§§ 8–10).

Marriage by Proxy.

Ch. iii.: Further rules and conditions for marriage by proxy (§§ 1–7); regulations for cases in which a father betroths one of his daughters while they are yet minors, but without stating definitely which one (§ 9), or in case either the man or the woman denies that a marriage ceremony has been performed (§§ 10–11); circumstances under which the custody of the child is granted to the man (or the woman), or under which the child is regarded as illegitimate (§§ 12–13).

Ch. iv.: Enumeration of the ten families of diverse origin that removed from Babylonia to Palestine, and as to which of them may intermarry (§§ 1–3); the tests by which purity of lineage is proved (§§ 4–5); rules for the attestation of marriages contracted in distant lands (§§ 10–11). Ethical injunctions: a man must not remain alone with a woman (§§ 12–13); a father must teach his son one of the honorable trades enumerated and discussed, though the pre-eminence of the study of the Law over every other occupation is emphasized (§ 14). Special interest attaches to the exclamation of Simeon b. Eleazar: "The beasts, created to serve me, find nourishment easily; therefore I, created to serve God, should find nourishment still more easily; yet, for my sins, it is hard for me to gain my food." The chapter closes with the statement that Abraham had observed all the precepts of the Torah even before it was revealed.

In the Tosefta this treatise is divided into five chapters. Particularly noteworthy are the eulogy of craftsmanship (i. 11) and the assertion which was made by Akiba that the Biblical prohibition against intermarrying with certain nations even after conversion to Judaism (see Deut. xxiii. 4–9) had been abrogated, since the conquests and deportations by the Assyrian kings (comp. II Kings xvii.) had so dispersed the peoples that none of them remained in its original abode (v. 4).

Both the Jerusalem and the Babylonian Gemaras contain elucidations of the individual mishnayot, in addition to discussions and decisions of questions not contained in the Mishnah itself. The Babylonian Gemara has, furthermore, numerous interesting comments and maxims, of which the following specimens may be cited: "Who teacheth not his son a trade teacheth him robbery" (29a); "Rewards for good deeds come not in this world" (39b); "It is the duty of a father to have his son instructed in the Scriptures, the Mishnah, and the Talmud, as well as in halakot and haggadot." The ancients were called "Soferim" because they counted the letters of the Torah; they said that the "waw" in the word נחן (Lev. xi. 42) divided the letters of the Torah into two equal groups, as does the "'ayin" in the word מיער (Ps. lxxx. 14). The word דרש (Lev. x. 16) divides the words, and Lev. xiii. 43 the verses, of the Pentateuch in half, while Psalm lxxvii. 38 plays a similar part in the Book of Psalms (30a).

Masoretic Divisions.

These Masoretic observations are of special importance, inasmuch as they differ from the present Masorah (comp. the marginal notes to the Wilna edition of the Talmud). A very interesting characterization of certain nations is found in 49b, which says that the highest wisdom is the possession of Israel, and the most perfect beauty the heritage of Jerusalem; the ancient Romans possessed the greatest wealth, while the direst poverty is found in Babylon; the Persians are the bravest nation; magic flourishes best in Egypt, and wantonness in Arabia; women are most inclined to loquacity and slaves to laziness. There is an account of the conflict between John Hyrcanus (here called "Yannai") and the Pharisees in 66a, and in 72b it is related that when Akiba died, Judah ha-Nasi was born; when he died, Rab was born; when Rab died, Raba was born; and when Raba died, Ashi was born. Another reference to Akiba is found in 81b, where it is related that whenever he read Lev. v. 17 he wept: "If he that has unwittingly transgressed must make atonement for his transgression, how much more he that has sinned consciously." It must be noted that the passage from "Ha-ishah niknit" (2a) to "We-en dabar aḥer kortah" (3b), at the beginning of the Gemara to the first chapter, is a later addition of the Saboraim (comp. the letter of Sherira Gaon in Neubauer, "M. J. C." p. 26).

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S. S. J. Z. L.

KIDNAPING. See Abduction.

KIDRON (קדרון): A ravine on the east of Jerusalem, separating the city from the Mount of Olives (comp. II Sam. xv. 23, 30). Except in II Kings xxiii. 4, "Kidron" is always preceded by "Naḥal," which, like the Arabic "Wadi," has the double meaning of "brook" and "valley." For a part of the winter only, after heavy rains, the Kidron indeed is a torrent, for which reason it is called by the Septuagint Χειμάῤῥους Κεδρών. The latter word, which means "dark," relates to the dark color of the stream or ravine; but the translation of the Septuagint in II Sam. xv. 23 and I Kings xv. 13, Χειμάῤῥους τῶν Κέδρων, suggests a Greek name given to the place on account of the cedars abounding there.

The Kidron is first mentioned in the Old Testament as having been crossed by David in his flight (II Sam. xv. 23); then as having been indicated by Solomon to Shimei as the limit beyond which he might not go, under penalty of death (I Kings ii. 37). Later it became the repository of the implements of idol-worship when removed from the Temple. It was there that Asa burned his mother's idols

(I Kings xv. 3; II Chron. xv. 16) and that Josiah destroyed the Asherah (II Kings xxiii. 4, 6, 12; II Chron. xxix. 16, xxx. 14). It would appear that in the time of Josiah, Kidron was the cemetery of the common people (II Kings xxiii. 6; comp. Jer. xxxi. 39 [A. V. 40]), hence the statement of Josephus ("Ant." ix. 7, § 3) that Athalia was executed in the Valley of Kidron. It is also mentioned as having been crossed by Jesus on his way to Gethsemane (John xxiii. 1, A. V. CEDRON). The Valley of Kidron is generally identified with the Valley of Jehoshaphat (see JEHOSHAPHAT, VALLEY OF). For the Hebrew inscription found there in 1880, see SILOAM INSCRIPTION.

E. G. H. M. SEL.

KIERA (ESTHER): Jewish favorite of the sultana Baffa, who was the wife of Murad III. and the mother of Mohammed III. (not, as Graetz designates her, the mother of Mohammed IV.); died 1600. The widow of one Elias Chandali, Esther gained great influence in the palace as the protégée of Baffa. In a firman of Osman II. issued in 1618 the privileges granted to Esther by his predecessors are confirmed and secured to her grandchildren. From this firman it appears that Esther was first rewarded by Sultan Sulaiman II. in 1548 for services rendered by her to his mother.

The extent of Kiera's influence with Baffa may be seen from the following facts, undoubtedly authentic: When Catherine de Medici wrote in 1584 to Baffa asking her support for the promotion of the waywode of Wallachia, Esther was employed by Baffa to see that the Turkish translation accompanying the Italian text of the letter was correct. Again in 1587 Baffa wrote a letter of recommendation and approval in regard to a certain lottery started by Kiera. The favorable attitude of the Venetian republic toward this lottery was the cause of the issuance of seven firmans granting certain privileges to the republic. This shows that the business transactions carried out by Esther were made possible by the cooperation of the harem through the personal influence of Baffa.

Her Influence.

Many important diplomatic transactions and many appointments to military and administrative offices were made through Kiera; and her long career under three sultans testifies to her ability and ingenuity. The representatives of the European powers often applied to Kiera and secured concessions through her. They variously refer to her in their writings as "Kiera," "Chiera," "Chierara," "Chirazza," or "Chiarazza" The name "Kiera" is of Turkish origin, Kiera's Jewish name being Esther; and it appears that toward the end of her life she adopted the Mohammedan faith and was then given the name "Fatima," as she is so styled in the firman of Osman II. Her sons were not converted with her, as is shown by the statement that one of them later saved his life by becoming a Mohammedan (he was called "Aksak Mustafa," and he died in the reign of Ibrahim I. [1640–49]); and her grandchildren also are styled Jews in the firman referred to.

Kiera was not always scrupulous in her dealings. Many of the appointments made through her involved bribery and created bitter animosity. The Turkish soldiers known as the Spahis resented the appointment through her of some military officers, and plotted to kill her. Gathering near the palace they demanded her surrender to them, and the deputy grand vizier Khalil, wishing to save her life, ordered her and her sons to be brought to his own palace. The mob, led by the Spahis, overcame the guard, and taking Kiera and her sons (Aksak Mustafa excepted) from the very steps of the palace killed them (1600). Cutting off Kiera's limbs they nailed them to the doors of the dwellings of those officials who had obtained positions through her influence. The sultana Baffa was very indignant and accused Khalil of unwillingness to protect her favorite, and in consequence he was removed. The historian Katib Tshelebi, in his "Pheslike" (ed. Constantinople, i. 128), gives a somewhat different version of the affair. According to him, Khalil Pasha had Kiera brought to his palace and with his own hand thrust a dagger into her and killed her. Her entire fortune (estimated at about 100,000 ducats) was confiscated by the Turkish government.

Her Assassination.

The contemporary Jewish historians speak highly of Kiera for her readiness to help her coreligionists. While there was a considerable number of well-to-do Jewish merchants in Constantinople in those days, they were always subject to the greed of the sultan's body-guard, which plundered the Jewish houses in times of municipal disorder and at fires. At such times Kiera came to the aid of the sufferers. She also very generously aided Hebrew writers in publishing their books. The Spanish physician Samuel Shulam published Zacuto's chronicle "Yuḥasin" at Kiera's expense.

Kiera became the heroine of European fiction. Thus she undoubtedly appears in "Byegly Vzglyad na Nastoyashchi i Prezhni Seral" in Chistyakov's "Zhurnal Dlya Dyetei," 1864, Nos. 5 and 6.

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H. R. J. G. L.

KIEV: "The mother of Russian cities"; situated on the right bank of the Dnieper, in the government of the same name. In 1902 it had a population of 249,830, including about 20,000 Jews.

It is difficult to decide when Jews first settled in Kiev. The city was probably built by the Chazars not later than the eighth century, and it is likely that Jews from the Byzantine empire, the Crimea, Persia, and the Caucasus settled there with the Chazars about the same time (see Malishevski, in "Trudy Tretyavo Arkheologicheskavo Syezda," Feb. 12, 1878; "Kievskiya Gubernskiya Vyedomosti," 1878, No. 24). Brunn is of the opinion that the Chazars derived "Kiev" from "Kioba" or "Kiaba," the name of three brothers ("Trudy Tretyavo Arkheologicheskavo Syezda," Feb. 12, 1878, p. 89). Zakrevski (in "Opisaniye Kieva," p. 311, Moscow, 1868) is also of the opinion that the Chazars were the means of bringing the Jews to

Kiev; this being so, the Jews antedate the Russians as citizens of that place. Malishevski, in "Yevrei v Kievye i na Yugye Rossii," published in the "Trudy Kievskoi Dukhovnoi Akademii," says that Jews from the Orient (776) and from the Caucasus emigrated to Chazaria, and thence to Kiev, where they found a community of Crimean Jews. Joseph ha-Kohen (in "'Emek ha-Baka") is authority for the statement that Jews entered Russia in 690, after the defeat of the Persians by the Arabs. When Kiev was taken by the Varangians many of the Jews escaped to Chazaria and to the countries on the Volga and the Don, and after the defeat of the Chazars by Svyatoslav in 969 many Jews emigrated to the Crimea. According to Theophanus a numerous Jewish community existed in Kiev in the eighth century (Malishevski: 10th cent., *ib.* p. 44).

Settled Under the Chazars.

The Grand Duke Vladimir found there a large Jewish community, and although he was averse to adopting their religion, yet, according to the Arabic writer Ibn Ḥauḳal, he was favorably inclined toward the Jews. In the chronicles whose authorship is ascribed to Nestor it is related that Chazarian Jews went to Kiev in 986, immediately after the Bulgars and Germans, in order to induce Vladimir to accept their religion. Tatishchev remarks in regard to this that it does not exclude earlier arrivals of Jews, for the Jews taken captive by Svyatoslav were settled by him in Kiev, on the River Ross, and in numerous other places, and that their number was considerable ("Istoriya Tatishcheva," ii., note 176). Unfortunately there is no other source to corroborate Tatishchev's statement, as Harkavy has already pointed out ("Voskhod," 1881, i.).

Gatzuk mentions the current traditions according to which settlements of Jews in the vicinity of Kiev existed in the tenth century. In the eleventh century Jews from Germany settled in Kiev. When Russia celebrated the one thousandth anniversary of the founding of Kiev (1865), the Jews in an address mentioned that Jews had lived in Russia before the empire was founded. During the reign of Vladimir (d. 1015) and under Svyatopolk after him the Jews lived in Kiev undisturbed. The first bishop appointed by Yaroslav, in 1035, was called "Lucas, the Little Jew" ("Luka Zhidyata"), who evidently was either of Jewish descent or had some connection with the history of the Jews in Kiev. He always preferred in his teachings to dwell on the Decalogue, and often used Biblical quotations common among the Talmudic Jews (Harkavy, in "Voskhod," 1881, i. 73).

A Russian cleric, Philaret, in a review of Russian theological literature (in "Uchonyya Zapiski II Otdelyeniya Akademii Nauk," iii. 8, St. Petersburg, 1865), remarks that from the work of Illarion of Kiev it is evident that the Jewish missionaries from the Chazars, who had failed to convert him to Judaism, did not relinquish their hope of making proselytes among the Russians. Feodosi Pecherski (1057-74) certifies to the existence of a considerable Jewish community in Kiev in his time. During the reign of Grand Duke Izyaslav, the bazaar of Kiev was removed from the lower part of the city ("Podol") to the Kiev heights, where the Jews were settled. At that time the Jewish community was augmented by new arrivals, probably driven from Germany and other western countries by the persecutions of the Jews immediately before the First Crusade. In 1097 the Jews of Kiev are mentioned in connection with the salt monopoly, when Svyatopolk closed the road from Galicia and the Jews increased the price of salt (Zakrevski, *ib.* p. 28; Malishevski, *ib.* p. 102). Benjamin of Tudela (12th cent.), in his "Massa'ot shel Rabbi Binyamin," refers to Kiev.

In the "Sefer ha-Yashar" (pp. 52a, 522, Vienna, 1811) Rabbi Moses of Kiev is mentioned as one of the pupils of the tosafist Jacob Tam (d. 1170), the grandson of Rashi. This shows that in the twelfth century Russian Jews studied at the famous Talmudic academies of northern France. It is known that the Russian Grand Duke Svyatopolk (1093–1112) held the Jews of Kiev in favor. After his death, the rabble revolted against his widow and the supporters of her husband and attacked the Jews of Kiev (1113), but Vladimir Monomach induced the rioters to disperse. In 1124 the Jewish quarter in Kiev was destroyed by fire. In the "Ipatiev Chronicle" the "Jewish Gate" is mentioned (1146 and 1151). From facts collected from different sources it is quite evident that in the twelfth century Kiev was the center of trade between the East and the West, and that the Jews and the Italians controlled most of it. From the histories of South Russia it appears that Jews lived in Kiev in the thirteenth century, but when in 1239 the Tatars overwhelmed the southwestern cities of Russia and destroyed them the Jews shared the fate of the other inhabitants. In the following year (Dec. 6, 1240) Batu Khan captured and destroyed Kiev, which resulted in the subjection of Russia to the Tatar yoke. The Jews of Kiev suffered with the rest of the inhabitants, but when the "Grand Khan," after conquering South Russia, appointed the Russian Prince Daniil Romanovich as the regent of Kiev and South Russia, Daniil called (1259) Germans, Jews, Poles, and other foreigners to settle in Kiev. His son Mstislav Daniilovich also invited Germans and Jews to settle in his land. That Vladimir Vasilkovich also favored the Jews is evident from the fact that, according to the chronicles, in 1288 they were among those that lamented his death "as much as they had lamented the capture of Jerusalem." Kiev being a Tatar dependency at that time, the Jews there were allowed the privileges given them in other Tatar countries, and for this reason the other inhabitants of Kiev were ill-disposed toward the Jews.

In the Twelfth Century.

When the Lithuanian Grand Duke Gedimin (d. 1325) conquered (*c.* 1320) South Russia, including Kiev, and founded the Lithuanian Russian empire, the Jews received many privileges (Solovyev, "History," book i., part iv., ch. iii.). According to Zakrevski (*ib.* ii. 216), the number of Jews in Kiev at that time increased considerably. During the reign of Withold (1392–1430), who granted privileges to all the Jews of Lithuania, they enjoyed great prosperity. Casimir IV. (1444–92) granted them additional privileges, knowing that through their com-

mercial skill they would replenish his depleted funds (Zakrevski, *l.c.* ii. 313). In 1486 Mordecai Gadayevich and Perka Yudinovich, Jews of Kiev, are mentioned as the farmers of the customs duties at Bryansk.

In 1488 the Jewish tax-farmers Simkha, Ryabichka, Daniilovich, and Samodyelka are mentioned in a message of Czar Ivan Vasillivich to King Casimir, in which the czar complains that the Moscow merchants were taxed too heavily ("Sbornik Imp. Istoricheskavo Obschestva," xxxv. 10-12). About 1425 the JUDAIZING HERESY originated among the Russians in Kiev, and spread thence to Novgorod and Moscow through Zechariah of Kiev, who went from Kiev to Novgorod in the suite of the Prince Mikhail Alelkovich (Solovyev, *ib.* book i., part v., ch. v.; see ALEKSEI). In the fifteenth century the Jewish community of Kiev contained many scholars, and the saying became current that "from Kiev learning is spread." Among these scholars was Moses ben Jacob Ashkenazi ha-Gole (b. 15th Kislew, 1449; d. Kaffa 1529). He wrote in Kiev his notes to "Gan 'Eden" and his work "Shushan Sodot." When the Jews were expelled from Lithuania by Alexander Jagellon in 1495, Moses ha-Gole with the rest of the Kiev Jews emigrated to the Crimea. As is evident from the statement of Abraham ha-Rofe of Troki, the Tatars invaded and plundered Kiev (1482) and carried many Jewish captives to the Crimea.

In the Fifteenth Century.

In the sixteenth century (according to Zakrevski, *ib.* ii. 317) Jews lived in Kiev in great numbers. Zakrevski mentions also the grant to them by King Sigismund I. of Poland of a tract of land for burial purposes near the gate of Lvov, formerly known as the "Jewish Gate," by the bazaar which is even now called the "Jewish Bazaar." The Jewish quarter was at that time in the portion of the city known as "Stary-Gorod," extending as far as the Kudryavetz Hill. By a deed dated Cracow, March 4, 1507, King Sigismund farmed out the taxes of Kiev to the Jew Shamak Daniilovich, who farmed the taxes also of Lutsk and other places. In the same year Abraham Jesofovich is mentioned as tax-collector of Kiev; he was made a member of the hereditary nobility. In the latter half of the sixteenth century the condition of the Jews of Kiev underwent a change for the worse. Thus in 1576 King Stephen Bathory had to remind the waywode of Kiev, Prince Ostrovski, not to place foreign merchants, Christians as well as Jews, under the jurisdiction of the local castle court, since, according to the Magdeburg Rights granted to them by Alexander, they were under the jurisdiction of the municipal authorities. The foreigners had no right to conduct a retail business in Kiev, for that right belonged only to the citizens of Kiev ("Sbornik Mukhanova," No. 221; "Acty Zapadnoi Rossii," iii. 97).

In 1585 the noblemen of the Greek Orthodox faith made a complaint before the Metropolitan of Kiev about the disorder reigning in his bishopric, and petitioned him to protect their coreligionists from the oppressions of the Roman Catholics and the Jews ("Acty Zapadnoi Rossii," iii. 88, Govorskavo. 1865). In 1618, and again in 1619, the merchants of Kiev made complaint to King Sigismund III. that the Jewish merchants who arrived in Kiev did not stay at the "Gostinny Dom" (the inn assigned to them) and trade with other outside merchants; that they had built houses in Kiev, had taken the local trade in their hands, and were getting rich at the expense of the local merchants. In response to this petition the king decided that as the frontier town of Kiev would be protected, not by Jews, who would do nothing to repel the enemy, but by the Ukrainian merchants, and since Jews had not before lived in Kiev, where they had no right to live, "they must henceforth stay at the town inn to trade exclusively with local merchants; that they may not remain more than one day; and that they may not settle there permanently, on penalty of losing their merchandise, half of which would be turned over to the crown and the other half to the merchant gild of the place." Notwithstanding these restrictions and the privileges granted the Christian merchants, the Jews gained possession of the most important trade of Kiev and other South-Russian cities. Being excluded from participation in the affairs of the city by the Magdeburg Rights, the Jews were placed directly under the jurisdiction of the waywode. In the frequent absence of this official his power reposed in his assistant, who regarded it as a source of income; in this way the Jews managed to attain their ends in spite of the restrictions ("Starozytnosci Polskie," ii. 257).

During the Sixteenth and Seventeenth Centuries.

In 1628 a decree of Sigismund III. in part confirmed the decision of the Kiev municipal court in the suit of the Jew Missan Josephovich, the farmer of the water-taxes, against the burgher Khmel for unpaid water-taxes. By this decision Missan's demands were partly allowed, and Khmel appealed to the king, who confirmed the decision of the court. It is well known that, notwithstanding the restrictions imposed upon them, Jews lived in considerable numbers in Kiev during the first half of the seventeenth century, owning lands, houses, and factories there (Zakrevski, *ib.* ii. 315).

The uprising under Chmielnicki destroyed the Jewish community in Kiev. Samuel Phoebus, the author of "Ṭiṭ ha-Yawen," is the only Jewish writer who mentions Kiev among the cities which suffered in the Chmielnicki uprising. He states that Chmielnicki went to the "great city of Kiev," where he found a man named Eliezer who was very wealthy ("like Koreh"); that the Cossacks killed him and his family and took all his property. From Russian sources it is known that Chmielnicki and his Cossacks raged in Kiev for four days and killed off most of the Poles and the Jews. Even the graves in the cemeteries were opened and the bones thrown to the dogs. Only those Jews and Poles who had hidden in the vaults of the Greek Orthodox monasteries escaped death (Solovyev, *ib.* ii., book x., ch. iii.). According to the truce concluded by Chmielnicki with King John Casimir, the Jews were not to be permitted to live in Kiev or in the Ukraine. In the peace agreement made in 1661 at Byelaya Tzerkov, the king de-

Ruined by Chmielnicki.

manded that the Jews be allowed to return to the Ukraine and to own property in Kiev. The Jews returned accordingly, but Chmielnicki soon turned over the Ukraine to Czar Alexis Mikhailovich, and they were again driven out from Kiev and the Ukraine. Thus from 1655 until near the end of the eighteenth century only a small number of Jews were to be found in Kiev, or in any part of the Ukraine.

Toward the end of the reign of Catherine II., by an order dated June 23, 1794, Jews were again permitted to settle in Kiev, and even to acquire property, conditionally, however, on their paying double the tax imposed on the Christians. From that year the Jews began to resettle in Kiev, and in the reign of Catherine's son Paul Petrovich the Jewish community numbered 452. At that time Judah Löb Löwenberg was granted by the governor-general Sherkov a tract of land for a cemetery; the governor-general, upon his representations, gave permission also for the building of a synagogue. The tract known as "Zwyerinetz," just outside of Pechersk, was assigned for a cemetery. At that time also a ḥebra ḳaddisha was organized and a constitution adopted (1797 or 1798). Among those resting in the old Kiev cemetery may be mentioned Meïr Lebush Malbim and Raphael Nata Rabbinovicz, author of the "Dikduḳe Soferim."

With the accession to the throne of Alexander I. Jews were permitted to reside in Kiev unhindered by any restrictions. They were registered by the city magistrates with other citizens and received passports from them. As the Jews increased rapidly the Christian citizens of Kiev petitioned the government in 1810 to expel them, claiming that the privileges granted to the citizens of Kiev by Sigismund in 1619 excluded the Jews from residence in Kiev. Notwithstanding this petition and the money spent in its furtherance by the citizens (see Baratz, "Den," iii., No. 22), their attempts were not successful. The reply which they received (Jan. 13, 1810) pointed out that in the fifteen years which had elapsed since the permission of settlement by Catherine the Great the Jews had acquired property, and that justice did not permit the government to expel them, since they would thereby have lost their possessions: it is the business of government to see that justice is done between man and man. The conflicts between the Jews and Christians of Kiev were found by the government to be due more often to the Christians than to the Jews, and the administration of Kiev was ordered to see that no disturbances occurred between Jew and Gentile (*ib.*). The anti-Semites of Kiev made no further complaint for the time being.

Under Alexander I.

In 1815 the Jewish population of Kiev numbered 4,500, and then a synagogue was built by special permission of the emperor. At the head of the Jewish community at that time stood Judah Löb ben Jacob Löwenberg, Ozer ben Bezaleel Rosenfeld, and Zeeb ben Abraham Segal. At the head of the ḥebra ḳaddisha was Moses ben Abraham. Beside the synagogue, the Jewish community built at that time two large houses of prayer, one on the Podol near the Prolovski monastery, and the other on the Pechersk, not far from the synagogue that burned down in 1829 (Zakrevski, *ib.* ii. 316). When Nicholas I. ascended the throne in 1825 he withdrew from the Jews the right of residence in Astrakhan and the concessions granted them in 1804 by Alexander I. The Christian inhabitants of Kiev availed themselves of the opportunity to petition the czar to expel the Jews from Kiev, basing their petition on the same ground as in 1810; the petition was granted, and a ukase was issued by Nicholas on Dec. 2, 1827. It reads as follows:

"(1) Jews are strictly prohibited from building any house of prayer in Kiev, and the old building is to be sold at auction at once; (2) Jews who are registered with the city magistrates of Kiev must immediately leave the city and register in some town inside of the Pale. Those Jews who have residences, business houses, or factories in Kiev are given two years in which to settle their affairs; all the others to leave the city within six months."

The governor-general Zheltukhin did all he could to render unbearable the life of the Jews remaining in Kiev; the latter, however, applied to the czar through two of their prominent merchants, Berner and Kerner, and received permission to settle outside the city limits in the village of Lyebed; and through the efforts of the new governor-general, Levashev, who pointed out their usefulness in the development of commerce in Kiev, the czar was induced to write in his own hand a permit for them to stay until Feb., 1835, but he withdrew permission from them to settle in Lyebed. When Feb. 1, 1835, arrived, the Jews, who had hoped for a change for the better, were greatly disappointed. The administration would make no further concessions, and they were compelled to leave Kiev immediately and to sell their property for whatever they could get. Exception was made only in favor of the few Jewish contractors who had built the fortress of Kiev and the University of St. Vladimir.

Under Nicholas I.

The next governor-general, Bibikov, watched carefully to see that no Jews settled in Kiev. He organized a special gendarmerie to look after the Jews who came there on business, and who received permits to stay only from one to five days. To facilitate police supervision, two exclusively Jewish hotels were established, one in the Podol and the other in the Lyebedskaya; and all incoming Jews were compelled to stay in one of the two. The guests were obliged to pay exorbitant prices for food and drink, and the hotel-keepers, both Christians, could afford to pay the heavy license, which was soon raised from 3,600 to 6,500 rubles. When a Jew was found in the city without a permit to reside there he was dealt with as a criminal without passport. At ten in the evening every Jewish guest was obliged to return to the hotel, where as many as ten would be crowded into one room, and when the time of departure came the hotel servants would rudely hurry them out.

In 1856, about a year after Alexander II. ascended the throne, the condition of the Jews throughout Russia began to improve, and those of Kiev, in particular, felt the liberal spirit of the new legislation. The regulation requiring incoming Jews to stay at specified hotels was abolished and Jewish artisans were permitted to establish themselves in the city. Prince Vasilchikov, the governor-general,

and Hesse, the civil governor of Kiev, advocated warmly the amelioration of the Jews' condition, and the abolition of Jewish disabilities in so far as circumstances would permit. An edict was issued Oct. 30, 1861, which made it permissible for Jewish graduates of universities, Jewish merchants of the first gild, and foreign Jewish merchants, with their families, clerks, and servants, to establish themselves in Kiev. The community of Kiev received a still larger accession through the ukase of 1866, which granted Jewish artisans the right to reside outside the Pale. The prosperity of the Jewish community added materially to the prosperity of the entire city. The activity of the Jewish merchants of Kiev stimulated the development of the sugar industry. Kiev became a prominent sugar market and an important general commercial center. Its Jewish merchants played a leading part in the establishment of banks, stimulated the development of navigation on the Dnieper, increased the export trade in grain, and thereby conferred a direct benefit on the farming communities of the entire government.

Under Alexander II.

This prosperity continued until the outbreak of the anti-Jewish riots in South Russia. On May 8, 1881 (April 26) anti-Jewish riots broke out in Kiev, as they had elsewhere, and there is sufficient evidence to show that the riots were premeditated. Prominent members of the Jewish community had been warned personally by Von Hübbenet, the chief of police, who advised them to take measures for their protection, and even offered, in some cases, to place cannon at their doors. Rumors that anti-Jewish riots were being planned were circulated in Kiev several weeks before Easter, and Von Hübbenet himself had informed members of the community that a trainload of Great Russians, all wearing red shirts, had arrived in the city, the purpose of their coming being the organization of the riots. The police in the synagogues on May 7 thought it would not be safe for the Jews to keep their stores open on the following day. When the outbreak began on that day the police and military were evidently in sympathy with the rioters, and some of the Christian merchants looked on with pleasure while property valued at about 2,000,000 rubles was being destroyed. This does not take into account the enormous loss incurred through the enforced idleness of the Jewish artisans. Not content with the destruction of stores and houses, the rioters attacked the synagogue and tore into shreds the scrolls of the Law. Thousands were rendered homeless, men once wealthy were reduced to poverty and despair, and many were seriously injured. In all 3,150 persons, or 750 families, were reduced to absolute want, among them being 403 families of artisans and laborers. The riots spread to the neighboring towns and villages, particularly Smyela, where 20 Jews were killed and 40 wounded.

The riots were followed by repressive police measures—directed against the victims of the riots. The military tribunal, whose duty it was to examine the persons accused of attacking the Jews, openly sympathized with the suspects instead. The procureur général, Major Strielnikov, repeatedly evaded his duty during the trials, and instead of raising his voice against the authors of the disorders spoke against the victims. He went so far on one occasion as to express a desire to see all the Jews driven over the frontier. The openly expressed wish of the procureur général was followed by numerous expulsions, by the police, of Kiev Jews. A deputation of Jews from Demiyevka, a suburb of Kiev, which went to seek the intervention of Drenteln, the governor-general, was dismissed with the sneering remark that they were at liberty to emigrate to Jerusalem if not satisfied with existing conditions. A member of the deputation retorting that they could not even leave the country without the permission of the government, the governor-general replied hastily that the government was quite ready to grant the authorization.

The measures of the police authorities led to the emigration of a considerable number of Jews from Kiev and vicinity in July and August of the same year (1881). Some of these were enrolled as members of the first Jewish agricultural colony established in Louisiana in the fall of 1881. Forced emigrations continued throughout the latter part of 1881 and during 1882, and factory employees and artisans were continually expelled by the police without any authorization by existing laws. The emigration assumed much larger proportions after the issue of the "May Laws" in 1882.

Since 1881 the condition of the Jews in Kiev has not improved. A large proportion of the Jewish population is subject to expulsion at the pleasure of the police authorities, and the Jews are often in dread of anti-Jewish disorders, as at the time of the Kishinef massacre (1903), when the members of the Kiev community entertained well-grounded fears of similar disorders.

Among the Hebrew scholars of Kiev may be mentioned Herman (Hirsh) Baratz, Abraham Baer Dobsewitch, Judah Löb Levin (now resident at Tomashpol), Max Mandelstamm, M. A. Shatzkes, Eliezer Schulman, Isaac Jacob Weissberg, Joshua Zuckerman (government rabbi). Among other prominent members of the Kiev community may be mentioned the Brodski family, Abraham Kupernik and his son Lev, Moses Weinstein, Max Rathaus, Mayer Greben, and Leon Ashkenazi.

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H. R.

KIHAYA or **KAPU KIHAYA:** Title of the political representatives of the rayas, *i.e.*, the non-Mohammedan Turkish subjects, at the Porte. The Jewish representative is proposed by the chief rabbi of the central consistory of the Jews of Constantinople, his nomination being confirmed by the minister of public worship. The Jewish Kapu Kihaya accompanies the chief rabbi on all his visits

to the palace or to the ministers, speaking in his name and presenting the official petitions of the Jewish community to the grand vizier or to the other ministers at the palace. At the instance of his colleagues he receives honorary insignia from the sultan. Formerly, when the chief rabbis were unable to speak Turkish, the functions of the Kapu Kihaya were more important than at present.

The office was created about 1530 by Sultan Sulaiman the Magnificent; and the first incumbent was Rabbi Shalṭiel, who rendered invaluable services to the Ottoman Jews on various occasions by making use of his privilege of free entry into the palace. No list of the Jewish Kapu Kihayas has been preserved. A certain Jacob Gabbai held the office in the reign of Sultan 'Abd al-'Aziz (1861–73) and at the beginning of that of Sultan 'Abd al-Ḥamid II. He was succeeded by Joshua Agiman, who is still in office (1904).

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S. M. Fr.

KIKKAR (כִּכָּר, "round"): **1.** The central and more extensive part of the Jordan valley, referred to in Gen. xiii. 10, 12; xix. 17, 25, 28, 29; Deut. xxxiv. 3; II Sam. xviii. 23; I Kings vii. 46; II Chron. iv. 17; Ezek. xlvii. 8. At a later period Kikkar may have included the neighborhood of Jerusalem (Neh. iii. 22, xii. 28 [A. V. "plain," "plain country"]; see Buhl, "Geographie des Alten Palästina"; Driver, "Commentary on Deuteronomy," xxxiv. 3; Hastings, "Dict. Bible," *s.v.*; Ridgeway, "Origin of Metallic Currency").

2. Talent (apparently the "gaggaru" of the El-Amarna tablets; in Greek, τάλεαντον), a Babylonian denomination of weight = 60 minas = 3,600 shekels; the heavy talent weighing about 130 lbs. avdp., and the light, about 65 lbs. avdp. As a medium of exchange among the ancient Hebrews, for which purpose both gold and silver were used, the heavy gold talent contained 758,000 grs. troy, or about 103 lbs.; the light contained 397,000 grs. troy, or a little over 54⅐ lbs. The heavy silver talent contained 673,500 grs. troy, or about 96½ lbs. avdp., and the light, 336,750 grs., or about 48⅜ lbs. avdp. The Mishnaic כִּכָּר contained 315,000 grs., or 45 lbs.

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E. G. H. A. R.

KIL'AYIM ("Of Two Sorts"; "Heterogeneous"): Name of a treatise of the Mishnah, Tosefta, and the Palestinian Talmud. It belongs to the order Zera'im, and deals with the exact definition of the Pentateuchal prohibitions (Lev. xix. 19; Deut. xxii. 9–11) which forbid the mingling of different kinds of seeds and vegetables, the pairing of different kinds of animals, the mixture of wool and flax in the same garment, etc.

In the Mishnaic order this treatise is the fourth, and is divided into nine chapters, containing seventy-seven paragraphs in all.

Ch. i.: Enumeration of the different sorts of grain, legumes and other vegetables, herbs, and trees, which do not constitute kil'ayim together (§§ 1–4); herbs and animals which do form kil'ayim (§§ 5–6); how the different trees form kil'ayim with one another and with plants, and how the plants form kil'ayim with one another (§§ 7–9).

Ch. ii.: What is to be done when different seeds are mixed; concerning the merging of one variety in the other (§§ 1–2); what must be done when one desires to plant grain in a field already sown with different grain, or to plant trees in a grain-field (§§ 3–5); the distances to be observed between the different beds, when one wishes to plant different things in separate beds in the same field (§§ 6–11).

Ch. iii.: Of the distances between beds of cabbage, onion, and other vegetables (§§ 1–6); of the distances between grain and herbs (§ 7).

Ch. iv.: Of vineyards: how large a space must be left in the middle of the vineyard or between the vineyard and its hedge if other seed is to be sown here (§§ 1–3, 8–9); how the hedge must be made, so that one may plant outside it (§ 4).

Ch. v.: The vineyard continued: cases in which a ruined vineyard may still be used (§§ 1–4); how far the herbs in a vineyard spoil the taste of the wine (§ 5); what herbs must be removed from a vineyard when they grow wild there, and the cases in which this must be done (§§ 6–8).

Vineyards.

Ch. vi.: The vineyard continued: concerning the vine-rows, and the leaning of a vine against a tree that bears fruit or one that bears no fruit.

Ch. vii.: Vines and cuttings: vines which do not spoil the grain, although one may not plant the two together (§§ 1–3, 7–8); payment of damages for spoiling another's grain by planting vines (§ 4).

Ch. viii.: How far the various forms of kil'ayim are forbidden (§ 1); animals which constitute kil'ayim and may not, therefore, be harnessed together either to the plow or to carts (§§ 2–4); concerning hybrids and other animals (§§ 4–6).

Ch. ix.: Kil'ayim of clothing: goods or stuffs which constitute kil'ayim with one another (§§ 1–2); articles of clothing forbidden on account of kil'ayim (§§ 3–4); concerning clothes-dealers, tailors, and imported ready-made clothing (§§ 5–7); explanation of the word "sha'atnez" (Deut. xxii. 11); how stuffs must be sewed together to become kil'ayim (§§ 8–10).

In the Tosefta, Kil'ayim is the sixth treatise, and is divided into five chapters. The Gemara of the Jerusalem Talmud (there is no treatise Kil'ayim in the Babylonian Talmud) discusses the definitions contained in the Mishnah, and explains also many of the names of plants and animals which are mentioned there. It contains, moreover, many interesting comments, two of which may be cited here. "By the term 'statutes' in the passage, 'Ye shall keep my statutes' [Lev. xix. 19], are meant the natural laws which God has established. Kil'ayim is forbidden, therefore, because a mixture of things different by nature is unnatural, and is a transgression of the law of nature" (i. 7). "Although R. Judah ha-Nasi was very modest, he said he was ready to obey everybody in everything, and to perform every command, except to renounce his rank as patriarch and to consecrate another, as the sons of Bathyra once did in favor of his grandfather Hillel" (iii. 3).

Jerusalem Gemara.

For Jewish "Kulturgeschichte" this treatise contains much of interest, especially concerning agriculture, viticulture, and costume.

E. C. J. Z. L.

KI LO NA'EH: A hymn, beginning thus, in the home-ritual for Passover eve, and one of the latest constituents of the Seder Haggadah, dating from the fifteenth century (see Haggadah). It was originally intended for the first night of the Passover only, and Addir Hu was selected as its pendant for the second night; but, as shown in connection with that hymn (see Jew. Encyc. i. 186), for more than two centuries both hymns have been used together on each occasion. Somewhat similarly to "Addir Hu," "Ki lo Na'eh" is constructed in eight stanzas, identical save for the three varying words which successively bear as their initials the twenty-two (or, with the last thrice utilized, twenty-four) letters of the Hebrew alphabet.

In strange contrast to "Addir Hu," "Ki lo Na'eh" has been associated with but one all-pervading tune, despite the melodious value of several of the airs to which it has been traditionally sung. The melody in Rittangel's "Haggadah" of 1644 is the most alluring of these, and is therefore given here in modern notation, with an English paraphrase that may serve to make clear the alphabetical scheme of acrostic employed by the composer of the Hebrew verses.

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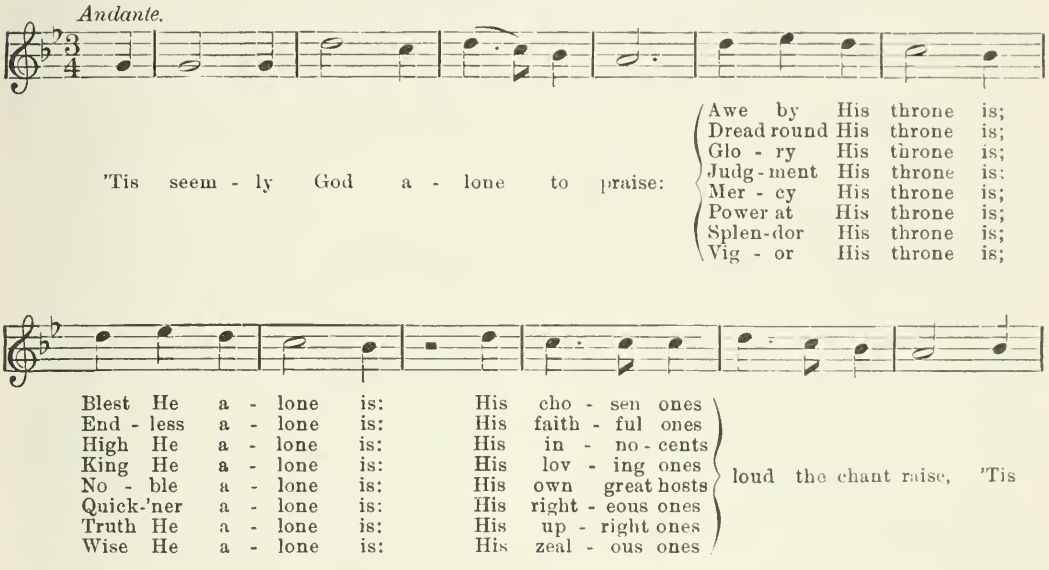
A. F. L. C.

KI LO NA'EH



KIMBERLEY. See South Africa.

ḲIMḤI: Name of a family of scholars, the earliest known members of which lived at the end of the eleventh and in the twelfth century. The name was so common that it was used by R. Michael in his "Seder ha-Geṭ" as a paradigm word. It is evidently not unconnected with the feminine form "Ḳimḥit" in the Talmudic literature (see Yer. Meg. i. 72a; "Ben Ḳimḥit" and "Simeon b. Ḳimḥit," Yer. Yoma, iii. 47d, v. 42b; "Ishmael b. Ḳimḥit," Tosef., Yoma, p. 189, l. 13 [ed. Zuckermandel]). In a pun-

ning way it is connected by Zacuto ("Sefer Yuḥasin," p. 225, ed. London) with the verse in Pirḳe Abot, "Im en Ḳemaḥ en Torah," and Joseph b. Todros wittily calls David Ḳimḥi "Ha-Ḥitti." In a manuscript of the commentary of David Ḳimḥi to the Prophets, dated 1347, in the National Library at Madrid, the name is punctuated "Ḳamḥi" (Steinschneider, "Hebr. Bibl." xi. 133), as also in three manuscripts of the "Miklol" in the Bibliothèque Nationale of Paris. This must have been the pronunciation in Arabic-speaking countries (from the Arabic "Ḳamḥ"). Steinschneider has called attention to the Arabic name "Al-Ḳamḥi" found in a Bodleian manuscript ("Monatsschrift," xxxiv. 528). The Hebrew pronunciation was "Ḳimḥi" (from "Ḳemaḥ"), as was perhaps indicated by the fact that Immanuel of Rome rimed it with "Simḥi" (see the discussion in the "Athenæum," March 22, 1884; "Hebraica," ii. 116; B. Felsenthal, in the Kohut Memorial Volume, p. 126). The modern Italian form of the name is "Chimichi." In Provence the name "Petit" was added to "Ḳimḥi." From Spain and Provence the family spread into Italy, Turkey, Syria, and England. The genealogy of its remotest members runs as follows: Isaac (*c.* 1090); Joseph (*c.* 1125); David (*c.* 1160); Isaac; Mordecai (*c.* 1290); Solomon (*c.* 1300); Joseph; Isaac (*c.* 1400). The more important of the later members of the family are noted below, in alphabetic order:

Abraham Ḳimḥi: Rabbi in Constantinople (1710–20; see Roest, "Cat. Rosenthal. Bibl." i. 265, 524, 579, 986).

Benjamin Ḳimḥi: Printer and editor at Salonica about 1770. He edited and annotated the "Sha'are Raḥamim" of Ḥayyim ha-Kohen and Solomon Abbadi (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 62; Benjacob, "Oẓar ha-Sefarim," p. 605, No. 1139).

Conprado (?) Ḳimḥi: Rabbi in Constantinople during the first half of the eighteenth century. Frankl identifies him with the Samuel Ḳimḥi mentioned in the "Shem ha-Gedolim."

G.

David Ḳimḥi (ReDaḲ; surnamed Maistre Petit): French grammarian; born in Narbonne 1160; died there 1235; youngest son of Joseph Ḳimḥi, and brother of Moses Ḳimḥi. His father having died while David was yet a child, the latter was brought up by his elder brother Moses. Later he supported himself by teaching Talmud to the young. He was well versed in the whole range of Hebrew literature, and became the most illustrious representative of his name. Later generations applied to him the saying from Abot (iii. 21), "Without ḳemaḥ [= "flour," the etymon of the name "Ḳimḥi"] no Torah"; and he exerted an influence which is felt even to-day.

As Grammarian.

Ḳimḥi's most important work is his "Miklol," in two parts: the first containing a comprehensive exposition of Hebrew grammar; the second, a dictionary of the Bible. The second part, however, having been later considered as a separate work, under the title "Sefer ha-Shorashim," the title "Miklol" has been given exclusively to the grammar. In these works Ḳimḥi, while not original, can not be considered a mere compiler. He digested and assimilated his material most thoroughly; and everywhere there is evident the remodeling and rearranging hand of one who is conversant with the entire range of his science and who surveys the whole with the glance of an adept. Above all he possesses in a high degree the power of systematization and of popular exposition. He excerpted from his predecessors copiously and circumspectly, and arranged his material with such comprehensiveness, clearness, and lucidity of exposition that, while he popularized the opinions of his illustrious forerunners, he at the same time made their works superfluous and helped to sink them into an oblivion from which they were not rescued until the nineteenth century.

As Lexicographer.

Ḳimḥi was, however, conscious of his position as an epigone, as is evident from his short preface to the "Miklol." His grammatical material is drawn chiefly from the works of Ḥayyuj and Ibn Janaḥ and from the writings of his own father. He tries to understand the language from itself, seeking analogies in later Hebrew, less frequently in Aramaic and Arabic. Joseph Caspi and Profiat Duran frequently attack him, but Elisha b. Abraham defends him in his work "Magen Dawid" (Constantinople, 1517). The "Institutiones" and the "Thesaurus" of Sanctus Pagninus are essentially nothing else but elaborations of Ḳimḥi's "Miklol"; and Reuchlin and Sebastian Münster have also made considerable use of his work. The latest important work on Hebrew grammar, by E. König, is written "with constant reference to Ḳimḥi."

Also connected with grammar is Ḳimḥi's work "'Eṭ Sofer," containing rules for the writing of Bible-rolls, Masoretic notes, and accents.

His "Book of Roots," the second part of the "Miklol," shows Ḳimḥi to be even more independent. Although based primarily on the dictionary of Ibn Janaḥ, he is quite self-reliant in the treatment of his subject. Besides Ibn Janaḥ he quotes as authorities Jacob b. Eleazar and his own father. He refers frequently in his dictionary to Masorah and grammar. He increased lexicological material through numerous fresh etymologies as well as through new comparisons with modern Hebrew and Aramaic. Many words he translates into his Provençal vernacular, and at times compares this latter with Hebrew.

As Exegete.

Ḳimḥi wrote commentaries on Genesis, the Prophets, the Psalms, and Chronicles. Some scholars ascribe to him also commentaries on the remaining books of the Bible. He wrote, too, a philosophic explanation of the cosmogony and of Ezekiel's vision. In the introduction to his commentary on the Prophets he explains the duty of expounding the Bible from a religious standpoint. In a general way he adheres to the literal meaning of Scripture; and his exegesis is based on grammar and rationality. At times, however, he introduces into his explanations philosophy; and some Biblical narratives he, following Maimonides, explains as visions. His commentary on the Psalms is especially noted for its polemics against Christianity. The numerous quotations from the Targumim scattered throughout his writings furnish valuable material for a fu-

ture critical edition of these works. In the Middle Ages Ḳimḥi's commentaries were held in high repute among Christians as well as Jews, and numerous Latin translations were made of them: the influence of his commentaries on the English Bible is evident on every page (comp. Abrahams, "Jewish Life in the Middle Ages," ch. xix.). Besides his commentaries he wrote "Bi'ur Shemot ha-Nebu'ah" and "Bi'ur Sheloshah 'Asar 'Iḳḳarim."

As Controversialist.

Ḳimḥi's polemics against Christianity, contained in his commentary on the Psalms, were, after they had been omitted by the censor in later prints, published separately under the title "Teshubot la-Noẓerim." His "'Wikkuaḥ," against Christianity, is contained in "Milḥemet Ḥobah" (Constantinople, 1790). In the quarrel between the Maimonists and the anti-Maimonists, Ḳimḥi took a very active part, defending Maimonides. At an advanced age he traveled as a delegate from the cities of Lunel and Narbonne to Spain to induce the Jewish communities there to side with the Maimonists. Having fallen sick in Avila he could not complete his journey, and entered into correspondence with Judah al-Fakhkhar, but with little success.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. and iii., No. 495; Steinschneider, *Cat. Bodl.* No. 4821; De Rossi-Hamberger, *Hist. Wörterb.* pp. 164 *et seq.*; Geiger, *Oẓar Neḥmad*, ii. 157 *et seq.*; P. F. Frankl, in Ersch and Gruber, *Encyc.* section ii., part 36, p. 54; Schiller-Szinessy, in *Encyc. Brit.* 9th ed., xiv. 74; J. Tauber, *Standpunkt und Leistung des R. David Kimchi als Grammatiker*, Breslau, 1867; W. Bacher, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 191 *et seq.*; E. Blüth, in Berliner's *Magazin*, xviii. 269 *et seq.* (gives a comparison of the *Miklol* with Joseph Ḳimḥi's *Sefer Zikkaron*); *Miklol*, 1st ed. 1525, in Italy; with notes by Elijah Levita, Venice, 1544–45; with notes by Hechim also, Fürth, 1793, and, with additional notes by J. Rittenberg, Lyck, 1862; a new edition is being prepared by H. L. Strack; Agatho Guidacerio, *Liber Miklol* (gives the first section of the grammar, fols. 1–28, in vocalized text with a Latin translation); *'Eṭ Sofer*, Lyck, 1864; Eppenstein, in *Monatsschrift*, xli. 165 *et seq.* (gives a list of Ḳimḥi's original comparisons of Hebrew and Arabic words); *Sefer ha-Shorashim*, first ed. in Italy, n.d., n.p. (before 1480); with the notes of Elijah Levita, Venice, 1546 (the best edition is that by J. H. R. Biesenthal and F. Lebrecht, Berlin, 1847); W. Bacher, in Winter and Wünsche, *l.c.* ii. 306 *et seq.*; Luzzatto, *Kerem Ḥemed*, v. 26; Brüll's *Jahrb.* vii. 116. Commentaries: *Genesis*, ed. A. Ginzburg, Presburg, 1842; *Earlier Prophets*, 1st ed. Guadalaxara, 1482; *Later Prophets*, Soncino, 1485; *Psalms*, Bologna, 1477 (a critical edition of the *First Book of Psalms* was edited by M. S. Schiller-Szinessy, Cambridge, 1883); *Chronicles*, in the *Rabbinic Bible*, ed. 1547; the *Haftarot*, 1505. All commentaries, except the last two, are given in all rabbinic Bibles since 1516 with various omissions. On the question of a commentary to *Job*, comp. A. Geiger's *Jüd. Zeit.* vii. 145; against it, Frankl, *Monatsschrift*, 1885, p. 144; Graetz, *Hist. of the Jews*, Eng. transl., Index; Brüll's *Jahrb.* iv. 1–33; *Teshubot la-Noẓerim*, at the end of Ḳimḥi's commentary to *Psalms*, Isny, 1542, at the end of Lippmann's *Niẓẓaḥon*, Altorf, 1644, and frequently.

G. C. L.

David Ḳimḥi: Lived in France about 1350; for him Moses b. David Ḳimḥi (see below) wrote, in 1383, Vatican Manuscript No. 221, 4 (Steinschneider, "Hebr. Bibl." xi. 135).

David Ḳimḥi: Lived in Constantinople prior to 1738.

David b. Joseph Ḳimḥi: Lived at Frascati, Italy, in 1326 (Berliner's "Magazin," i. 45).

Flaminio Ḳimḥi: Died in Rome in 1717; his epitaph was published by Berliner in "Monatsschrift" (xxxiv. 382) and in "Hildesheimer Jubelschrift" (p. 105).

Ḥayyim Ḳimḥi: Father of Sinai Ḳimḥi; rabbi in Constantinople about 1700.

Isaac Ḳimḥi: Lived in Castiglione, Italy, about 1378 (see Buber, "Sifre de-Agudta," p. 1b, Wilna, 1880; Berliner, in "Monatsschrift," xxxiv. 382).

Isaac b. David Ḳimḥi: Rabbi in Constantinople, where, in 1736, he wrote an approbation for the "Reshit Ḥokmah" (Roest, *l.c.* p. 337).

Isaac b. Joseph Ḳimḥi: Lived in Arles in 1394 (Gross, "Gallia Judaica," p. 89).

Isaac b. Joseph Ḳimḥi: Lived in Arles about 1393 (see Gross in "Monatsschrift," xxix. 174).

Isaac b. Mordecai Ḳimḥi: Casuist and liturgist at Nyons (France) during the fourteenth century; known also as **Mestre Petit de Nyons.** He was the author of a responsum, of "azharot" found in the Avignon and in the Carpentras maḥzors, and of a commentary upon the azharot of Solomon ibn Gabirol. A number of responsa of Solomon b. Adret are addressed to Isaac. He is said to have written other Talmudic works, and is in general highly spoken of by his contemporaries (see Zunz, "Z. G." p. 466; Landshuth, "'Ammude ha-'Abodah," p. 124; Renan-Neubauer, "Les Rabbins Français," p. 680; Gross, "Gallia Judaica," p. 385).

Isaiah Solomon Ḳimḥi: Rabbi in Hebron about 1783.

Israel Ḳimḥi: Author of "'Abodat Yisrael" (Smyrna, 1736), of an explanation of the 'Abodah of the Day of Atonement, and of a responsum found in "Mayim Rabbim" (see Azulai, "Shem ha-Gedolim," ii. 50; Benjacob, "Oẓar ha-Sefarim," p. 427).

G.

Jacob Ḳimḥi: Hebraist and pedler; born at Constantinople 1720; died in London about 1800; a son of Samuel Ḳimḥi, and a descendant of the ancient and noted family of Ḳimḥi. He was a well-known character in the city of London, where, as an itinerant vender of Oriental slippers, he frequented the vicinity of the Royal Exchange.

Ḳimḥi was the author of "Shoshannat Ya'aḳob," a commentary on the tractates Beẓah and Ta'anit (Constantinople, 1748). His portrait was painted by Oseas Humphreys (1799), who was attracted by Ḳimḥi's picturesque appearance.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v. יעקב קבתי; *Leisure Hour*, London, Aug., 1886; *Cat. Anglo-Jewish Hist. Exh.* p. 54.

J. S. Le.

Joseph b. Isaac Ḳimḥi (RIḲaM; surnamed Maistre Petit): Grammarian, exegete, poet, and translator; born in southern Spain about 1105; died about 1170. Forced to leave his native country owing to the religious persecutions of the Almohades, he settled in Narbonne, Provence, where he probably spent the rest of his life. The report that he was buried in Mayence deserves no credit.

He lived in poor circumstances, and in addition to his literary labors he was active as a teacher. Of his many students the names of only a few have come down. Besides his own son Moses there are mentioned R. Joseph ibn Zabarah, R. Menahem b. Simon of Posquières, and R. Solomon b. Isaac ha-Nesiah. His son David, though but a child at the time of his father's death, may also be considered one of Ḳimḥi's pupils, either directly through his works, or indirectly through the instruction he (David) received from his elder brother Moses.

Abraham ibn Ezra, who in his wanderings visited

Narbonne in 1160, must have met Joseph. The latter followed Ibn Ezra in some particulars, *e.g.*, in the use of the stem שמר for the paradigm of the verb. Ibn Ezra, on the other hand, quotes Ḳimḥi in his commentaries on the Bible. Both scholars worked at the same time and along the same lines to popularize Judæo-Arabic science among the Jews of Christian Europe by excerpting from and translating Arabic works. Although Ibn Ezra was Ḳimḥi's superior in knowledge, the latter can rightly claim to have been the first successful transplanter of Judæo-Arabic science in the soil of Christian Europe. His diction is elegant and lucid, the disposition of his material scientific, his treatment of his subject even and without digressions; so that his works are much better adapted for study than those of Ibn Ezra, which lack all these qualifications.

Relations with Ibn Ezra.

Another famous contemporary of Ḳimḥi was R. Jacob b. Meïr, surnamed "R. Tam," of Ramerupt, who was the greatest Talmudic authority of the day. This scholar, wishing to settle the literary quarrel between the followers of Menahem b. Saruḳ and of Dunash b. Labraṭ, had written a book of "hakra'ot" (decisions), in which he took the part of Menahem. These decisions did not satisfy Ḳimḥi; and, feeling himself better able than R. Tam to pass judgment in the case, he wrote (1165) his "Sefer ha-Galui." This work falls into two parts: the first treats of the differences between Menahem and Dunash; the second contains independent criticisms on the former's dictionary. In the introduction Ḳimḥi apologizes for daring to come forward against so eminent a man as the leading Talmudic authority of his time. Hearing that the ignorant among the people will attack him on that account, he puts into their mouths the words which Abner, the captain of Saul, spoke, when David cried out to the king: "Who art thou that criest to the king?" (I Sam. xxvi. 14). His fears were realized; for Benjamin of Canterbury, a pupil of R. Tam, made observations on the "Sefer ha-Galui," defending his teacher. He also called Ḳimḥi in a contemptuous sense "Ha-Ḳore" (= "The Crier"), because the latter ventured to cry his contradictions to the "king," *i.e.*, R. Tam.

R. Tam.

In Ḳimḥi's grammatical works "Sefer Zikkaron" (edited by Bacher, Berlin, 1888) and "Sefer ha-Galui" (edited by Matthews, *ib.* 1887) he is dependent on Ḥayyuj for the treatment of his subject, but in his explanations of words he relies mainly on Ibn Janaḥ. On the whole, he is not original; in minor points, however, he goes his own way, becoming therein the model for future generations. Thus he was the first to recognize that the hif'il has also a reflexive and an intransitive meaning; he was also the first to arrange a list of nominal forms, to indicate eight verb classes, and to classify the vowels into a system of five short and five long ones. In his works he pays frequent attention also to the language of the liturgy. In his etymological explanations he seeks for analogies in Bible, Talmud, Targum, and in Arabic. In cases where such analogies are wanting or unsatisfactory he is guided by the principle, "The unknown must be deduced from the known." Not seldom he explains difficult words on the basis of phonetic laws laid down by himself.

As Grammarian and Lexicographer.

Of his exegetical works few have been preserved. Mention is made of his "Sefer ha-Torah," a commentary on the Pentateuch; his "Sefer ha-Miḳnah," a commentary on the Prophets; and his "Ḥibbur ha-Leḳeṭ," of unknown contents. A commentary by him on Canticles exists in manuscript; his commentary on Proverbs has been published by Bär Dubrowo under the title "Sefer Ḥuḳḳah" (Breslau, 1868); and variants to the badly printed text are given by Eppenstein in "Zeit. für Hebr. Bibl." v. 143 *et seq.* A fragment of his commentary on the Book of Job has been published by Schwarz in his "Tiḳwat Enosh" (Berlin, 1868); the remaining portions, by Eppenstein in "R. E. J." xxxvii. 86 *et seq.* Many exegetical remarks are scattered throughout Ḳimḥi's grammatical works. His method is mostly that of the peshaṭ, *i.e.*, literal interpretation. He frequently follows the Spanish school, without, however, reading into the Scriptural text the scientific knowledge of his own time. He pays a great deal of attention to the context, a point usually neglected by haggadists. His explanations are short and terse. While criticizing at times some untenable explanations of his predecessors, he accepts such as seem to him to be correct. He is the first eclectic of the Provençal school of exegetes.

As Exegete.

Ḳimḥi tried his hand also at writing poetry. His liturgical hymns and other poems which have come down are indeed distinguished by beauty of form and elegance of language. In spirit, however, they can not be compared with the works of the great Spanish poets. Nevertheless he retains importance as one of the Provençal poets. His poems met with consideration at the hands of later generations and were frequently quoted by them.

As Poet.

He translated Baḥya ibn Paḳuda's ethical work "Ḥobot ha-Lebabot" from Arabic into Hebrew; and he turned Ibn Gabirol's "Mibḥar ha-Peninim" into metrical form under the title "Sheḳel ha-Kodesh." Of the translation only a fragment has been preserved, which has been published by Jellinek in Benjacob's edition of Ibn Tibbon's translation of that work (Leipsic, 1846); the "Sheḳel" is still unprinted. In his translation, aiming chiefly at elegance of expression, Ḳimḥi does not keep to the original. He works too independently and, carrying into the work his own spirit, he often obscures the thought of the author. Notwithstanding its defects, his translation is not without merit. It has contributed to a better understanding of the Arabic authors, and is, therefore, to be considered in a certain sense as supplementing the works of the Tibbonides.

As Translator.

Finally mention must be made of Ḳimḥi's apologetic work "Sefer ha-Berit," a fragment of which was published in "Milḥemet Ḥobah" (Constantinople, 1710). This work was written at the request of one of his pupils who wished to have a collection of all the prophetic passages in Scripture that might serve as aids in refuting those persons

who denied the Torah. It is in the form of a dialogue between a loyal Jew and an apostate. The loyal Jew claims that the true religion of the Jew may be recognized by the moral conduct of the individual; all Jews are intent on carrying out in their lives the Decalogue; they give no divine honors to any one besides God; do not perjure themselves; commit no murder; and are not robbers. Their children are educated in the fear of God; their women are chaste; the Jews are hospitable toward one another, perform works of charity, and redeem captives—all virtues which are not found in such a high degree among non-Jews. The apostate admits all these claims, but points out that Jews demand high interest on loans. This objection the loyal Jew meets with the statement that non-Jews also are usurers, and that they impose upon members of their own faith, while rich Jews lend money to their coreligionists without any interest whatever. The "Sefer ha-Berit" is of importance as showing the moral condition of the Jews at that time, and as bearing testimony to the conditions of those days, in which the Jews in the Provence could freely express themselves not only with regard to their own religion, but also with regard to the religion of their neighbors.

As Apologete.

Bibliography: Blüth, in Berliner's *Magazin*, xviii. 1, xix. 89; Eppenstein, in *Monatsschrift*, xi. 173, xii. 83; *R. E. J.* xxxvii. 86; *Zeit. für Hebr. Bibl.* v. 143.

G. C. L.

Joseph b. Saul Ḳimḥi: Author of a commentary to the astronomical tables of Jacob Bonet (1361; Renan-Neubauer, "Ecrivains Juifs," p. 701).

Judah Raphael Ḳimḥi: Lived about 1671, in the East. A responsum of his is cited in Moses Benveniste's "Pene Mosheh," ii., § 123 (see Benjacob, *l.c.* p. 30).

Mordecai b. Isaac Ḳimḥi: Grandson of David Ḳimḥi; lived in Provence toward the end of the thirteenth century. For him the cabalist Jacob b. Jacob ha-Kohen wrote his "Perush ha-Otiyyot" (see Steinschneider, in "Monatsschrift," xxxiv. 528).

G.

Moses Ḳimḥi: Father of Samuel; perhaps identical with Moses ha-Zaḳen Ḳimḥi; lived about 1342 in Sicily (see Zunz, "Z. G." p. 516; Steinschneider, "Hebr. Bibl." xi. 135).

Moses b. Abraham Ḳimḥi: His epitaph, dated Rome, 1726, has been published by Berliner, in "Monatsschrift" (xxxiv. 382), and in the "Hildesheimer Jubelschrift" (p. 105).

Moses b. David Ḳimḥi: Wrote the Vatican manuscript No. 221, 4, in 1383, in Rodez, France (Steinschneider, *l.c.* xi. 135).

Moses b. Joseph Ḳimḥi (ReMaḲ): Commentator and grammarian; elder brother and teacher of David Ḳimḥi. He presumably lived together with his father and his brother in Narbonne, and must have died about 1190. The works of his which have been preserved are: commentaries on Proverbs, Ezra, and Nehemiah, printed in the rabbinic Bibles as the work of Abraham ibn Ezra; a commentary on Job, published by Schwarz in his "Tiḳwat Enosh" (Berlin, 1868); "Sekel Ṭob," a grammatical treatise, published by Castelli in "R. E. J." xxviii. 212, xxix. 100; and "Mahalak Shebile ha-Da'at," the first concise methodical text-book of Hebrew grammar. His terminology deviates in some essential points from that of his father, a phenomenon probably due to the influence of Ibn Ezra. As paradigm for the verb appears here for the first time the verb "paḳad"; also the following order of the conjugations: "ḳal," "nif'al," "pi'el," "pu'al," "hif'il," "hof'al," "po'el," "hitpa'el." Both these innovations influenced the later text-books on Hebrew grammar.

Ḳimḥi's "Mahalak" became of importance in the first half of the sixteenth century, when it formed the shortest and most useful text-book for the study of Hebrew by non-Jews. It was edited many times, and was translated into Latin by Sebastian Münster. Elijah Levita wrote annotations to it. Besides the works enumerated above, some liturgical poems of Ḳimḥi's have been preserved. Mention is made of his "Sefer Taḥboshet," probably a work on anomalous grammatical forms, and of "Ta'anug Nefesh," a work on ethics.

Bibliography: A. Geiger, in *Oẓar Neḥmad*, ii. 17-24; Steinschneider, *Cat. Bodl.* col. 1838; Lebrecht and Biesenthal, D. Ḳimḥi's *Liber Radicum*, col. xxxviii.; Bacher, in *R. E. J.* xxi. 281, xxix. 292; *idem*, in Winter and Wünsche, *Jüdische Literatur*, ii. 198, 306; Dukes, in *Oẓar Neḥmad*, ii. 101, 182; *Orient, Lit.* viii. 25, ix. 11; Epstein, in *R. E. J.* xx. 138; Lippmann, in *Zion*, ii. 113; Reifmann, in *Orient, Lit.* ii. 750; *Ha-Ḥoḳer*, i. 43; Berliner, in Kobak's *Jeschurun*, vi., Hebr. parts, pp. 102-104; *idem*, in *Magazin*, i. 76, ix. 129; and *Oẓar Ṭob*, p. 35.

G. C. L.

Moses b. Nissim Ḳimḥi: Lived in Rome in 1413.

Nissim Joseph David Ḳimḥi: Rabbi in Constantinople; died 1836; father of the author of "Meleket Shelomoh."

Samuel Ḳimḥi: Wrote, in 1346, a philosophical and allegorical commentary to the "Pereḳ Shirah" (Steinschneider, *l.c.* xiii. 105).

Samuel Ḳimḥi: Rabbi in Constantinople in the time of Judah Rosanes (d. 1727). Some of his responsa are to be found in Moses Israel's "Mas'at Mosheh" (Constantinople, 1734; see Azulai, *l.c.*).

Shabbethai Ḳimḥi: His epitaph, dated Rome, 1712, is given by Berliner, in "Monatsschrift" (xxxiv. 382) and in "Hildesheimer Jubelschrift" (p. 105).

Sinai b. Ḥayyim Ḳimḥi: Edited the "Ḥiddushe Rashba" to Ḳiddushin (Constantinople, 1717).

Solomon Ḳimḥi: Great-grandson of David Ḳimḥi; lived in Provence about 1300.

Solomon Ḳimḥi: Son of Nissim Joseph David Ḳimḥi (see above).

Bibliography: P. F. Frankl, *Die Familie Kimchi*, in *Monatsschrift*, xxxiii. 552 *et seq.*; idem, in Ersch and Gruber, *Encyc.* section ii., part 36, pp. 54 *et seq.*; Berliner, in *Monatsschrift*, xxxiv. 382.

G.

ḲIMḤI, SOLOMON: Turkish rabbinical author; lived at Constantinople in the middle of the nineteenth century. In 1862 he published "Meleket Shelomoh," in which he tried to prove that the Karaites are animals, that it is forbidden to teach them the Law, and that it is permitted to kill them. When the Karaites protested, the chief rabbi of Constantinople commanded that all the copies of the work which could be found should be burned. Ḳimḥi

wrote two other works: "Yaḥel Shelomoh "(Smyrna, 1870) and "Yeme Shelomoh" (Salonica, 1874).

Bibliography: Franco, *Histoire des Israélites del'Empire Ottoman.*

S. M. Fr.

Ḳinah (plural, **ḳinot**): Lamentation chanted in honor of the dead; it has a halting movement peculiar to itself, and ranges from a dirge or wail to the elegiac form (comp. David's elegies on the deaths of Saul and Jonathan [II Sam. i. 17] and on the death of Abner [*ib.* iii. 33]). The term is derived, according to Wetstein, from the Arabic "ḳana" (= "to form artistically"); it occurs once, in Ezek. ii. 10, as "ḳinim." Among the Hebrews, as in many Semitic lands at the present day, the ḳinah was sung by professional mourning-women (Jer. ix. 17). In prophetic literature such elegies were chanted also over inanimate objects poetically personified. To this class belong the ḳinot on the arid plains, deserted by all living things (Jer. ix. 10), on fallen cities (Ezek. xxvi. 17, xxvii. 1), and on lands and peoples (see Budde, "Das Hebräische Klagelied," in Stade's "Zeitschrift," ii. 1 *et seq.*; idem, "The Folk-Songs of Israel in the Mouths of the Prophets," in "The New World," pp. 28 *et seq.*, Boston, 1893).

Classes of Ḳinot.

Even in the Talmudic period a ḳinah was sung at a burial by at least one mourning-woman, who was accompanied by two flute-players (Yer. M. Ḳ. i. 5; Ket. 46a; comp. Shab. 153a). Fragments of elegies of this period, composed by the "safdana" (funeral orators), have been preserved (M. Ḳ. 28b; comp. I. Perles, "Die Leichenfeierlichkeiten im Nachbiblischen Judenthume," in "Monatsschrift," x. 382 *et seq.*). To the ḳinah was soon added the Funeral Oration, which steadily increased in importance as compared with the ḳinah, until the latter was omitted entirely. But although the ḳinah was thus excluded from the public funeral rites, it still survived as an individual expression of grief for the loss of friends or kinsmen (see Poetry, Biblical).

From the individual, or personal, ḳinah must be distinguished the national, or general, ḳinah, the subject of which is the misfortune of the whole nation or of a single community. The national ḳinah was created by Amos, the oldest of the prophets whose writings have survived, on the occasion of a harvest festival in Beth-el, about 760. Foreseeing the impending destruction of the Northern Kingdom, he chanted in the midst of the populace, as though destruction had already overtaken it, "The virgin of Israel is fallen; she shall no more rise" (Amos v. 2). But the national ḳinah found its most perfect expression in the "lamentations" which both Talmud and Midrash ascribe to the prophet Jeremiah (B. B. 14b; Yer. Shab. xvi. 15c; Lev. R. xv. 4).

National Ḳinot.

Even as early as the Talmudic period, the ḳinot of Jeremiah were recited on the eve of the 9th of Ab, the anniversary of the destruction of the Temple and of the Jewish state (Yer. Shab. *l.c.*; Lev. R. *l.c.*). It seems that, at least in Palestine, the Epistle of Baruch (the portion of the Book of Baruch written originally in Hebrew—i. 1–iii. 8), which was a national confession of sins and a justification of the divine punishment, was read also during the public service of this day (see Jew. Encyc. ii. 557, *s.v.* Baruch).

The more intolerable conditions became for the Jew in the following centuries the more he loved to commemorate the events of the happier past. New wos created new ḳinot, and therefore the Jew could not confine himself to the recitation of the Lamentations of Jeremiah on the 9th of Ab. Even the Hellenistic period, poor as far as national poetry is concerned, brought into existence an elegy on the destruction of Jerusalem (Greek Apoc. Baruch, x. 6–8). This was originally written in Hebrew, but it is not known that it had a place in the ritual of the Synagogue (see Jew. Encyc. ii. 556, *s.v.* Baruch).

Early in the geonic period the poets of the Synagogue began to compose seliḥot, ḳinot, and hosh'anot, although very little of that literature has survived (Delitzsch, "Zur Gesch. der Jüdischen Poesie," p. 51; Maḥzor Vitry, ed. Hurwitz, p. 226). Among the older Spanish, North-African, and Provençal poets the national or general elegies for the service of the 9th of Ab were the product of innate poetical feeling, while among the Roman-German poets it was distress and desperation that brought new ḳinot into existence. "I must speak; I must have air; my soul, embittered by grinding slavery, is overwhelmed," says the German synagogal poet of the thirteenth century (Zunz, "S. P." p. 176). Thus the essence of the ḳinot consists in a lamentation over the loss of the nation's past greatness, as well as (in the Roman-German rites and among the younger poets) over the disastrous events of the present.

Early Use in Ritual.

In the Siddur of Amram Gaon (ed. Warsaw, 1884, p. 43b), aside from the Lamentations of Jeremiah, there are no special ḳinot prescribed for the 9th of Ab, although, according to Luzzatto, some of the ḳinot contained in the present ritual were probably used in Amram's time; they are not mentioned by Amram because, perhaps, their recitation was not obligatory (see Luzzatto, "Amram Gaon Baruch ben Sheshna," in "Orient, Lit." viii. 296). According to Amram and other reliable sources, in the geonic period in Babylon, however, seliḥot were read on the morning of the 9th of Ab, since that fast-day was dedicated to penitence and contrition (see Zunz, "Ritus," p. 125). Saadia's prayers for this day likewise are called "seliḥot," though in content and form they are very similar to the ḳinot of Ḳalir. But even the seliḥot were afterward replaced by the more melancholy ḳinot. Traces of these seliḥot are preserved in the Sephardic ritual.

Ḳalir, however, was probably the first to give the name of ḳinot to some parts of the great elegy which he composed for the 9th of Ab. At any rate, they were so called not later than the eleventh century. Beginning with the contrast between the happiness of the past and the misery of the present, Ḳalir describes in this elegy several scenes from the history of the destruction of the Jewish state, such as the burning of the Temple, the slaughters in Jerusalem, and the death of King Josiah. Sometimes, breaking out into prayer and lamentation, the poet

expresses his conviction of his own guiltiness and of the justice of the Lord, laments the power of Edom, and mourns the misery of Zion, for the restoration of which he prays; he closes with a description of the final redemption of Israel and the future salvation. This elegy, consisting of about 12,000 words, beginning with the Eighteen Benedictions ("Ḳerobah") and concluding with prayers of comfort ("neḥamot"), has been preserved almost in its original form in the older Roman rite. Whereas the latter uses Ḳalir's ḳerobah "Zekor Ekah," the German ritual has Ḳalir's second ḳerobah, beginning with "A'abik," which is of a more general character, and which was, perhaps, originally destined by Ḳalir for the service on the afternoon of the 9th of Ab. Moreover, in the German rite consolations are wanting; they are replaced, however, by other ḳinot composed between the twelfth and sixteenth centuries. In the German rite then follow the "Zionides," which are named after the well-known elegy on Zion of JUDAH HA-LEVI, beginning with "Ẓiyyon Halo Tish'ali." This elegy is to be found in every Jewish ritual for the 9th of Ab, and from it a special "Zionide" meter and rime have been developed (see Dukes, "Zur Kenntniss der Neuhebr. Religiösen Poesie," p. 71; Delitzsch, "Zur Gesch. der Jüdischen Poesie," pp. 159–163). The "Zionides" are not usually recited by the ḥazzan himself, but by members of the congregation, alternately; at one time they were recited by the most prominent member.

In the German Maḥzor are to be found sixty ḳinot for the 9th of Ab, and the authorship of about fifty of them is known. The more important are as follows:

Abraham Ḥozeh ("Astronomer"): "Ẓiyyon Ḳeḥi Kol Ẓori Gil-e'ad" (Zunz, "Literaturgesch." p. 490; translated into German by J. Freund, in Karpeles, "Zionsharfe," p. 43). By some scholars this elegy is ascribed to Solomon ibn Gabirol, and by others to Elijah ha-Zaḳen.

Abraham ben Jacob: "Ẓiyyon Asher Yomeru" (Zunz, *l.c.* Supplement, p. 26).

Abraham ben Meïr (perhaps a contemporary of Abraham ben David): "Esh'ag mi-Naḥamat Libbi we-Et'onen," describing the punishment of a Jewish community such as was often visited upon the communities of Germany and England in the twelfth and thirteenth centuries (Zunz, *l.c.* p. 464).

Eleazar ha-Ḳalir: "Ḳerobah" and the first seventeen ḳinot (from "Shabat Suru Menni" to "Amarti She'u Menni"; see Luzzatto, "Mebo le-Maḥzor ke-Minhag Bene Roma," pp. 24 *et seq.*).

Eleazar b. Judah b. Kalonymus of Worms (author of "Ha-Roḳeaḥ"): "Ẓiyyon Halo Tish'ali li-Sheïom 'Alubayik" (first Zionide), on the slaying of his wife and children in Erfurt in 1214 (Zunz, *l.c.* p. 320).

Eleazar b. Mosheh ha-Darshan of Würzburg: "Ẓiyyon 'Aṭeret Ẓebi Simḥat Hamonayik" (Zionide).

Baruch b. Samuel (died in Mayence in 1221): "Eẓbe'otai Shafelu we-Oshyotai Nafelu, Oyah."

David ha-Levi ben Samuel (contemporary and correspondent of Rashi): "Emunim Shararu be-Tok Yam 'Aberu" (Zunz, *l.c.* p. 164).

David b. Alexander (date unknown): "Ezkerah Neginotai" (Zunz, *l.c.* p. 483).

Judah b. Moses ha-Kohen (c. 1240; German rabbi): "We-Et'onen wa-Aḳonen Marah," on the riot in Frankfort-on-the-Main in 1241 (Zunz, *l.c.* p. 479).

Judah ha-Levi of Castile: "Ẓiyyon Halo Tish'ali" (Zionide); "Yom Akpi Hikbadti" (Zunz, *l.c.* p. 206).

Joel ha-Levi ben Isaac of Bonn: "Yibkeyun Mar Mal'ake ha-Shalom," lamentation for the victims of the Second Crusade, which occurred during his lifetime (Zunz, *l.c.* p. 269).

Joseph ben Kalonymus ha-Naḳdan (c. 1238): "Amorer ba-Beki" (Zunz, *l.c.* p. 98).

Jehiel b. Jacob of Eisenach (who witnessed the persecution at Fulda): "Asirim be-Shir Yeẓe'u," contrasting the time of the wandering of the Israelites in the desert and that of the destruction of the Temple (Zunz, *l.c.* p. 29).

Jacob: "Ẓiyyon Yedidut Yadid" (Zionide).

Isaac (12th or 13th cent.): "Azkir Rahab" (Zunz, *l.c.* p. 552).

Yaḳar ben Samuel ha-Levi (contemporary of Meïr of Rothenburg; lived in Cologne and Mayence): "Ẓiyyon Adonai Lakem."

Kalonymus ben Judah of Mayence (11th cent.): "Mi Yitten Roshi Mayim"; "Amarti She'u Menni"; both dedicated to the victims of the Second Crusade (Zunz, *l.c.* p. 166).

Meïr b. Baruch of Rothenburg: "Sha'ali Serufah," on the public burning of the scrolls of the Law in Paris about 1254 (see Grätz, "Gesch." vii. 405; translated into German by A. Geiger, "Jüdische Dichtungen," Leipsic, 1856). Having the strophic rhythm of the Zionides, it found a place among them.

Meïr ben Jehiel: "Arze ha-Lebanon," describing the death of the ten martyrs and based upon Midrash Eleh Ezkerah (Zunz, *l.c.* p. 489; Landshuth, "'Ammude ha-'Abodah," p. 161).

Michael b. Perez (before 1550): "Ẓiyyon Menat Shalom"; "Ẓiyyon Ḳedosh Mishkene 'Elyon" (Zionides; Zunz, *l.c.* p. 580).

Menahem ben Jacob of Worms (d. 1203): "Me'one Shamayim" (Zunz, *l.c.* p. 294).

Menahem b. Makïr of Regensburg (survived the First Crusade): "Ebel A'orer" (Zunz, *l.c.* p. 158).

Menahem Zion b. Meïr (c. 1430; author of the "Ẓiyyuni"): "Ẓiyyon Me'on Ḳeshḳi" (Zunz, *l.c.* p. 523; *idem*, "S. P." p. 110).

Moses ben Jacob: "Ẓiyyon Me'oz Ḳiryat Melek" (Zionide; Zunz, "Literaturgesch." p. 388; Landshuth, *l.c.* p. 225).

Solomon ibn Gabirol: "Shomeron Ḳol Titten" (Zunz, "Ritus der Synagoge von Avignon," in "Allgemeine Zeitung des Judenthums" [1838], ii. 454; comp. also J. L. Gordon, "Letters," pp. 98, 216); "Shekurat Lo mi-Yayin."

This list is based upon Baer's edition of the ḳinot; see especially the introduction, Berlin, 1865.

Ḳinot of Spanish Maḥzor.

The ḳinot of the Spanish, North-African, and Provençal rites, again, form a group by themselves. In the simpler Spanish rite, especially, several Psalms have been used for the ritual for the 9th of Ab, among them Ps. lxxix. and cxxxvii. ("By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion"). They are composed in the rhythm of the ḳinah, and are used to open the service on the eve of that fast-day in the Sephardic ritual. The ḳinot of this group of rituals confine themselves on the whole to the themes furnished by the history and legends of the destruction of Jerusalem. The rite of Fez, however, contains a ḳinah on the persecutions of the Jews in Toledo, Seville, Majorca, etc., in 1391.

With the exception of the rite of Avignon, the seliḥah "Eleh Ezkerah" is common to all these rites, as is the "Zionide" of Judah ha-Levi. In the former each chapter of the Lamentations of Jeremiah is preceded by small poems (see Zunz, "Ritus der Synagoge von Avignon," in "Allg. Zeit. des Jud." 1838, ii. 454). In Jerusalem an Arabic elegy was recited, and in Persia Hebrew-Persian ḳinot were used (Zunz, "Ritus," p. 89). As writers of ḳinot for these rites may be mentioned:

Abba Mari b. Moses Yarḥi of Montpellier (lived in Aries in 1306): "Abo Le'esof Maḥanot" (Avignon; Zunz, "Literaturgesch." p. 492).

Abraham ha-Levi ben Isaac: Three ḳinot (Zunz, *l.c.* p. 513).

Isaac ben Sheshet of Valencia (died in Algiers about 1406): Four ḳinot (Zunz, *l.c.* p. 514).

Isaac ibn Zabarra (c. 1400): "Ẓiyyon ha-Tede'i Zeman" (Zionide; Zunz, *l.c.* p. 514).

Israel Najjara (rabbi of Gaza in the sixteenth century): One ḳinah (Zunz, *l.c.* p. 419).

Joseph (date not known): Two ḳinot (Avignon; Zunz, *l.c.* pp. 569–574).

Judah ben David Yaḥya (lived in Castile about 1400): "Yehudah we-Yisrael De'u Mar Li Me'od" (Sephardic; Provençal; Zunz, *l.c.* p. 514; Landshuth, *l.c.* p. 67).

Judah b. Jacob: "Yomam we-Layelah Ebkeh" (Carpentras; Zunz, *l.c.* p. 567).

Judah ha-Levi: The same as in the Roman-German ritual.

Moses Nathan: "Mi-Gam Bakem" (Avignon; there are two synagogal poets of this name: Zunz, *l.c.* p. 517).

Moses Zacuto (of Spanish descent; lived and died in Italy): "Arim Ḳol Bikyi" (Sephardic; Zunz, *l.c.* p. 440; Landshuth, *l.c.* p. 218).

Samuel (time unknown): "Oyah Ereẓ Ẓilẓul" (Avignon; Zunz, *l.c.* p. 593).

Sheshet: "Ekah Ya'ib" (Avignon; Zunz, *l.c.* p. 475).

Simeon ben Ẓemaḥ Duran (lived in Algiers, 1361-1444): Three ḳinot (Zunz, *l.c.* p. 522).

Solomon ibn Gabirol: "Shomeron Ḳol Titten" (Avignon, Roman-German, Polish, etc.).

Solomon b. Bonfed: Six ḳinot (Zunz, *l.c.* p. 518).

Zerahiah ben Isaac Gerundi of Lunel (author of the "Ma'or"): "Ze'ebe 'Ereb" (Provençal; Sephardic; Zunz, *l.c.* p. 461; Landshuth, *l.c.* p. 63).

In the Karaite ritual also are found ḳinot for the anniversary of the downfall of the Jewish state. Local history and local preferences operated to vary the selection of ḳinot, so that those preferred in one synagogue or district were comparatively unused in another.

By no means all national or general ḳinot found a place in any single maḥzor, and not all the ḳinot found in the maḥzor of any congregation were recited; a selection was made, as the heading "Ḳinah Aḥeret," sometimes attached to the collection, may indicate. Nor was it only on the 9th of Ab that ḳinot were read in the synagogue; on the three—in the Karaite ritual on the five—preceding Sabbaths also piyyuṭim or ḳinot were recited (Zunz, "Ritus," p. 88; *idem*, "S. P." p. 72).

The "Tiḳḳun Ḥaẓot," the ritual of which was established in Palestine about three hundred years ago, whence it spread over Europe, also contains several ḳinot. One of them, used in all Italian and German rituals, was composed by R. Moses Alsheḥ ben Ḥayyim, who flourished in Safed in the sixteenth century.

In the Reform congregations, which still celebrate the 9th of Ab, only a very few of the ḳinot for that day are recited. Geiger, in his "Plan zu einem Neuen Gebetbuche," p. 15, includes only Ibn Gabirol's "Shomeron Ḳol Titten" for the evening service, and Judah ha-Levi's "Ziyyon Halo Tish'ali" and Meïr of Rothenburg's "Sha'ali Serufah" for the morning service. For editions and translations of ḳinot see Steinschneider, "Cat. Bodl." cols. 452 *et seq.*; Zedner, "Cat. Hebr. Books Brit. Mus." pp. 469 *et seq.*; Van Straalen, "Cat. Hebr. Books Brit. Mus." pp. 148–151 *et seq.* See Ab, Ninth Day of.

G. M. Sc.

KINANAH: Opponent of Mohammed; son of the poet Al-Rabi' ibn Abu al-Ḥuḳaiḳ, who flourished at Medina in the seventh century, prior to the appearance of Mohammed at that town. He had two brothers—Al-Rabi' and Sallam; all three were declared enemies of the Prophet. Kinanah is said to have urged Mohammed to give up the custom during prayer of turning his face toward Mecca ("ḳiblah") in favor of Jerusalem, as had been the custom in Islam at first. After the expulsion of the Banu al-Naḍir, of which tribe he was a member, he and his family retired to Khaibar, where they possessed a castle called Ḳamus. The Jewish strongholds at Khaibar were soon after conquered by Mohammed, and Kinanah was made a prisoner of war. There were two reasons why Mohammed desired Kinanah's death: Kinanah was accused of having hidden the treasure of the Banu al-Naḍir, and Mohammed coveted his wife Ṣafiyyah, the daughter of Ḥuyayy, a rabbi who had been murdered on a previous occasion. Kinanah died under torture. He is erroneously confounded by Ṭabari with Kinanah ibn Rabi', the brother-in-law of Mohammed's wife Zainab.

Bibliography: Hirschfeld, in *R. E. J.* x. 29.

G. H. Hir.

KINDBETTBRIEF. See Childbirth.

KINDERFREUND, ARYEH LÖB: Polish scholar; born at Zamosc, government of Lublin, 1798; died at Lemberg 1873. In the earlier part of his life he was in very good circumstances, but he soon lost his fortune and had to make use of his knowledge of classical philology and the modern languages. He went to Galicia, where he earned his livelihood by teaching.

Kinderfreund was the author of "Shirim Shonim" (Lemberg, 1834), poems relating to various subjects, and distinguished both for purity of style and for richness of ideas. In addition Kinderfreund left in manuscript the following works: Hebrew poems, among which one compares the Jewish New-Year with that of other creeds; a work in Latin in which is demonstrated the priority of the Hebrew language; an apologetical treatise in which are reproduced religious controversies between the author and a prominent Christian whose children he instructed.

Bibliography: Jost's *Annalen*, ii. 143; Zeitlin, *Bibl. Post-Mendels.* p. 171.

H. R. I. Br.

KINDLING OF LIGHTS. See Lights.

KING: Chief ruler of a nation.—**Biblical Data:** In Jewish history the first ruler called "king" was Saul, son of Kish, but in Palestine almost every chieftain bore this title. According to Josh. xi. 1–2, the country contained numbers of kings, and in the Song of Deborah (Judges v. 19) reference is made to the "kings of Canaan." These can have had little more power than a modern sheik. Some of them, doubtless, held more extensive sway than others, and the ruler of the federation of the five cities of the Philistines might more deservedly be dignified with the name. The special need of a military leader in primitive times was due to the constant warfare in which even the more settled population of the country passed its existence, and while in the nomad state the Israelites needed a warrior chief like Moses or Joshua to keep them united and under discipline. As soon as the Israelites were settled in the Holy Land decentralizing tendencies became paramount, and the local jurisdiction of the elders superseded the earlier régime. This led to various attempts at reconstruction under the Judges. In two cases, those of Gideon and Abimelech, attempts were made to found petty kingdoms. Similarly, Jephthah seems to have established a minor kingdom east of the Jordan, in Gilead (Judges xi. 6-11); but none of these attempts were sufficient to unite the whole of the Israelitish tribes for warlike purposes against their enemies in plain and mountain.

In the time of Samuel, however, the tribes were for a time united. The manifest advantages of this

union led Samuel himself to arrange later for a secular head of the Israelite forces, who should be sanctified by the choice of the oracles of God; Saul, therefore, became, by election, the first King of Israel. Dissatisfied with Saul's conduct, the imperious Samuel selected David to replace him, who, after Saul's death, immediately succeeded in ruling over Judah, and some years later was acknowledged king of all Israel. David had taken possession of the great fortress of Jerusalem, and, possibly influenced by the career of the king-maker Samuel, attempted to combine the ecclesiastical and the military headship by making his chapel royal, or Temple, the center of the national worship. This policy was carried out by his son Solomon, who attempted further to break down the old tribal divisions by dividing the whole country into twelve or thirteen districts (I Kings iv. 7), severally presided over by one of his officers; each of these officers, it has been conjectured, was required to supply the court or the army with provisions during one month of each year. But this attempt proved premature, and after Solomon's death his kingdom was divided into two parts (see Israel; Judah). The advantages of a rallying-point for the national forces was nevertheless thenceforth clearly recognized, and both divisions were ruled by kings till the superior forces of the surrounding nations destroyed for a time the national independence.

As indicated by the sketch above, the chief duty of the king was to act as war-lord and commander-in-chief of the army. One result of the establishment of the kingship was the foundation of a standing army, which began with the three thousand men kept by Saul in the field against the Ammonites (I Sam. iii. 2). The "Gibborim," or the mighty men who formed the body-guard of the king, constituted the nucleus of this force. War being regarded by the Hebrews as a sacred occupation (see Schwally, "Kriegsaltertümer," 1901), the king was intimately connected with the religious organization of the people, and it is possible that at an early stage he was regarded as the center of it, though there are no such traces of taboos around Hebrew royalty as are found among other primitive nations (see Frazer, "Golden Bough," i., *passim*). It is certain that the king performed priestly functions. Saul offered sacrifices (I Sam. xiii. 9-11), and David wore the ephod (I Sam. vii. 19); Solomon addressed the people in the Temple (I Kings viii. 14); the high priests received their appointment from the king, at any rate in the earlier stages of the monarchy (II Sam. viii. 17; I Kings ii. 26-27). The fact that Solomon built a temple and dedicated it shows the intimate relation of the king with the national sanctuary, which was attached to his palace. In addition to their military and ecclesiastical functions, the Jewish kings, like all Oriental monarchs, discharged those of judges (comp. I Kings iii. 16 *et seq.*), and in the palace there was a special porch for judgment (I Kings vii. 7). How far the king had the right to originate laws is doubtful. Later legislation required him to agree to abide by the Deuteronomic Law (Deut. xvii. 18, 19), but he must have had considerable latitude in interpreting it.

Functions.

In the cases of Saul and David, the fact that they had already proved themselves redoubtable leaders in warfare was doubtless the reason why Samuel chose them for the kingly office when he had reluctantly come to the conclusion that such a head for the nation was necessary. When once the kingship had been established, the hereditary principle arose naturally. For nearly eight years Saul's son Ishbosheth retained the position of his father among the more northern tribes. The king appears to have had the right to select his successor from his descendants, as was done by David in the case of Solomon (I Kings i.), who seems to have been the youngest among his sons (see Junior Right). Although the act of selection was the monarch's, the priestly caste seems to have had some voice in the decision, while the elders and the people generally expressed by acclamation their satisfaction at the result (II Kings xiv., xxi., xxiii.; see also Josephus, "B. J." i. 33, § 9).

Selection and Anointing.

The chief ceremony by which a ruler was consecrated king was that of anointing, mentioned in the cases of Saul (I Sam. x. 1), David (II Sam. ii. 4), Jehu (II Kings ix. 6), and Joash (II Kings xi. 12). In all these cases, excepting the last, the function appears to have been a private one, and hence it has been suggested that it was performed with the beginning of a new dynasty. The general reference to the king as "the anointed one," or "the Lord's anointed" (I Sam. ii. 10; Ps. ii. 2; Lam. iv. 20), seems to show that anointing was the normal and characteristic part of a king's inauguration, though it occurred also in the appointment of a high priest (see Anointing; Messiah; see also Wellhausen in "Archiv für Religionswissenschaft," 1904).

The chief external signs of dignity were the crown (II Kings xi. 12), which was worn by Saul even on the battlefield (II Sam. i. 10; see Crown), and the scepter (Ps. xlv. 7 [A. V. 6]). It is doubtful whether the spear, so often mentioned in connection with Saul (I Sam. xx. 33, xxii. 6, xxvi. 7), was used by him as a sign of his dignity; it is not mentioned elsewhere in connection with the kings, though modern sheiks use it for that purpose (Tristram, "Land of Israel," p. 59). Naturally, the king's house was of larger dimensions and of more pretentious architecture than that of any of his subjects, and special accounts are given of the palaces of Solomon (I Kings vii.), Jehoiakim (Jer. xxii. 13, 14), and Ahab (I Kings xxii. 39). The king's seat was known as the "throne" or "judgment-seat." An elaborate description is given of that of Solomon (I Kings x. 18 *et seq.*; see Throne).

The chief officer of the king was the "captain of the host" (II Sam. ii. 8). Another high military officer was the captain of the body-guard (II Sam. viii. 16, xx. 23), who, for prudential reasons, was not placed under the orders of the commander-in-chief. Of the officials connected with the royal household the chief appears to have been the high chamberlain, or the officer "over the household" (II Kings xviii. 18). Next come the "sofer," or scribe, who acted as secretary of state (*ib.*), and the "mazkir," or historiographer (*ib.*). An official less frequently mentioned

Officers.

was the "king's servant" (II Kings xxii. 12); a seal that belonged to one of these king's servants, whose name was Obadiah, has recently been discovered. Besides these, several minor officials, as "keeper of the wardrobe" (II Kings xxii. 14) and "chamberlains" (II Kings xxiii. 11), were connected with the royal household. Other titles, like those of "king's friend" and "counselor," can scarcely be regarded as official.

Seal of Obadiah, "Servant of the King."
(After Benzinger.)

The means by which this state was maintained were various, and doubtless differed with the period.

Revenue.

The royal domains and flocks (partly obtained by escheat) must have contributed much to its support (I Chron. xxvii. 25–28). The kings may have claimed a tithe of the produce of the land (I Sam. viii. 15–17), but no later evidence is given of this, and such a claim would conflict with the similar claims of the priesthood. Regular presents, doubtless, were made by the king's chief vassals (I Kings x. 25), and tributes were brought in by conquered tribes (I Kings iv. 21; II Chron. xxvii. 5). Solomon probably derived some profit from his trading ventures (I Kings ix. 28), as well as from the customs levied on the foreign merchants trading in Palestine (I Kings x. 14). Resources such as these enabled the king to keep up considerable state. He dressed in royal robes (I Kings xxii. 10; II Chron. xviii. 9), drank from gold vessels (I Kings x. 21), and possessed a large harem (II Sam. xvi. 21). All who approached him bowed down and touched the ground with the forehead (I Sam. xxiv. 8; II Sam. xix. 24). After the destruction of the monarchy, memories of its glory still remained in Israel, and Ezekiel regarded royalty as inseparable from the ideal Jewish state (Ezek. xlvii.). The term "king" was applied symbolically to any great leader, even to death (Job xviii. 14); but above all it was applied to God as the "King of Kings" (see THEOCRACY). It is likewise applied to a crocodile (*ib.* xxiv. 34).

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E. G. H. J.

——In Rabbinical Literature: In Talmudic times every official position on earth was regarded as of divine appointment, and the rule of the king was compared with that of God (Ber. 58a). One had, therefore, to pray for a good king (Ber. 55a) and for the good of the king (Abot iii. 2). The office was regarded as hereditary (Hor. 11b; comp. Zeb. 102a). There was a special benediction to be pronounced on seeing a king, and no one should avoid greeting him appropriately (Ber. 58a). Even prayers may in certain cases be interrupted to answer a king (Ber. 32b). Intriguers against the royal majesty lost in certain cases their property and were put to death (Sanh. 48b), while any disrespectful gesture was punished (Pes. 57b). To defraud the customs was a great crime against the king (Ned. 28a), and he received one-thirteenth of all booty captured in war (B. B. 122a). The anointing of the king was done with balsam before he was crowned (Hor. 12a).

But a king must stand during the reading of the Law (Soṭah 41b), and must not arise from his knees until he has finished his prayer (Ber. 34b). The glory of a king is truth (Ta'an. 32a), and, therefore, his word must be irrevocable (B. B. 3b). He should set an example to all in his obedience to the Law (Suk. 30a).

The relations of a king to his courtiers was a favorite subject of the Rabbis in their parables. I. Ziegler has collected no less than nine hundred and thirty-seven parables of this kind, scattered through Midrashic literature, but it is clear from the descriptions of the king's regalia that the model before the Rabbis was the Roman emperor with his purple mantle, laurel crown, and curule chair. These parables, though interesting in their way, seldom throw light upon the rabbinical views about kings, being more of the nature of folk-tales.

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S. S. J.

KINGDOM OF GOD ("Malkuta de-Adonai": Targum to Zech. xiv. 9 and Ob. 21; "Malkut Shaddai": 'ALENU; and "Malkut Shamayim": Ber. ii. 2, and elsewhere in Mishnah and Haggadah): Reign or sovereignty of God as contrasted with the kingdom of the worldly powers. The hope that God will be King over all the earth, when all idolatry will be banished, is expressed in prophecy and song (Ex. xv. 18; Zech. xiv. 9; Isa. xxiv. 23, lii. 7; Micah iv. 7; Ps. xxix. 10), and with special emphasis in the later Psalms (xciii.–xcix.). God's Kingdom is spoken of in Ps. xxii. 29 (A. V. 28), ciii. 19, cxlv. 11–13; Ob. 21; Dan. iii. 33 (A. V. iv. 3); Tobit, xiii. 1; Sibyllines, iii. 47–48, 767; Psalms of Solomon, xvii. 3; Wisdom, x. 10; Assumptio Mosis, x. 1; Song of the Three Holy Children, 33; Enoch, lxxxiv. 2. The words "The Lord shall be King" are translated in the Targum, "The Kingdom of God shall be revealed"; and the ancient liturgy culminates in the prayer that "God may establish His Kingdom speedily" (see 'ALENU; ḲADDISH). The Kingdom of God, however, in order to be established on earth, requires recognition by man; that is, to use the Hasidæan phrase borrowed from Babylonia or Persia, man must "take upon himself the yoke of the Kingdom of God" ("'Ol Malkut Shamayim"; "Heaven" is a synonym of "God"; see HEAVEN). This the Israelites do daily when reciting the SHEMA' (Ber. ii. 2); so do the angels when singing their "Thrice Holy" (HEKALOT); and in the future "all men shall take upon themselves the yoke of the Kingdom of God when casting away their idols" (Mek., Beshallaḥ, 'Amalek, 2). Accordingly, says the Midrash (Cant. R. ii. 12), "when the Kingdom of Rome has ripened enough to be destroyed, the Kingdom of God will appear."

Upon the Red Sea, Israel first sang the praise of God's Kingdom (Ex. R. and Targ. Yer. to Ex. xv. 19), and at Mount Sinai they accepted the yoke of God's Kingdom (Sifra, Ḳedoshim, xi.), just as Abraham did (Book of Jubilees, xii. 19), making

Him King upon earth (Sifre, Deut. 313); each proselyte, in joining Judaism, "takes upon himself the yoke of God's Kingdom" (Tan., Lek Leka, ed. Buber, p. 6). The Hebrew slave who declares his wish to be a slave for life has his ear pierced, because "he casts off the yoke of God's Kingdom to bend to the yoke of another sovereignty" (Tosef., B. Ḳ. vii. 5; Yer. Ḳid. 59b). The yoke of God's Kingdom—the yoke of the Torah—grants freedom from other yokes (Abot iii. 4). Especially was it the principle of one party of the Hasidæans, the Zealots, not to recognize as king any one except God (Josephus, "Ant." xviii. 1, §§ 1, 6; comp. Philo, "Quod Omnis Probus Liber," §§ 12–13, and the prayer ABINU MALKENU—"Our Father, our King, we have no King except Thee!"

The greater, then, the oppression of the Worldly Kingdom (Rome), the more eager the Jewish people, particularly the pious ones, were for "the Kingdom of Heaven," as they called it, to come speedily. This is the ever-reiterated object of the prayers in the liturgy (Masseket Soferim, xiv. 12; *et al.*). It was even laid down that no benediction would be effective without reference to the Kingdom (Ber. 12a).

Christian and Jewish Conceptions.

It is the approach of this Kingdom of Heaven, in opposition to the Kingdom of Rome, which JOHN THE BAPTIST announced (Matt. iii. 2; comp. Luke i. 71–74, iii. 17). Jesus preached the same Kingdom of God (Matthew has preserved in "Kingdom of Heaven" the rabbinical expression "Malkut Shamayim"), and when he said, "the kingdom of God cometh not by observation [that is, calculation] . . . for, behold, the kingdom of God is among [not within] you" (Luke xvii. 21, Syriac version), he meant, "It does not come through rebellion or by force" (see JEW. ENCYC. iv. 51, *s.v.* CHRISTIANITY).

When, however, the trend of events led early Christianity to make a decided disavowal of all political expectations antagonistic to Rome, the conception of the Kingdom of God was made an entirely spiritual one, and was identified with the "'olam ha-ba" (= "the world to come"), the spiritual life, in which "there is no eating and drinking, but righteousness and peace and joy in the holy spirit" (Rom. xiv. 17, Greek; comp. John xviii. 36). Rab speaks of it in the same way: "In the world to come there is neither eating, nor drinking, nor procreation, nor strife; but the righteous sit encrowned and enjoy the splendor of the Shekinah" (Ber. 17a).

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K.

KINGS, BOOKS OF.—Biblical Data: Fourth book of the second canonical division of the Hebrew Bible, the Prophets (נביאים). It contains a history of the kings of Judah and of Israel from the last days of David till the capture of Zedekiah by Nebuchadnezzar. This work is divided into two books, I Kings (מלכים א׳) and II Kings (מלכים ב׳); the former consisting of twenty-two, the latter of twenty-five, chapters.

The following is a synopsis of their contents:

First Book of Kings: Ch. i.: David having grown old, his son Adonijah forms a plot with Joab and Abiathar to seize the kingdom. But Solomon's mother, Bath-sheba, helped by Nathan the prophet, baffles Adonijah's design, and Solomon is anointed and crowned with great solemnity. Hearing of this, Adonijah and his guests, who are banqueting at the time, retire precipitately.

Ch. ii.: David's charge to Solomon, whom he enjoins to let neither Joab nor Shimei die a natural death. On the other hand, he is to show kindness to the children of Barzillai the Gileadite. Adonijah asks Solomon for David's concubine Abishag, and pays for his imprudence with his life. Abiathar is deposed from the high-priesthood, and Joab is killed by Benaiah at the command of Solomon. Shimei, ignoring a command of the king, is killed by Benaiah in fulfilment of David's charge to Solomon.

Solomon.

Ch. iii.: Solomon marries the daughter of the King of Egypt. God appears to him in a vision by night at Gibeon, and promises him extraordinary wisdom and great riches. Solomon's judgment in the case of the two harlots, in which he discovers the real mother of the living child.

Ch. iv.: Solomon divides his kingdom into twelve commissariat districts, and appoints officers over them; each district being required to support the royal house during one month every year.

Ch. v.: Account of Solomon's kingdom, his daily provision, the number of his horses, his great wisdom, the prosperous state of Israel under his rule, his alliance with Hiram, and his preparations for the construction of the Temple.

Ch. vi.: A full account of the Temple, the construction of which lasted seven years.

Ch. vii.: Description of Solomon's palace, the erection of which occupied thirteen years, and of the Temple vessels made by Hiram the artificer.

Ch. viii.: Inauguration of the Temple. After the Ark and the vessels are brought in, Solomon addresses to God a long prayer and blesses the people. He then dedicates the Temple with numerous peace-offerings, and the people hold a feast of fourteen days.

Ch. ix.: Second appearance of God to Solomon. He admonishes the king to observe His commandments, otherwise the Temple will be of no avail. Solomon makes another treaty with Hiram, builds several cities, and imposes a heavy tribute on the descendants of the former inhabitants of the land. Solomon's navy, under the direction of Tyrians, sails to Ophir for gold.

Ch. x.: The Queen of Sheba comes to Jerusalem and admires Solomon's wisdom; she gives him costly presents. A description of his golden targets, his ivory throne, his vessels, the great number of his chariots and horses.

Ch. xi.: Decline of Solomon; his numerous wives and concubines draw him into idolatry, for which God threatens him with the loss of his kingdom. An account of Solomon's adversaries; namely, Hadad, who flies to Egypt; Rezon and Jeroboam, to the latter of whom Ahijah prophesies that he will become king. Solomon dies after a reign of forty years, and is succeeded by his son Rehoboam.

Ch. xii.: Division of the kingdom. The Israelites assemble at Shechem for the purpose of crowning Rehoboam. Headed by Jeroboam, they ask the king to relieve them of the burdens placed on them by his father. Rehoboam, refusing the advice of the old men, and following that of the young ones, answers the people roughly. All the tribes of Israel, with the exception of Judah and Benjamin, revolt; they kill Adoram, and cause Rehoboam to flee. The latter is made king over Judah and Benjamin, while the other ten tribes follow Jeroboam, who strengthens himself by building Shechem and Penuel and places therein two golden calves as objects of worship.

Ch. xiii.: Jeroboam's hand, as he is about to strike a man who has prophesied against the altar, withers, but at the prayer of the prophet is restored. This same prophet, deceived by an old prophet of Beth-el, eats at the latter's house in defiance of God's command and is slain by a lion. He is buried by the old prophet, who directs his children when he himself shall die to bury him by the prophet's side. Jeroboam, in spite of the miraculous restoration of his hand, persists in his idolatry.

Kings and Prophets.

Ch. xiv.: Abijah, Jeroboam's son, being sick, Jeroboam sends his wife, disguised, with presents to the prophet Ahijah of Shiloh. The latter, on seeing Jeroboam's wife, announces to her the extermination of Jeroboam's family and the death of Abijah. Jeroboam is succeeded by his son Nadab. Rehoboam, falling into idolatry, is attacked by Shishak, King of Egypt, who despoils the Temple and the royal house. Rehoboam is succeeded by his son Abijam.

Ch. xv.: Abijam, during a wicked reign of three years, is continually at war with Jeroboam. He is succeeded by his son Asa. The latter, a worshiper of YHWH, is forced on account of his war with Baasha, King of Israel, to make a league with Benhadad. He is succeeded by his son Jehoshaphat. Nadab, after a wicked reign of two years, is assassinated by Baasha, who succeeds him and whose reign is an evil one.

Ch. xvi.: Jehu prophesies against Baasha, who after a reign of twenty-four years is succeeded by his son Elah. The latter is assassinated by Zimri, who succeeds him and exterminates the whole family of Baasha, thus carrying out Jehu's prophecy. Seven days later the soldiers make their general Omri king, who forces Zimri to destroy himself by fire. The kingdom of Israel is divided between Omri and Tibni, the former of whom finally becomes sole king. After a sinful reign of twelve years, during which he builds Samaria, Omri is succeeded by his son Ahab, who does "evil in the sight of the Lord above all that were before him."

Ch. xvii.: Elijah the Tishbite, having foretold a drought, hides himself at Cherith, where he is fed by ravens. He is then sent by God to Zarephath; he sojourns at the house of a widow, whose son he raises from the dead.

Ch. xviii.: Elijah is commanded to go to Ahab to announce that God will send rain; he meets Obadiah, who brings Ahab to him. Elijah, having reproved Ahab for his wickedness, convinces him of the superiority of YHWH by calling down fire from heaven. Having slain all the prophets of Baal, Elijah obtains rain by prayer and accompanies Ahab to Jezreel.

Ch. xix.: Elijah, threatened by Jezebel, flees to Beer-sheba; he then goes into the wilderness, where, being weary of his life, he is comforted by an angel. At Horeb God appears to him and sends him to anoint Hazael, Jehu, and Elisha. The last-named takes leave of his parents and friends and follows Elijah.

Elijah and Elisha.

Ch. xx.: Ben-hadad besieges Samaria, demanding of Ahab all that he possesses. Encouraged by a prophet, Ahab is successful in two battles, slaying many Syrians. The Syrians submit to Ahab. Ahab sends Ben-hadad away free with a covenant, and in consequence a prophet pronounces God's judgment against Ahab.

Ch. xxi.: Ahab, demanding Naboth's vineyard, meets with a refusal. At Jezebel's instigation, Naboth is condemned to death for blasphemy, and Ahab takes possession of the vineyard. Elijah foretells God's judgment against Ahab and Jezebel, but as Ahab repents, the punishment is deferred.

Ch. xxii.: Ahab, visited by Jehoshaphat, urges the latter to accompany him to the war with Aram. Encouraged by false prophets, Ahab, contrary to the advice of Micaiah, starts for the war, and is slain at Ramoth-gilead. He is succeeded by his son Ahaziah. A summary of Jehoshaphat's beneficent reign and acts; he is succeeded by his son Jehoram; short account of Ahaziah's evil reign.

Second Book of Kings: Ch. i.: Moab rebels after Ahab's death. Ahaziah, being sick, sends to Baal-zebub; the messengers meet Elijah, who foretells Ahaziah's death. Elijah, sent for by Ahaziah, destroys by fire from heaven two captains of fifty with their men; he spares the third captain and his fifty, and comes to Ahaziah, whose death he foretells.

Ch. ii.: Account of Elijah's translation. Having divided the Jordan with his mantle, the prophet takes leave of Elisha, granting him his request that a double portion of Elijah's spirit may rest upon him; Elijah is then taken up in a fiery chariot to heaven. Elisha is acknowledged as Elijah's successor; he heals the waters of Jericho, curses children who mock him, and returns to Samaria.

Ch. iii.: Jehoram, Ahab's second son, succeeds his brother Ahaziah, and, accompanied by Jehoshaphat and the King of Edom, marches against Moab. Being distressed for lack of water, the allied kings obtain it through the intervention of Elisha, who also promises them victory. The Moabites, deceived by the color of the water, come to plunder the allied armies, and are overcome. The King of Moab, by sacrificing his eldest son, raises the siege.

Ch. iv.: Account of the miracles performed by Elisha. He multiplies the widow's oil; gives a son to a Shunammite woman; brings to life her dead son; heals at Gilgal the deadly pottage; and satisfies 100 men with twenty loaves.

Ch. v.: Naaman, on the advice of a captive maid, asks Elisha to cure him of his leprosy. Elisha sends him to bathe in the Jordan; Naaman does so and is

cured. Elisha refuses Naaman's gifts, but his servant Gehazi takes them, for which he is smitten with leprosy.

Ch. vi.: Elisha, giving leave to the young prophets to build a dwelling, causes the ax of one of them, which has fallen into the Jordan, to float on the surface of the water. He discloses to the King of Israel the Syrian king's secrets; he smites with blindness the army sent to apprehend him, brings it to Samaria, and then dismisses it in peace. Samaria, besieged by Ben-hadad, suffers from a severe famine in which women eat their children. The king sends a messenger to slay Elisha.

Elisha's Career.

Ch. vii.: Elisha foretells plenty in Samaria; but announces to an officer, who expresses disbelief in the prophecy, that he shall not participate therein. Four lepers, having visited the camp of the Syrians, bring word of their flight. The King of Israel sends men to spoil the tents of the enemy; abundance of food is secured. The officer who has doubted Elisha's prophecy is trodden to death.

Ch. viii.: The Shunammite, in order to avoid the predicted famine, leaves her country for seven years; when she returns she finds her land seized by other people. The king, in recognition of Elisha's miracles, orders her land to be restored to her. Ben-hadad, being sick, sends Hazael with presents to Elisha, who prophesies that Hazael will succeed his master. Hazael kills Ben-hadad and ascends the throne. Short account of the evil reign of Jehoram, King of Judah. Edom and Libneh revolt. Jehoram is succeeded by his son Ahaziah; account of his sinful reign.

Ch. ix.: Elisha sends a young prophet to anoint Jehu at Ramoth-gilead. Jehu, made king by the soldiers, kills Joram, Ahab's son, in the field of Naboth, and Ahaziah in Gur. Jezebel is thrown out of a window and eaten by dogs.

Ch. x.: Jehu exterminates Ahab's family; he causes seventy sons of Ahab to be beheaded, kills forty-two of Ahaziah's brothers, takes up Jehonadab into his chariot with him, and destroys all the worshipers of Baal. Jehu himself follows the sinful practises of Jeroboam, as a punishment for which Israel is oppressed by Hazael. Jehu is succeeded by his son Jehoahaz.

Jehu's Iniquities.

Ch. xi.: Athaliah destroys all the royal family with the exception of Joash (Jehoash), who is hidden by his aunt Jehosheba in the house of God for six years. In the seventh year Joash is anointed king by Jehoiada, and Athaliah is slain. Jehoiada restores the worship of YHWH.

Ch. xii.: Joash is a worshiper of YHWH all the days of Jehoiada. Account of Joash's activity in repairing the Temple. Hazael is diverted from Jerusalem by a present from the sacred treasury. Joash, after a reign of forty years, is assassinated by his servants and succeeded by his son Amaziah.

Ch. xiii.: Account of Jehoahaz's evil reign. Jehoahaz, oppressed by Hazael, prays to God, who relieves him. He is succeeded by his son Joash, who, after a wicked reign of sixteen years, is followed by his son Jeroboam. Elisha dies; his bones, by the touching of them, bring to life a dead man. Hazael is succeeded by his son Ben-hadad, from whom Joash recovers the cities which his father lost.

Ch. xiv.: Amaziah's reign; his victory over Edom, and his defeat by Joash. Amaziah, slain by conspirators, is succeeded by his son Azariah. Account of Jeroboam's reign; he is succeeded by his son Zechariah.

Ch. xv.: Short account of Azariah's good reign; he dies a leper, and is succeeded by his son Jotham. Zechariah, the last of Jehu's dynasty and an idolater, is slain by Shallum, who succeeds him and who, after a reign of one month, in turn is slain by Menahem. Account of Menahem's victories; he secures the assistance of Pul, King of Assyria. Menahem, dying, is succeeded by his son Pekahiah. The latter is slain by Pekah, during whose reign Tiglath-pileser seizes a part of the land of Israel. Pekah is slain by Hoshea and is succeeded by him. Jotham after a good reign of sixteen years is succeeded by his son Ahaz.

Ch. xvi.: Account of Ahaz's wicked reign. Assailed by Rezin and Pekah, he bribes Tiglath-pileser to help him against them. Account of the altar built by Uriah for Ahaz and of the latter's spoliation of the Temple. Ahaz is succeeded by Hezekiah.

The Later Kings.

Ch. xvii.: Account of Hoshea's wicked reign. Being subdued by Shalmaneser, he conspires against him, the result of which is the capture of Samaria as a punishment for the sins of Israel. Account of the strange nations transplanted in Samaria by the King of Assyria; lions being sent among them, they make idols and set them in the high places.

Ch. xviii.: Account of Hezekiah's beneficent reign; he destroys idolatry and prospers. Israel is carried away into captivity. Sennacherib, invading Judah, is at first pacified by tribute; but he afterward sends Rab-shakeh, who reviles Hezekiah and incites the people to revolt (see Isa. xxxvi.).

Ch. xix.: Hezekiah requests Isaiah to pray for his kingdom, and is comforted by the prophet. Sennacherib, obliged to leave Jerusalem in order to encounter Tirhakah, sends a blasphemous letter to Hezekiah. Hezekiah's prayer and Isaiah's prophecy are followed by the annihilation of Sennacherib's army (see Isa. xxxvii.).

Ch. xx.: Hezekiah, being sick, is told by Isaiah that he will die; in answer to his prayer his life is lengthened. The shadow goes ten degrees backward. Merodach-baladan's embassy to Hezekiah, and Isaiah's prophecy with regard to it (see Isa. xxxviii.–xxxix.). Hezekiah is succeeded by his son Manasseh.

Ch. xxi.: Account of Manasseh's reign and of his flagrant idolatry. He is succeeded by his son Amon, who, after a reign of two years, is slain by his servants; he is succeeded by his son Josiah.

Ch. xxii.: Josiah during his long and good reign is very active in repairing the Temple. Hilkiah having found a scroll of the Law, Josiah sends to consult Huldah concerning it; she prophesies the destruction of Jerusalem, but not until after Josiah's death.

Ch. xxiii.: Josiah, having read the Law in a solemn assembly, renews the covenant of YHWH. Jo-

siah's activity in the destruction of idolatry; he celebrates the Passover. Having provoked Pharaoh-nechoh, Josiah is slain by him at Megiddo. Jehoahaz, Josiah's son, succeeds to the throne. Pharaoh-nechoh, having imprisoned Jehoahaz, makes Jehoiakim king; the latter reigns indifferently for eleven years.

Ch. xxiv.: Jehoiakim, subdued by Nebuchadnezzar, rebels against him. He is succeeded by his son Jehoiachin, during whose wicked reign the King of Egypt is vanquished by the King of Babylon, Jerusalem also is taken, and the royal family, including the king, and most of the inhabitants are carried captive to Babylon. Zedekiah is made king and reigns till the destruction of Judah.

Ch. xxv.: Account of the siege of Jerusalem and of the capture of Zedekiah. Nebuzar-adan destroys the city and the Temple, carries away the Temple vessels, and deports most of the people to Babylon. Gedaliah, who has been made ruler over those who remain in Judah, is slain, and the rest of the people flee into Egypt. Evil-merodach, King of Babylon, releases Jehoiachin from prison; and the latter is honored at court.

S. M. SEL.

——**Critical View:** A superficial examination of the Books of Kings makes clear the fact that they are a compilation and not an original composition. The compiler, or editor, constantly cites certain of his sources. In the case of Solomon it is "the book of the acts of Solomon" (I Kings xi. 41); for the Northern Kingdom it is "the book of the chronicles of the kings of Israel," which is cited seventeen times, *i.e.*, for all the kings except Jehoram and Hoshea (see, *e.g.*, *ib.* xv. 31); and for the kings of Judah it is "the book of the chronicles of the kings of Judah," which is cited fifteen times, *i.e.*, for all the kings except Ahaziah, Athaliah, Jehoahaz, Jehoiachin, and Zedekiah (see, *e.g.*, *ib.* xv. 7). Whether the editor had access to these "chronicles," as they were deposited in the state archives, or simply to a history based upon them, can not with certainty be determined. It is generally assumed that the latter was the case (comp. Kuenen, "Historisch-Kritische Einleitung in die Bücher des Alten Testaments," p. 68, and Cornill, "Einleitung in das Alte Testament," p. 123).

Object and Method of Work.

It was not the purpose of the compiler to give a complete history of the period covered by his work; for he constantly refers to these sources for additional details. He mentions as a rule a few important events which are sufficient to illustrate the attitude of the king toward the Deuteronomic law, or some feature of it, such as the central sanctuary and the "high places," and then proceeds to pronounce judgment upon him accordingly. Each reign is introduced with a regular formula; then follows a short excerpt from one of his sources; after which an estimate of the character of the monarch is given in stereotyped phraseology; and the whole concludes with a statement of the king's death and burial, according to a regular formula (comp., *e.g.*, I Kings xv. 1–9 for the formula used for the kings of Judah, and *ib.* xv. 25–32 for that used for the kings of Israel).

The standpoint of the judgments passed upon the various kings as well as the vocabulary of the compiler (comp. Driver, "Introduction," 1891, p. 190, for a list of his words) indicates that he lived after the reforms of Josiah (621 B.C.) had brought the Deuteronomic law into prominence. How much later than this the book in its present form was composed, may be inferred from the fact that it concludes with a notice of Jehoiachin's release from prison by Evil-merodach (Amil-Marduk) after the death of Nebuchadnezzar in 562. The book must have taken its present form, therefore, during the Exile, and probably in Babylonia. As no mention is made of the hopes of return which are set forth in Isa. xl.–lv., the work was probably concluded before 550. Besides the concluding chapters there are allusions in the body of the work which imply an exilic date (see, *e.g.*, I Kings viii. 34, xi. 39; II Kings xvii. 19, 20; xxiii. 26, 27). To these may be added the expression "beyond the river" (I Kings v. 4), used to designate the country west of the Euphrates, which implies that Babylonia was the home of the writer.

Time of Redaction.

On the other hand, there are indications which imply that the first redaction of Kings must have occurred before the downfall of the Judean monarchy. The phrase "unto this day" occurs in I Kings viii. 8, ix. 21, xii. 19; II Kings viii. 22, xvi. 6, where it seems to have been added by an editor who was condensing material from older annals, but described conditions still existing when he was writing. Again, in I Kings xi. 36, xv. 4, and II Kings viii. 19, which come from the hand of a Deuteronomic editor, David has, and is to have, a lamp burning in Jerusalem; *i.e.*, the Davidic dynasty is still reigning. Finally, I Kings viii. 29, 30, 31, 33, 35, 38, 42, 44, 48; ix. 3; and xi. 36 imply that the Temple is still standing. There was accordingly a pre-exilic Book of Kings. The work in this earlier form must have been composed between 621 and 586. As the glamour of Josiah's reforms was strong upon the compiler, perhaps he wrote before 600. To this original work II Kings xxiv. 10–xxv. 30 was added in the Exile, and, perhaps, xxiii. 31–xxiv. 9. In addition to the supplement which the exilic editor appended, a comparison of the Masoretic text with the Septuagint as represented in codices B and L shows that the Hebrew text was retouched by another hand after the exemplars which underlie the Alexandrine text had been made. Thus in B and L, I Kings v. 7 follows on iv. 19; vi. 12–14 is omitted; ix. 26 follows on ix. 14, so that the account of Solomon's dealings with Hiram is continuous, most of the omitted portion being inserted after x. 22. II Kings xxi., the history of Naboth, precedes ch. xx., so that xx. and xxii., which are excerpts from the same source, come together. Such discrepancies prove sufficient late editorial work to justify the assumption of two recensions.

Sources.

In brief outline the sources of the books appear to have been these: I Kings i. and ii. are extracted bodily from an early court history of David's private life, which is largely used in II Sam. ix.–xx. The editor (Rd) has added notes at ii. 2–4 and 10–12. For the reign of Solomon the source is professedly

"the book of the acts of Solomon" (xi. 41); but other sources were employed, and much was added by Rd. Ch. iii. is a prophetic narrative of relatively early origin, worked over by Rd, who added verses 2, 3, and 14, 15. Ch. iv. 1–19 is presumably derived from the Chronicle of Solomon. Ch. iv. 20–v. 14 contains a small kernel of prophetic narrative which has been retouched by many hands, some of them later than the Septuagint. The basis of v. 15–vii. 51 was apparently a document from the Temple archives; but this was freely expanded by Rd (comp. Stade in his "Zeitschrift," 1883, pp. 129 *et seq.*), and vi. 11–14 also by a later annotator. Ch. viii. 1–13, the account of the dedication of the Temple, is from an old narrative, slightly expanded by later hands under the influence of P. Ch. viii. 14–66 is in its present form the work of Rd slightly retouched in the Exile. Ch. ix. 1–9 is the work of Rd, but whether before the Exile or during it is disputed. Ch. ix. 10–x. 29 consists of extracts from an old source, presumably "the book of the acts of Solomon," pieced together and expanded by later editors. The order in the Masoretic text differs from that in the Septuagint. For details see Kittel, "Die Königsbücher," in Nowack's "Handkommentar." Ch. xi. 1–13 is the work of Rd; xi. 14–22 is a confused account, perhaps based on two older narratives (comp. Winckler, "Alttestamentliche Forschungen," pp. 1–6); and xi. 26–31 and 39, 40 probably formed a part of a history of Jeroboam from which xii. 1–20 and xiv. 1–18 were also taken. The extracts in ch. xi. have been set and retouched by later editors (comp. Kittel on I Kings xi. 23–43).

From ch. xii. of the First Book onward these books are characterized by an alternation of short notices which give epitomes of historical events, with longer narratives extracted from various sources. The following sections are short epitomes: I Kings xiv. 21–xvi. 34; xxii. 41–53; II Kings viii. 16–29; x. 32–36; xii. 18–xiii. 13; and xiii. 22–xvii. 6. In some cases short extracts are even here made in full, as in xiv. 8–14 and xvi. 10–16.

Narratives and Epitomes.

The longer narratives, which are frequently retouched and expanded by Rd, are as follows: I Kings xii. 1–20, xiv. 1–18, from an older narrative of Jeroboam, to which xii. 21–32 and xiv. 19, 20 are additions; xii. 33–xiii. 34, a comparatively late story of a prophet; xvii.–xix. and xxi., an early prophetic narrative written in the Northern Kingdom (comp. xix. 3); xx. and xxii. 1–40, an early north-Israelitish history of the Syrian war in which Ahab lost his life; II Kings i.–viii. 15 and ix. 1–x. 31, north-Israelitish narratives, not all from one hand, which are retouched here and there, as in iii. 1–3, by Rd; xi. 1–xii. 17, a Judean narrative of the overthrow of Athaliah and the accession of Joash; xiii. 14–21 and xiv. 8–14, two excerpts from material written in the Northern Kingdom (comp. xiv. 11); xvii. 7–23 is Rd's commentary on the historical notice with which the chapter opens; xvii. 24–41 is composite (comp. verses 32, 34, and 41), probably written in the Exile and retouched after the time of Nehemiah; xviii.–xx. is compiled by Rd from three sources (comp. Stade, *l.c.* vi. 174), Rd himself prefixing, inserting, and adding some material; xxi. is, throughout, the work of Rd; xxii.–xxiii. 25 is an extract from the Temple archives with slight editing; and xxiii. 29–xxv. 30, the appendix of the exilic editor, is based on Jer. xl. 7–xliii. 6. From Jeremiah, too, the exilic editor drew his information, which he presented in briefer form.

Bibliography: Kuenen, *Historisch-Kritische Einleitung in die Bücher des Alten Testaments*, pp. 62–99, Leipsic, 1890; Cornill, *Einleitung in das Alte Testament*, 1891, pp. 120–132; Driver, *Introduction to the Literature of the Old Testament*, 1891, pp. 175–193; Kittel, *Die Königsbücher*, 1900, in Nowack's *Handkommentar*; Benzinger, *Die Bücher der Könige*, 1899, in *K. H. C.*; Silberstein, in Stade's *Zeitschrift*, xiii. 1–76.

E. G. H. G. A. B.

KINGSTON. See Jamaica.

ḲINNIM ("Birds' Nests"). Name of a treatise of the Mishnah in the series Ḳodashim. The Pentateuchal law ordains the sacrifice of two turtle-doves or of two young pigeons for a person that has been cured of an issue (Lev. xv. 14–15, 28–29). A similar sacrifice is prescribed for poor lepers when they have become clean again (Lev. xiv. 22, 30), for poor women after childbirth (Lev. xii. 8), and for such of the poor as have trespassed in regard to Lev. v. 1 *et seq.* Of the two turtle-doves or pigeons of which this sacrifice consists, the one is for a sin-offering, the other for a burnt offering. The Law furthermore provides (Lev. i. 14) that one who has vowed an offering of fowls may bring turtle-doves or young pigeons. This is the so-called "free-will offering." The treatise Ḳinnim discusses these regulations in detail. In this connection are instanced a number of cases, some of them being hypothetical and carefully elaborated, of confusing pigeons brought by different persons for different sacrifices.

In the Mishnah of the Babylonian Talmud this treatise is the ninth in the series Ḳodashim, but in most editions of the Mishnah it is the eleventh and last. It is divided into three chapters, containing fifteen paragraphs in all.

Ch. i.: The blood of a sin-offering of fowls is sprinkled below the line which divides the altar, that of a burnt offering of fowls, above; the free-will dove-offerings can be brought only as burnt offerings; difference between the vowed offering ("neder") which, if it dies or is stolen, must be replaced, and the free-will offering ("nedabah"), which can not be replaced (§ 1). Concerning the confusing of a sin-offering with a burnt offering, and vice versa, and concerning the confusing of different pairs of sacrificial birds (§§ 2–4).

Ch. ii.: Cases in which one of a pair of fowls for sacrifice flies away before it has been decided which was to be the sin-offering and which the burnt offering (§§ 1–3); cases in which one escapes after the decision has been made (§ 4). An offering may consist either of turtle-doves or of young pigeons, but not of one turtle-dove and one young pigeon. Cases in which heirs must supply the offering (§ 5).

Ch. iii.: Further details concerning the confusion of different sacrifices; a more precise treatment of matter discussed in ch. i. (§§ 1–5). R. Joshua explains the proverb, "The ram has one voice during its life, and seven after its death," by pointing out that his horns, skin, thigh-bones, and intestines are used in the making of musical instruments (§ 5). The chapter, and the treatise, ends with a saying of

R. Simeon ben 'Aḳashya, that "the folly of the ignorant increases with age, while the intellect of scholars becomes clearer and firmer." This haggadic conclusion is a confirmation of the view that the treatise Ḳinnim terminated the series Ḳodashim.

BIBLIOGRAPHY: Z. Frankel, *Hodegetica in Mischnam*, p. 262, Leipsic, 1859.

J. J. Z. L.

KINSHIP. See FAMILY AND FAMILY LIFE.

KINSMAN. See FAMILY AND FAMILY LIFE.

ḲINYAN. See ALIENATION AND ACQUISITION.

KIPPURIM, YOM HA-. See ATONEMENT, DAY OF.

KIR: A people and country subject to the Assyrian empire. In II Kings xvi. 9 and Amos i. 5, ix. 7, Kir is mentioned as the place whither the Syrians went before they settled in the regions north of Palestine, and to which Tiglath-pileser sent the prisoners after the conquest of Damascus. In Isa. xxii. 6 Kir is mentioned in connection with Elam: "And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield." The Septuagint translates the last clause *συναγωγὴ παρατάξεως*, omitting "Kir" altogether and taking עדה for ערה, hence *συναγωγή*. Hitherto it has not been possible to identify the place.

E. G. H. B. P.

KIRALFY, IMRE: Musical composer; born in Budapest, Hungary, Jan. 1, 1845. He received his musical education at Budapest, Vienna, and Paris. Kiralfy, who commenced composition of music at the age of twelve, is the author, originator, and producer of a series of spectacular exhibitions given in the United States and in England. Among these may be mentioned: "America," produced at the Columbian Exposition at Chicago, 1893; "Venice in London," 1895; "Victorian Era Exhibition," 1897; "Military Exhibition," 1901; "Paris in London," 1902. He is also the author of: "Our Naval Victories," produced in New York, 1898; "Women of all Nations," 1900; "China, or the Relief of the Legations," 1901. Of his compositions the following have been published: "Nero," "Venice, the Bride of the Sea," "Columbus," "Our Naval Victories," "America," "China," and "India."

Kiralfy, who now (1904) resides in London, has two brothers, **Arnold** and **Bolossy Kiralfy,** who are both conducting theatrical companies, with which they are touring the United States. The Kiralfy Brothers built in 1876 the Alhambra Palace, the present South Broad Street Theater, in Philadelphia, where until the early part of 1877 they produced their spectacular exhibitions.

BIBLIOGRAPHY: Morais, *The Jews of Philadelphia*, pp. 382–383; *Who's Who*, 1904.

A. F. C.

KIRCHHEIM, RAPHAEL: German scholar; born in Frankfort-on-the-Main 1804; died there Sept. 6, 1889. For some time he was shoḥeṭ in the Orthodox congregation of Samson Raphael Hirsch in Frankfort, in which city he spent his whole life. He assented to the protest of the seventy-seven Orthodox rabbis against the decrees of the Rabbinical Conference at Brunswick (1844), and attacked in an open letter ("Offener Brief," 1845), signed "K——m," A. Adler, rabbi of Worms. When Abraham Geiger became rabbi at Frankfort, Kirchheim developed into a radical partizan of Reform. He had then to give up his position as shoḥeṭ, but being a partner in a banking firm he had ample means. Kirchheim was of a pugnacious disposition and took a very active part in the general attack on the Amsterdam administration of the Ḥaluḳḳah in 1843–44, which was especially directed against Hirsch LEHREN of Amsterdam, president of the board of administration (see "Orient," iv. 391 *et seq.*). Kirchheim severely criticized Samson Raphael Hirsch's "Der Pentateuch" in a pamphlet entitled "Die Neue Exegetenschule: Eine Kritische Dornenlese" (Breslau, 1867).

Kirchheim published: S. L. Rapoport's "Tokaḥat Megullah, Sendschreiben an die Rabbinerversammlung zu Frankfurt-am-Main" (Hebr. and German, the translation being by Kirchheim himself), Frankfort-on-the-Main, 1845; Azulai's "Shem ha-Gedolim" and "Wa'ad la-Ḥakamim" with the annotations of A. Fuld and E. Carmoly, *ib.* 1847; "Karme Shomeron," an introduction to the Talmudical treatise "Kutim," with an additional letter by S. D. Luzzatto, *ib.* 1851 (the appendix gives the seven smaller treatises of the Jerusalem Talmud, according to a Carmoly manuscript); Eliezer Ashkenazi's "Ṭa'am Zeḳenim," *ib.* 1854; B. Goldberg's edition of Jonah ibn Janaḥ's "Sefer ha-Riḳmah," with additional notes of his, *ib.* 1856; "Perush 'al Dibre ha-Yamim, Commentar zur Chronik aus dem X Jahrhundert," *ib.* 1874; Abraham Geiger's "Nachgelassene Schriften," v. 1, Berlin, 1877.

He wrote also additional notes to: A. Ginzburg's "Perush ReDaK 'al ha-Torah," Presburg, 1842; S. Werblumer's edition of Joseph ibn Caspi's "'Ammude Kesef," *ib.* 1848; and Filipowski's "Sefer Teshubot Dunash ben Labraṭ." Besides he published many articles in German magazines.

Kirchheim left a valuable collection of Hebraica and Judaica, which at present belongs to the religious school of the M. Horovitz Synagogue at Frankfort.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1889, p. 587; S. Bernfeld, *Toledot ha-Reformazion*, p. 214; Zeitlin, *Ḳiryat Sefer*, p. 171; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 413.

S. M. Sc.

KIRIMI, ABRAHAM: Crimean rabbi of the fourteenth century. According to Firkovitch ("C. I. H." No. 50), Kirimi was a proselyte and a pupil of AARON BEN JOSEPH THE KARAITE. He derived his name from his native town Kirim, or Sulehat, in the Crimea.

Kirimi was the author of "Sefat Emet," a commentary on the Pentateuch, in which he tries to refute the interpretations of the Karaites when they are in contradiction to those of the Rabbinites. Kirimi says in the preface that he wrote the work at the request of many notable Jews and especially of his Karaite pupil Hezekiah b. Elhanan ha-Nasi, whom he held in high esteem. A part of the preface is in verse, the last two lines of which may be translated: "To the one who asks for the author's name, answer 'Abraham who was born at Kirim. His date is 5118 [1358].'" Steinschneider and

Fuenn consider this date to be that of the composition of the work; but it seems rather to be that of the author's birth.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xi. 38, 39; Fuenn, *Ha-Karmel*, iii. 53 *et seq.*; idem, *Keneset Yisrael*, p. 62.

S. S. M. SEL.

KIRJATH-ARBA. See HEBRON.

KIRJATH-JEARIM ("city of forests"): 1. A descendant of Caleb, the son of Hur (I Chron. ii. 50, 52, 53). 2. One of the towns of the Gibeonites (Josh. ix. 17), which belonged to the tribe of Judah (*ib.* xv. 60; Judges xviii. 12), on the border of Benjamin (Josh. xviii. 15; I Chron. ii. 50), to which it was finally assigned (*ib.* xviii. 28). At Kirjath-jearim the Ark was kept before its removal by David to Jerusalem, having been brought from Beth-shemesh after its return from the land of the Philistines (I Sam. vii; I Chron. xiii.). After the Captivity Kirjath-jearim was repeopled (Ezra ii. 25; Neh. vii. 29). Its site appears to have been not far from Beeroth (Ezra ii. 25). The prophet Urijah, the son of Shemaiah, put to death by King Jehoiakim, was a native of Kirjath-jearim (Jer. xxvi. 20 *et seq.*). Other names for the same place are "Baalah" (Josh. xv. 9, 10; I Chron. xiii. 6) and "Kirjath-baal" (Josh. xv. 60).

E. G. H. B. P.

KIRJATH-SEPHER: City in the hill-country of Judah (Josh. xv. 49), situated to the south of Hebron (x. 38), on a prominence not very far from that city (*ib.* xv. 15). It was the former name of Debir (*ib.* xv. 15; Judges i. 11), and was also known as "Kirjath-sannah" (Josh. xv. 49), for which the Septuagint gives πόλις γραμμάτων ("city of letters"), the usual translation of "Kirjath-sepher." Debir was among the cities which were assigned to the priests (Josh. xxi. 15; I Chron. vi. 58). It is identified with the present Al-Ḍahariyyah. The name seems to indicate that it was the "city of the roll," *i.e.*, for enrolment or enlisting purposes; but the second element, "sepher," may possibly be the name of a deity. To explain it as "Library-city" appears to be assuming too much.

E. G. H. B. P.

KIRJATHAIM (R. V. **Kiriathaim,** קריתים = "two cities"): 1. City on the Moabite plateau, assigned by Moses to Reuben; mentioned with Heshbon and Elealeh (Num. xxxii. 37) as well as with Kedemoth and other cities which had previously belonged to Sihon (Josh. xiii. 18–20). It is spoken of as a Moabite town in Jer. xlviii. 23, Ezek. xxv. 9, and in the inscription of Mesha (line 10), who, calling it "Kiryatan" (קריתן), declares that he had built or fortified it. Kirjathaim gave its name to the plain Shaveh Kiriathaim (Gen. xiv. 5). In the "Onomasticon" (*s.v.* Καριαθαείμ, Καρίαθα) it is described as a Christian village situated ten Roman miles west of Medeba. It is identified by many scholars with the ruins now called "Ḳariyah," southwest of Machærus (see Conder in Hastings, "Dict. Bible," and the bibliography there given).

2. A city in Naphtali assigned to the Gershonite Levites (I Chron. vi. 61 [A. V. 76]). In the parallel list of Josh. xxi. 32, it is called "Kartan."

E. G. H. M. SEL.

ḲIRḲISANI, ABU YUSUF YA'ḲUB AL- (according to Steinschneider, **Yusuf Abu Ya'ḳub**): Karaite dogmatist and exegete; flourished in the first half of the tenth century; a native of Circassia (whence the name of Ḳirḳisani). He seems to have traveled throughout the Orient, visiting the centers of Mohammedan learning, in which he was well versed. In 937 Ḳirḳisani wrote an Arabic work on the precepts—under the title "Kitab al-Anwar wal-Marakib" (known in Hebrew as "Sefer ha-Me'orot," or "Sefer ha-Ma'or"), with the subtitle "Kitab al-Shara'i'" ("Sefer Mizwot Gadol")—and a commentary entitled "Al-Riyaḍ wal-Ḥada'iḳ" ("Sefer ha-Gannim we-Pardesim," or "Sefer ha-Nizzanim"), on those portions of the Pentateuch which do not deal with the laws.

Contents of "Kitab al-Anwar."

Of these two volumes the more interesting is the former, which not only provides valuable information concerning the development of Karaism, but throws light also on many questions in rabbinical Judaism. It comprises thirteen treatises, each divided into chapters, and the first four treatises form an introduction to the whole work. In the first treatise, of eighteen chapters, Ḳirḳisani gives a comprehensive survey of the development of the Jewish sects, the material for which he drew not only from the works of his predecessors, as David ibn Merwan al-Muḳammaṣ, whom he mentions, but also from his personal experiences in the learned circles in which he moved. The enumeration of the sects is given in chronological order, beginning with the Samaritans, and concluding with the sect founded by Daniel al-Ḳumisi. Ḳirḳisani declares the Rabbinites to be a Jewish sect founded by Jeroboam I., although it did not make its appearance until the time of the Second Temple. Zadok, the founder of the Sadducean sect, in his excursuses against the Rabbinites, revealed part of the truth on religious subjects, while Anan disclosed the whole. However, in spite of Ḳirḳisani's admiration for Anan, he often disagrees with him in the explanation of the precepts.

View of Christianity.

It is noteworthy that Ḳirḳisani includes Christianity among the Jewish sects. In the third treatise (ch. xvi.) he says that "the religion of the Christians, as practised at present, has nothing in common with the teachings of Jesus." It originated with Paul, who ascribed divinity to Jesus and prophetic inspiration to himself. It was Paul that denied the necessity of carrying out the Commandments and taught that religion consisted in humility; and the Nicene Council adopted precepts which occur neither in the Law, nor in the Gospels, nor in the Acts of Peter and Paul. Ḳirḳisani devotes a great portion of the first treatise to attacks upon the Rabbinites, in which he does not show himself impartial; but he is not blind to the faults of the Karaites. In the last chapter he draws a sad picture of the spiritual condition of Karaism in his time. "You can scarcely find two Karaites of one and the same opinion on all matters; upon almost any point each has an opinion different from those of all the rest." He deplores the neglect by the Karaites of the study of rabbinical literature,

which, according to him, would furnish them with weapons for their controversies with the Rabbinites. Here Ḳirḳisani is referring to the discrepancies frequent in haggadic and mystic literature, such as the "Shi'ur Ḳomah," which, indeed, he often uses in his attacks against the Rabbinites.

The second treatise, of twenty-eight chapters, discusses the duty of applying critical methods to the study of religious matters. Ḳirḳisani is the first Karaite known to have been a firm believer in the study of the sciences, and he criticizes those who, although accepting the fundamental principle of independent inquiry and research, are against the demonstrative sciences of dialectics and philosophy. Reason is the foundation upon which every article of faith is based, and from which all knowledge flows. The third treatise, of twenty-three chapters, is a critical review of adverse religious sects and Christianity. In the seventeenth and eighteenth chapters Ḳirḳisani refutes the doctrine of metempsychosis, though among its exponents was Anan, who wrote a work on the subject. For Ḳirḳisani, the solution of the question, much debated by the Motazilite Kalam, concerning the punishments inflicted upon children is not to be found in the doctrine of metempsychosis, but in the belief that compensation will be given to children in the future world for their sufferings in this.

In the fourth treatise Ḳirḳisani expounds, in sixty-eight chapters, the fundamental principles leading to the comprehension of the particular religious prescriptions. The remaining treatises are devoted to the precepts themselves, which are arranged in systematic order. Ḳirḳisani quotes the views of the earliest Karaite authorities (as Anan, Benjamin Nahawendi, Daniel al-Ḳumisi, etc.), which he often refutes. Belonging to the Ba'ale ha-Rikkub, he is particularly severe in his views on the laws of Incest, and he combats the opinion of his contemporary Jacob ben Ephraim al-Shami, who permitted marriage to the daughter of one's brother or sister.

Most of the "Kitab al-Anwar" and the beginning of the "Al-Riyaḍ wal-Ḥada'iḳ" are still extant in manuscript, in the Firkovich collection in the Imperial Library of St. Petersburg (Nos. 1142-1444). The first treatise of the "Kitab al-Anwar," dealing with the Jewish sects, was published by A. Harkavy in the memoirs of the Oriental section of the Archeological Society (viii. 1849). Various fragments of seven treatises (ii.-vi., viii., ix.-xii.) are found in the British Museum (Oriental MSS. Nos. 2,524, 2,526, 2,578-2,582). They were analyzed by Poznanski, who published the text of chapters xvii. and xviii. of the third treatise, dealing with the doctrine of metempsychosis, and chapter xxxv. of the fifth treatise, in which Ḳirḳisani discusses the question whether it is permitted to read on the Sabbath books written in other than Hebrew characters (Kohut Memorial Volume, pp. 435-462; "Steinschneider Festschrift," pp. 195 *et seq.*). The text of the sixteenth chapter of the third treatise, dealing with the criticism of Christianity, was published by H. Hirschfeld in his chrestomathy. A dissertation on the Decalogue by Ḳirḳisani, and which Steinschneider supposes to be the first chapter of the sixth treatise, beginning with proofs of the existence of God, is found in the Bibliothèque Nationale (No. 755). Both the "Kitab al-Anwar" and the "Al-Riyaḍ wal-Ḥada'iḳ" were abridged, the former by a certain Moses ben Solomon ha-Levi הצבני. Harkavy deduces from quotations that Ḳirḳisani translated the Bible into Arabic, wrote commentaries on the Book of Job and on Ecclesiastes, and wrote a work on the unity of God ("Kitab al-Tauḥid").

Extant Manuscripts.

Bibliography: Geiger, *Melo Chofnajim*, p. 74; Munk, in *Israelitische Annalen*, iii. 76, 93; Delitzsch, to Aaron ben Elijah's *'Ez ha-Ḥayyim*, p. 313; Dukes, *Beiträge*, i. 28; Steinschneider, *Cat. Leyden*, pp. 181, 185; idem, *Hebr. Bibl.* xx. 107, xxi. 13; idem, *Hebr. Uebers.* p. 449; idem, *Die Arabische Literatur der Juden*, § 43; Pinsker, *Likkute Ḳadmoniyyot*, i. 169, ii. 201; Fürst, *Gesch. des Karäert.* ii. 140; Firkovich, *Bene Reshef*, pp. 20, 21; Harkavy, *Meassef Niddaḥim*, pp. 2, 16; idem, *Studien und Mittheilungen*, iii. 44; idem, in *Memoiren der Orientalischen Abtheilung der Archæologischen Gesellschaft zu St. Petersburg*, 1894, viii.; Poznanski, *Die Qirqisani Handschriften im Brit. Mus.* in *Steinschneider Festschrift*, 1896, pp. 195-218; idem, *Aus Qirqisani's Kitab al-Anwar*, in *Kohut Memorial Volume*, pp. 435-462; idem, *Jacob ben Ephraim*, in *Kaufmann Gedenkbuch*; Bacher, in *J. Q. R.* vii. 687 *et seq.*

K. I. Br.

KIRK-KILISSEH: City in Thrace, European Turkey, 102 miles north of Constantinople. The name signifies in Turkish "forty churches."

Kirk-Kilisseh is an ancient Greek city, and it contained no Jews when Sultan Murad II. conquered it in 1436. Archbishop Melissinos Christodoulo relates that in 1674 Sultan Mohammed IV., after having taken Bessarabia from the Poles, brought a large number of Jews from Kaminiec to Kirk-Kilisseh, where he placed a garrison of 2,000 spahis. The descendants of these Jews are called "Eskenazi," which seems to prove that Kirk-Kilisseh originally contained Jews of Spanish-Italian origin, if one may judge from their names—Mitrani (from Trani in Italy), Rodrigue, Castiel, Ḥasdai, and Shaprut. The oldest epitaph in the local cemetery, dated 5423 (=1663), is that of a rabbi, Abraham Molina, originally from Uskup.

During the Turco-Russian war of 1877-78, the Jews of Kirk-Kilisseh joined with their fellow citizens, and with the Jews from Yambol who had taken refuge in the city, in bravely defending the place against the attacks of Circassian pillagers.

At present the community numbers about 1,000 Jews in a total population of 15,000. It possesses an ancient synagogue, two schools containing 200 pupils (boys and girls), two benevolent societies, and a reading-room.

Kirk-Kilisseh being very rich in vineyards, the Jews, like their fellow citizens, are engaged in the autumn in wine-making. During the remainder of the year they follow different trades. Three Jews of the city are officials of the local government.

At Lule-Burgos in the neighborhood of Kirk-Kilisseh there are sixty Jewish families, and at Baba-Eski ten families.

Bibliography: Melissinos Christodoulo, Περιγραφη 'Ιστοριογραφικη της 'Επαρχιας Σαραντα 'Εκκλησιων, Athens, 1881.

D. M. Fr.

KIRSCHBAUM, ELIEZER SIMON: Austrian physician and writer; born at Sieniawa, Galicia, 1797; died at Cracow 1860. After studying philosophy and medicine in Berlin, he settled as a physician in Cracow, and as "Der Berliner Doctor"

soon acquired an extensive practise and accumulated a considerable fortune.

In order to be able to secure the estate of Siemota, near Chrzanow, he adopted the Christian religion, and assumed the name of "Sigismund." As a married man he permitted his wife to remain a law-abiding Jewess throughout her life.

Kirschbaum was the author of a long Hebrew essay, entitled "Hilkot Yeme ha-Mashiah." In the German language he published "Der Jüdische Alexandrinismus," Leipsic, 1841, and "Der Familie Apotheose," Cracow, 1858.

S. M. We.

KIRSTEIN, MORITZ: German physician; born at Filehne 1830; died in Berlin July 12, 1896. He studied at the Gymnasium zum Grauen Kloster, in Berlin, and later at the university of that city, obtaining his M.D. degree in 1855. The same year he went to Vienna and Prague to take a post-graduate course under Oppolzer, Skoda, Dittel, Schuh, and Hebra. Kirstein then settled as a physician in Berlin, where, in 1860, he was the first practitioner to make use of the laryngeal mirror in exploration of the larynx and the thoracic cavities. At the time of his death he was a member of the Berlin board of health. He contributed to various specialist publications.

Bibliography: Anton Bettelheim, *Biographisches Jahrbuch*, 1897, p. 154.

S. E. Ms.

KISCH: Family of some distinction; migrated in the 16th century from Chiesch in Bohemia; the founder of the family lived in Prague in the eighteenth century, and the members are now spread throughout Europe. The most prominent members are:

Abraham Kisch: Physician, and one of the teachers of Moses Mendelssohn; born at Prague in the first half of the eighteenth century (1720?); died June 5, 1803. Compelled to leave Prague with his coreligionists in 1745, he went to Germany. During his sojourn at Breslau he founded a hebra ḳaddisha and a hospital, both of these being modeled after similar institutions at Prague. Thence he went to Berlin, where he completed his studies under the guidance of Aaron Gumperz; here he instructed Moses Mendelssohn in Latin. In 1749 he received from the University of Halle his degree of Ph.D., and in the same year that of M.D. for his dissertation, "Theoria et Therapia Phthiseos Pulmonalis."

The empress Maria Theresa having in the meantime permitted the Jews to return to Prague, Kisch was elected physician of the community and director of the Meisel Hospital. These offices he retained until 1763.

Bibliography: Kayserling, *Moses Mendelssohn*, p. 15; Hock-Kaufmann, *Die Familien Prags*, p. 314, Presburg, 1872; Carmoly, *Les Médecins Juifs*.

D. A. Ki.

Alexander Kisch: Austrian rabbi and writer; born Oct. 5, 1848, at Prague. From 1863 to 1872 he studied at the Jewish Theological Seminary of Breslau. He then went to Paris as tutor to the family of Baron Horace de Günzburg. In 1874 he was called as rabbi to Brüx, Bohemia, and subsequently to Zurich; in 1886 he was called to the Meiselsynagogue at Prague, succeeding Dr. A. Stein.

Kisch has published: "Der Septuagintal-Kodex des Ulfilas," Breslau, 1873; Prague, 1902; "Papst Gregor des IX. Anklage Gegen den Talmud," Leipsic, 1874; "Hillel I.," Prague, 1875; "Das Testament Mordecai Meisel's," Frankfort, 1893; "Das Mosaisch-Talmudische Eherecht R. Ezechiel Landau's," Leipsic, 1900.

S.

Enoch Heinrich Kisch: Austrian balneotherapist; born at Prague May 6, 1841. He received his education at his native town, graduating as M.D. in 1862. The following year he established himself at Marienbad, where he is still (1904) practising. He became privat-docent in balneotherapeutics at Prague University in 1867, and was appointed assistant professor in 1884.

Since 1868 Kisch has edited the "Allgemeine Balneologische Zeitung" and the "Jahrbücher für Balneologie, Hydrologie und Kliniatologie," and is collaborator for balneotherapeutics to the "System of Physiologic Therapeutics," a cyclopedia published in Philadelphia, Pa. He has written several essays in the medical journals. Among his works may be mentioned: "Ueber den Einfluss der Fettleibigkeit auf die Weiblichen Sexualorgane," Prague, 1873; "Das Climacterische Alter der Frauen und die Behandlungen der Leiden der Menopause," Erlangen, 1874; "Handbuch der Allgemeinen und Speciellen Balneotherapie," Vienna, 1875; "Die Lipomatosis Universalis," *ib.* 1888; "Die Sterilität des Weibes," *ib.* 1895; "Grundriss der Klinischen Balneotherapie," *ib.* 1897; "Uterus und Herz," *ib.* 1898.

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S. F. T. H.

Hermann M. Kisch: Postmaster-general of Bengal; born in 1850. He was educated at Trinity College, Cambridge, and was called to the bar in 1883. Entering the Indian Civil Service in 1873, he became under-secretary to the Bengal government, and assisted in the work of relief in Bengal during the famine of 1874, and at Madras in the famine of 1877. As postmaster-general, to which position he was appointed in 1884, Kisch organized the posts for the Sikkim campaign of 1888. He represented India at the International Postal Congress of Vienna, 1891, and at that held at Washington in 1897. He attended also, in the same capacity, the Imperial Penny Postage Conference at London in 1898.

Bibliography: *Jewish Year Book*, 1901-2.

J. M. W. L.

KISH: The father of Saul, the first king of Israel (I Sam. ix. 3, xii. 21, xiv. 51; I Chron. ix. 39, xii. 1, xxvi. 28). He was a wealthy and powerful Benjamite, the son of Ner (I Chron. viii. 33, ix. 39) and the grandson (I Sam. ix. 1 reads "son") of Abiel. The home of Kish and of his family was at Gibeah, according to I Sam. x. 5, 10 (rendered "the hill of God" and "the hill" in the English versions), but according to II Sam. xxi. 14, at Zelah, where the bones of Saul and Jonathan were buried "in the sepulcher of Kish." The text is no doubt corrupt. The only incident mentioned respecting Kish is that he sent Saul in search of some of his asses (I Sam. ix. 3). In the New Testament (Acts xiii. 21) Kish is called "Cis."

E. G. H. B. P.

KISHINEF (KISHINEV): Russian city; capital of the government of Bessarabia; it has a population of 147,962 (1904), including about 50,000 Jews. The Jewish community of Kishinef has taken an important part in the commercial and industrial growth of the city since the eighteenth century, when it became prominent as a trading center. Jewish merchants are intimately connected with the local and export trade in grain, wine, tobacco, lard, wool, hides, fruit, etc., and the trade with Odessa and Austria is largely controlled by Jews. Still more conspicuous is the part taken by Jews in the industries of the city. It appears from the reports of the Jewish Colonization Association (1898) that Kishinef has 6,837 Jewish artisans, of that number 2,115 being masters; and the total number of persons supported by their labor is at least 10,000. About one-third of the artisan population is composed of tailors and seamstresses, whose annual income does not average more than 250 rubles each. Numbers are engaged in shoemaking (925), cabinet-making (625), and in other crafts, their average income being between 250 and 300 rubles each per annum. Most of the other departments also of skilled labor are represented by Jews, as, for instance, photography, printing, engraving, watch-making.

Commercial and Industrial Activity of Jews.

A large number of Jews (877) is employed as day-laborers, as porters, drivers, etc. During the harvest season many take charge of the thrashing-machines in the neighboring villages, and aid in the gathering of the harvest of grain and fruit, both in the gardens in the city and its environs, and in the neighboring villages. At least 500 are employed during the season in pressing grapes, and about 500 more work in their own vineyards and gardens, which comprise altogether about 377 deciatines of land. But the most important agricultural occupation among the Jews is that of market-gardening, which occupies about 200 families. About 115 are engaged in the cultivation of tobacco. The land used for this purpose is partly within the limits of the city (60 deciatines), but the majority of tobacco-growers living in the city own plantations outside it. Dairying occupies about 63 persons. The number of shops and factories belonging to Jews is about 35, and includes tobacco-warehouses, distilleries, vinegar-factories, cigar- and cigarette-factories, and flour-mills. The majority of the factories are small and employ from 20 to 30 hands; but a few of them employ 60 or more. There are in these shops and factories 598 Jewish laborers, almost exclusively men. The women and children take little part in the work of the factories.

The number of Jewish poor in Kishinef in proportion to the entire Jewish population is considerable, and increases from year to year. In 1895 the number of destitute Jewish families applying for aid was 808; the number in 1896 was 1,131; in 1897 it was 1,006. The increase of poverty appears even more clearly in the number of families that apply for aid for Passover: 1,200 in 1895; 1,142 in 1896; 1,450 in 1897; 1,494 in 1898; 1,505 in 1899; 2,204 in 1900.

This rapid increase in the number of Jewish poor is explained, aside from the legal and economic conditions of Jewish life in Russia, by personal administrative oppression at the hands of the governors of Bessarabia. Among the innumerable cases which illustrate the tyranny of the administration it is sufficient to cite one, in which Jewish merchants and laborers are prohibited from going to the stone-quarries situated ten versts from Kishinef, the prohibition being justified by the assertion that Jews have no right to live outside cities or boroughs!

In 1898 the various charitable institutions of Kishinef united, with official sanction, under the name of "the Society in Aid of the Poor Jews of Kishinef." The activities of the society include the supply of cheap fuel to the poor and the distribution of aid for the Passover. There are four committees of charity: the committee in charge of the dining-hall and tea-house for the poor; the orphan asylum committee; the committee for the care of sick women; and the committee for the care of poor children. The total income and expenditure of the society for 1900 were each 32,220 rubles. The sum assigned from the Basket-tax for charitable work in Kishinef (according to the census of 1900) was 58,526 rubles. Of this sum, 35,000 rubles were expended on the support of a Jewish hospital and dispensary, and about 10,000 rubles on the support of a Talmud Torah with its industrial school.

H. R. M. R.

Anti-Semitic Riots.

A serious anti-Jewish outbreak occurred in Kishinef April 19–20, 1903, during which 47 Jews were killed, and 92 severely, and 500 slightly, injured. Great material losses were inflicted on the Jewish community: 700 houses were destroyed; 600 stores were pillaged; 2,000 families were utterly ruined. The outbreak undoubtedly had been planned beforehand, and was not in any degree spontaneous. For six years previous to the outbreak a certain Pavolachi Krushevan, the Moldavian editor of the only daily paper in the city, the "Bessarabetz," had carried on a campaign against the Jews, publishing various false accusations against them, and not even hesitating to accuse them of ritual murder. Having poisoned the minds of the Christian population, Krushevan availed himself of the opportunity created by the murder of a boy (by his own relatives) in an adjoining village, and the suicide of a Christian girl in the Jewish hospital of Kishinef; he laid both tragedies at the door of the Jews, declaring emphatically that both were murders committed for ritual purposes; he described the incidents of these "ritual murders" with a wealth of sickening detail, and in inflammatory articles appealed to the people for vengeance.

The local government authorities, while aware of the utter falsity of the accusations and of the grave danger of such appeals to passion and ignorance, did nothing. That they were guilty of having contributed to the outbreak is evident, since the "Bessarabetz" was subsidized by the government for the printing of official news, and was thus made an official organ; the vice-governor, Ostrogov, while occupying the position of censor, was himself a col-

laborator on the paper; moreover, the police were in open sympathy with the rioters, and made no attempt to interfere; and Davidovich, one of the officials appointed to investigate into the causes and course of the outbreak, had himself participated in the formation of an anti-Jewish organization. The rioters were mostly Moldavians, with a small proportion of Great Russians; some of the latter undoubtedly had been sent to Kishinef for the occasion, under the leadership of a few seminarists and students disguised as laborers.

These events called forth expressions of indignation throughout the civilized world, and representations on the subject were made to the Russian government, which refused to take official notice of them. A petition to the czar was prepared in the United States, signed by many thousands of all beliefs, and entrusted to President Roosevelt for transmission to St. Petersburg. The petition, although its text was transmitted to the Russian government in an official despatch, was never sent, for the Russian Foreign Office intimated that it would not be received. During the trials of the numerous persons indicted as participators in the riots the judiciary was openly hostile to the Jews, and most of the rioters received trivial sentences. The unfair attitude of the government officials during these trials created grave apprehensions among the Jews of South Russia; great loss was inflicted upon commerce throughout that region, and hundreds of Jewish families were impelled to emigrate to other countries.

The cry of horror which went up from the whole civilized world in reference to the massacres at Kishinef was followed by a cry for justice and by a demand that the affair be investigated and the guilty ones punished. Public opinion in Europe and America was aroused to such a pitch that the Russian government was obliged to institute legal inquiries.

"Justice will take its course," said Murawyev, minister of justice, who desired to pacify indignant Europe; but in this case justice could take only the course carefully marked out for it. Anything else would have meant disaster to the definite anti-Semitic policy of the government, and would have implicated high government officials. This, of course, was not to be thought of. Russian policy is known to be persistent, though it sometimes appears to give way to the representations of others. Accordingly legal proceedings were instituted, but the conduct of them proved only a mockery of justice.

Trial of the Rioters.

The trial was to be kept strictly secret; and no newspaper might publish the slightest mention of the proceedings. Russian subjects were not to be led to doubt their right to persecute Jews with impunity, nor to conceive of any other explanation of the atrocities than that diligently spread by anti-Semitic papers in the pay of the government, namely, that the uprising at Kishinef was an outbreak of popular hatred against the Jews. The judge in charge of the case was ordered on no account to incriminate either the prime movers in the affair or the civil and military officials who were the real instigators of the riots. He was to punish only those persons who, as it appeared later, had received explicit secret instructions as to how they should act at the time of the riots. Finally, in order to remove all appearance of preconcerted action, the court, instead of treating all the events of April 19 and 20 as a single case, was ordered to deal with them as separate cases. The request of the lawyers on both sides to combine all accusations into a single case was refused by the president of the court, who, in order to minimize the importance of the trial, decided that it should be conducted as one involving twenty-two separate cases.

A session of the special department of the Odessa Chamber of Justice (Sudebnaya Palata) was held at Kishinef for the purposes of the trial from Nov. 19 to Dec. 21, 1903. The first case, the murders of the boy Baranovich and of Benzion Galanter, Drachmann, and others was begun on the first-mentioned date. Thirty-seven defendants, fifty-three injured persons, and 547 witnesses were cited. The public prosecutor stated that the crime had been perpetrated during the Christian Easter days. He pointed out also that the Christian populace was incited against the Jews by certain articles in the "Bessarabetz." He ignored the story given out by Minister von Plehve and published in the "Pravitelstvenny Vyestnik," the government organ, to the effect that the Jews themselves had caused the riot by jostling a Christian woman and her child near a carousel. It was brought out in the preliminary examination that the carousel was not in operation on that day, and that no such jostling took place.

From the evidence of the witnesses, including ex-Mayor Schmidt, who was in office at the time of the massacre and had filled the mayoralty for twenty-seven years; General Beckmann, commander of the garrison at Kishinef; Dr. Sizinsky, the mayor of Kishinef elected after the riots; the military surgeon Dr. Miller, and others, it was proved that the Jews and Christians in Bessarabia had always lived together in perfect harmony, and that the Moldavians—the native population of Bessarabia—even held the Jews in high esteem; that the hostility toward the Jews had manifested itself only since the foundation of the anti-Semitic paper, the "Bessarabetz"; that the riots had been planned beforehand and systematically arranged by the authorities; that the rioters were careful to spare Christian houses; and that Krushevan, the editor of the "Bessarabetz," had expressed himself as being sure of the protection of the government. It was further proved that during April 19 and 20 there had been in the city at least 5,000 soldiers, who could easily have quelled the riots had orders to that effect been given. Only when Governor von Raaben had expressed the fear that the rioters might attack even the Christian population were preventive measures taken; and order was then restored immediately. It was proved also that the accused were merely the tools of certain agitators belonging to the so-called cultured classes. On behalf of the Jews the advocate Zarudni demanded of the court that the real instigators of the riots should be brought to justice. He was joined by four lawyers for the defense. Only the anti-Semitic counsel, Shamakov, shared the view

of the government prosecutor that the organization of the riots should in no case be inquired into. The court acceded to these demands. Attorney at Law S. Shamouin in his address said that the facts which had been brought out during the proceedings compelled the defense to request the court, in agreement with paragraph 549 of the criminal code, that the whole matter be referred back for preliminary examination. He pointed out that before April 19 the governor knew of the coming riots; that an anti-Jewish propaganda was encouraged, and proclamations inviting to lawlessness by the promise of indemnity to the participants in the outbreak, and by threatening those who kept aloof, were publicly distributed. The excesses, he said, began at the same hour in about 200 different places; the gangs of rioters were numbered; 120 young men were even armed in the same manner; the chief of police, Levendall, mingled with the gangs, exhorting them to attack the Jews. Levendall also kept troops for special purposes, and even terrorized the governor of Bessarabia, compelling him to do his bidding. Shamouin then announced his conclusion that Levendall himself had organized the excesses, and in doing so had merely carried out the plans of those in higher circles. It had been proved that the riots were permitted by the authorities, and that previous to Easter Day agents of the police had informed the populace that during three days the Jews were to be massacred. Attorney at Law Karabtschewski threw more light upon the instigators of the riots.

As the presiding judge emphatically denied the demands of counsel for both parties (with the exception of Shamakov and Romanenko) that the real instigators of the riots be cited, nearly all the lawyers retired from the case on Dec. 7. After this the examination of the numerous Jewish witnesses became a mere farce, as they were not permitted to say anything in reference to the general character of the riots, nor to the way in which they had been planned. Sentence was pronounced on Dec. 21 on the first group of the accused. Twenty-five out of the thirty-seven accused were found guilty of having attacked Jewish property with intent to rob, and of having made a compact to that effect with one another and with other persons whose guilt was not proved. Twenty-one of these twenty-five were charged with murder also, namely, Girtchin, the slayer of Baranovich, and Marasyuk, slayer of Galanter, who were sentenced to imprisonment at hard labor, the former for seven years, and the latter for five. Twenty-two of the accused were sentenced to hard labor for periods ranging from one to two years, and one was sentenced to six months' imprisonment. Twelve of the accused were discharged. No notice was taken of the forty-eight civil cases brought before the court.

The next session of the Chamber of Justice began on Feb. 22, 1904. A. Kuiban and K. Rotar, accused of murdering Abraham Cohen, were both acquitted on that charge, but were found guilty of taking part in the riots, and were sentenced to hard labor. The civil suit for damages was dismissed. Other cases were disposed of as follows:

Feb. 23, 1904. O. Dubchak and M. Polyakov, accused of murdering Kella Koza on April 20, 1903. Adjourned on account of the non-appearance of witnesses.

Feb. 24, 1904. Nikita Gutz and Isai Gitziu, convicted of inflicting heavy wounds upon Israel Ullman which caused his death. Gitziu was sentenced to imprisonment with hard labor for two and one-half years, and Gutz to imprisonment for one year. The civil suit for 25,000 rubles damages was won by the complainants.

Feb. 25, 1904. Jacob and Daniel Petresko, accused of murdering Judka and Itzek Cruchnikov, and of inflicting wounds upon Moisha Ushomirski. Sentenced to four years at hard labor in the mines.

Feb. 26, 1904. Fifty-eight persons, of whom nineteen were accused of taking part in the killing of Jankel Tupik Sura and Sisya Panarassi; the others, for taking part in the riots. The court adjourned without finishing the case. Six other cases of anti-Jewish riots in Kishinef were divided into three groups, and postponed until the next session of the court, May, 1904.

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H. R.

KISHON (נחל קישון): River in central Palestine; it rises to the south of Mount Gilboa, flows through the middle of the plain of Esdraelon, traverses a narrow pass north of Mount Carmel, descends into the plain of Acre, and enters the sea a little north of Haifa. Its general course is northwestward. It drains nearly the whole of the fertile plain of Esdraelon and the adjacent hills, receiving its chief tributaries from the south. In Judges v. 19 it (or some of its tributaries) is spoken of as the "waters of Megiddo," and in Josh. xix. 11 (R. V.) it is, probably, the "brook that is before Jokneam" (comp. *ib.* xii. 22). The Arabs call it El-Muḳaṭṭa', a name which some identify with the ancient Megiddo (see G. A. Smith, "Historical Geography of the Holy Land," pp. 386–387; against this view see Moore, "Commentary on Judges," p. 158). The upper streams of the system are dry early in summer, except near the springs, much of the water being used in irrigation. After entering the plain of Acre, the Kishon flows sluggishly through thick jungles and extensive marshes. In the rainy season it is subject to sudden and dangerous floods, when the fords are often impassable.

The neighborhood of Megiddo (probably the modern Lejjun) is extremely treacherous. It was there that the host of Sisera was defeated by Barak, "in Taanach by the waters of Megiddo" (Judges v. 19). It was at the "brook Kishon," at the foot of Mount Carmel, that Elijah slew the prophets of Baal (I Kings xviii. 40). The place of Elijah's sacrifice has been identified with El-Maḥraḳah ("place of burnt sacrifice"), a rocky plateau near the east end of Carmel, from which a steep path descends to the river.

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E. G. H. J. F. M.

KISLEW: The ninth month of the Jewish calendar, corresponding to December. It has either twenty-nine or thirty days. In the Septuagint Kislew is called Χασελεῦ; in the Macedonian, Ἀπελλαῖος; on Palmyrene inscriptions, כסלול; and in Assyro-Babylonian, "Kislivu." Kislew is twice mentioned in the Old Testament; namely, in Zech. vii. 1 and Neh. i. 1. On the twenty-fifth of Kislew the Ḥanukkah festival (the Ἐγκαίνια of the New Testament, see John x. 22) commences. According to II Macc. x. 6, the festival was celebrated in the manner of the Feast of Tabernacles; viz., by carrying branches and singing songs of praise; indeed, in II Macc. i. 9 the festival is specifically mentioned as "the feast of tabernacles in the month Casleu [Kislew]." According to the Mishnah (R. H. i. 3) the month of Kislew belongs to those six months in which messengers were sent out. See also I Macc. iv. 36–59; Josephus, "Ant." xii. 7, §§ 6–7.

E. G. H. B. P.

KISS, JOSEPH: Hungarian poet; born Nov. 8, 1843, at Mezöcsat. Being obliged by the death of his mother and financial ruin of his father to give up his college studies, he engaged in teaching. As tutor in the country he had an opportunity to become acquainted with the village Jews and the peasants; and this experience furnished him with the material for his poems. In 1868 he went to Budapest, as corrector in a printing-office; and in the same year he published a volume of poems, "Zsidó Dalok," or "Jewish Songs." Between 1870 and 1873 he edited a literary journal, "Képes Világ." This was suspended shortly after his marriage (April 28, 1873), and Kiss, desperately in need of money, wrote a sensational story, "Budapesti Rejtelmek," or "Secrets of Budapest," in eight volumes, under the pen-name "Szentesi Rudolf." Kiss's fortunes changed in 1875, when his ballad "Simon Judith" fell into the hands of the art critic and historian Franz Toldy, who introduced the unknown poet to the public. This poem marks the beginning of his popularity throughout the country.

From 1876 to 1882 Kiss was secretary of the Jewish community at Temesvár; then he accepted a position with the Hungarian-French Insurance Company, and on its failure, in 1889, he founded the popular literary periodical "A Hét" ("The Week"). His collected poems and his longer poetic tales have passed through numerous editions. Many of his poems have also been translated into German by Neugebauer, Albert Sturm, and especially by Joseph Steinbach, a physician at Franzensbad, who has issued two volumes of them, "Das Lied von der Nähmaschine" (Leipsic, 1884), and "Gedichte von Joseph Kiss" (Vienna, 1886, dedicated to Crown Prince Rudolph).

In his most important ballads Kiss deals chiefly with types of the Jewish and Hungarian people. The poem that Kiss wrote on the strong anti-Semitic movement in 1882, "Az ár Ellen" ("Against the Stream"), created such a sensation that it was translated by Max Falk into German, and found its way in a Hebrew translation into Russia, where it was sung even in many synagogues. Kiss's ballad "Jehova" also attracted unusual attention, being recited in 1893 by the actress Marie Jászai in thirty-five cities of Hungary.

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S. L. V.

KISS AND KISSING: The custom of kissing is not found among savage races, among whom other forms of greeting, such as rubbing of noses, take its place. Among Orientals, who keep the sexes strictly separated, kissing on the mouth is not practised, except as an expression of strong affection (Cant. i. 2; comp. Gen. R. xc. 3). It is doubtful whether any reference to kissing on the mouth as a mere salutation can be found in the Old Testament, Gen. xli. 40 and Prov. xxiv. 26 being susceptible of another interpretation. The Oriental method was, and is, to kiss the cheeks alternately, placing the right hand sometimes upon the shoulder, sometimes under the chin, as did Joab with Amasa (II Sam. xx. 9). Kissing is, therefore, usually reserved as an expression of affection between relatives. Isaac desires to kiss Esau; Esau falls upon Jacob's neck and kisses him; Joseph kisses his brethren and the face of his dead father (Gen. xxvii. 27, xxxiii. 4, xlviii. 10, l. 1). Similarly, Orpah kisses Naomi (Ruth i. 14), and Laban his sons and daughters (Gen. xxxi. 55). Elisha desires to kiss his father and mother before following Elijah (I Kings xix. 20). Raguel kisses Tobit (Tobit vii. 6). The kiss occurs also, however, as a salutation between persons not closely related, but united by affection, as were Jonathan and David (I Sam. xx. 41). Hence royal or highly placed persons may desire to express their favor by kissing, perhaps the more formal salutation with the hand on the shoulder and the cheeks placed together, as in the case of Absalom or David (II Sam. xv. 5, xix. 39). The response to such a mode of salutation would be of the more respectful kind: in the case of Samuel kissing Saul (I Sam. x. 1) he may have kissed him either on the cheek as a mark of affection or on the hand as an expression of reverence. Kissing the feet is mentioned in the New Testament (Luke vii. 45), and, probably, is referred to in the Old Testament by the metaphorical expression to "lick the dust" (Ps. lxxii. 9; Isa. xlix. 23; Micah vii. 17; Isa. xlix. 23 seems to imply actual contact between feet and lips).

Biblical Instances.

The same reverence shown toward a king or conqueror was displayed toward gods as represented by their idols or symbols. Schwally ("Das Leben Nach dem Tode," p. 8) suggests that the kiss given by Joseph to Jacob when he saw that his father was dead was of the nature of worship of a divine being, as in Hosea xiii. 2, where reference is made to those who, when sacrificing, kissed the golden calf. According to I Kings xix. 18, Elijah could find only 7,000 men in all Israel that had not kissed Baal. A similar custom was found among the Arabs (see Wellhausen, "Reste," p. 109), and is retained to the present day in the Mohammedan ceremony of kissing the Kaaba at Mecca. When Job denies that his mouth has kissed his hand (Job xxxi. 27) he refers to an idolatrous practise in which the hand was kissed toward the object of worship, as the rising sun was greeted in ancient Greece. The idea appears to have been that in some way the

breath was the life of man, and that giving a part of the breath to the object adored was in the nature of a sacrifice (comp. ADORATION, FORMS OF).

According to the Rabbis, kissing was to be avoided as leading to lewdness; but it was permitted as an act of respect for dignity, as the kiss given by Samuel to Saul; after prolonged absence, as Aaron's kiss to Moses (Ex. iv. 27); and on parting, as in the kiss of Orpah (Gen. R. clxx.). Rabbi Tanḥuma added the kiss of relationship, as in the case of Jacob and Rachel (Gen. xxix. 11; Ex. R. v.). On the kiss as a salutation in the early Christian Church see PEACE, KISS OF.

Death by God's Kiss.

By a beautiful image the death of God's favorites was supposed to be produced by a kiss from God ("bi-neshiḳah"). Abraham, Isaac, Jacob, Aaron, Moses, and Miriam were taken in this manner (B. B. 17a; Deut. R. xi.). This mode of departure is considered the easiest of all deaths, and is reserved for the most pious (Ber. 8a). According to the Rabbis, kissing an idol was not punishable by death (Sanh. 60b), and it would appear that the custom of kissing the feet, mentioned in the New Testament, was current among the Pharisees (B. B. 16a); it is mentioned that Rabbi Johanan was treated in this way (Yer. Ḳid. i. 61c). The Rabbis interpreted Cant. i. 2 as meaning that if one spends his time with teachers in whose presence he must keep his lips closed—the teachers of mystical law—all men will later kiss him on the mouth (Cant. R. 5b).

A curious explanation is given why every letter of the word וישקהו (Gen. xxxiii. 4) is marked by the Masorites with dots. Some of the rabbis explain that the kiss given by Esau was insincere (see Sifre, Num. 61), and even at the present day the expression "a kiss with dots" is used by Jews in Slavonic countries for an insincere kiss. According to Akiba the Medes kissed the hand only (Ber. 8b), and for this practise Simeon ben Gamaliel, who was opposed to kissing on the mouth, gives praise to all Oriental peoples (Gen. R. lxxiv. 1). The Zohar represents the son and disciples of Simeon b. Yoḥai as kissing his hand during life (i. 83b), while at his death his son Eleazar kissed his hand and Abba kissed the dust at his feet. The story is told that of two athletes who were struggling, the one about to be overcome kissed the hand of his adversary, and thereby saved himself by making the latter feel more kindly disposed (Tan., Wayiggash). Legend asserts that when Isaac Alfasi was at the point of death the young Maimonides, aged five, entered and kissed his hand (Gavison on Prov. xvii. 6). To this day it is customary in Smyrna for the relatives to kiss the hand of the dead when taking a last parting ("R. E. J." xxiv. 152).

Kissing still survives among Jews as a mark of reverence. It is a religious custom among them to kiss the ẓiẓit of the ṭallit when putting it on, the mezuzah at the door when entering and leaving, and the scroll of the Law when about to read or pronounce a blessing over it ("Bet Yosef," on Shulḥan 'Aruk, Oraḥ Ḥayyim, 28, in the name of Abudarham). On Simḥat Torah it is customary for the congregation to touch the scrolls of the Law with the ẓiẓit as they are being carried round, after which the ẓiẓit is kissed; in the old Sephardic ritual this was done when the scroll was carried round before Kol Nidre. Russian Jews are accustomed to use the index-finger for the mezuzah and the little finger for the scroll of the Law. If a Hebrew book is dropped it is customary, though not necessary, to kiss it.

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A. J.

KISSINGEN: Bavarian health-resort; it has a total population of 4,024, including 333 Jews. Jews lived in Kissingen as early as the thirteenth century, and they suffered greatly from persecutions under Rindfleisch in 1298 (Salfeld, "Martyrologium," pp. 64–66).

In the town hall of Kissingen there is a helmeted and bearded figure of a man carved in stone. Report declares it to be in memory of a Jew who, during the siege of Kissingen by the Swedes, cast for the defenders bullets that never missed their mark. From that time he and his descendants went under the name of "Schwed." In 1650 and 1656 the Kissingen butchers complained in regard to the slaughtering of cattle and selling of meat by the Jews living in houses under the jurisdiction of the manorial lords; in 1725 the Kissingen citizens objected to the buying of property by the Jews. In 1775 and again in 1791 disagreements occurred between the Jews of the bishopric of Würzburg and the Jewish representative of Kissingen, Herz Löw.

There were three classes of Jews in Kissingen: Jews of the principality of Erthal, of Von Heller, and of the bishopric of Würzburg.

In 1792 the Jewish representative of Kissingen charged the Jews of Erthal with unwarranted interference, in matters of ritual, with the local synagogue; six years later the citizens of Kissingen complained of the increase in the Jewish population.

The present synagogue was dedicated in 1902. The synagogue built in 1853 is still standing, but is not used at present; it occupies the site of an earlier house of worship the history of whose origin is not known. In the year 1892 the Bavarian Jews of the district of Gersfeld were placed under the jurisdiction of that of Kissingen, which now includes about thirty communities. Of the rabbis who officiated there the names of the following are recorded: R. Moses (1799–1809), who was also ḥazzan; L. Adler (1840–52); Gabriel Hirsch Lippman (1852–64), who edited several works of Ibn Ezra; Moses Löb Bamberger (1867–99), who left many manuscripts (see the oration delivered at Rabbi Bamberger's funeral by Dr. S. Bamberger of Schrimm [Paks, 1900], his successor). The last-named edited the Midrash Leḳaḥ Ṭob to Ruth, and "Zikron Abraham," Abraham Bing's glosses to the Shulḥan 'Aruk, and wrote a commentary on the Pirḳe Abot, to be used as a text-book.

D. S. BA.

KITE. See VULTURE.

KITTSEER, MICHAEL: Talmudic author; born in Kittsee (Köpcsény), Hungary, about 1775; died at Presburg Sept. 28, 1845. He was a disciple of Marcus BENEDICT, and, while not an officia-

ting rabbi, he devoted his time to rabbinical studies. Strictly observant in his religious practise, he was tolerant of those who differed from him. He wrote "Shalme Nedabah" (see Ezek. xlvi. 12), Presburg, 1838, notes on various Talmudic treatises. The second part, published in Presburg in 1843, contains, besides notes on Talmudic treatises, notes on the Shulḥan 'Aruk and homilies.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 589 (where the name is given as "Kitse"; the same spelling is found also in Zedner, *Cat. Hebr. Books Brit. Mus.* p. 414, and in Fürst, *Bibl. Jud.* ii. 190); *Allg. Zeit. des Jud.* 1845, p. 680; Weiss, *Abne Bet ha-Yoẓer*, pp. 63 *et seq.*, Paks, 1900.

D.

KITZINGER, JACOB BEN JOSEPH: Author and poet; lived in the second half of the sixteenth and at the beginning of the seventeenth century. He wrote "Ḥag ha-Pesaḥ" (Cracow, 1597), a commentary on the Passover Haggadah, with glosses by his father, a poem on the Passover ritual, and a long introduction. Thereto is added "Ḳeẓ ha-Pela'ot," on the end of the Exile and the coming of the Messiah.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 190-191; Benjacob, *Oẓar ha-Sefarim*, p. 169.

D. S. Man.

KIẒWEH (= "Ḳiẓbah"): In popular parlance, the weekly portion allotted to the local poor; also charity in general. The word "ḳiẓbah," in New Hebrew (Pes. 71b), connected with the Biblical Hebrew "ḳeẓeb" (Jonah ii. 7), means "limit," so used of the toll (B. Ḳ. 113a) and of God's infiniteness (*e.g.*, "There is no limit to Thy years," in the "Musaf" prayer for New-Year). Lampronti does not give the word, nor does it occur in the older legal literature contained in the Shulḥan 'Aruk.

D.

KLAAR, ALFRED: Austrian writer; born at Prague Nov. 7, 1848; studied law and, later, German philology at the universities of Vienna and Prague (Ph.D. 1870). In 1868 he became assistant editor of the "Tagesbote aus Böhmen," and in 1873 was made dramatic and art critic of the "Bohemia" at Prague, in which city he settled. In 1885 he became privat-docent in German literature at the German technical high school at Prague. In 1901 he removed to Charlottenburg, near Berlin.

Of Klaar's numerous works may be mentioned: "Die Litteratur des Auslandes," Vienna, 1873; "Jos. Victor Scheffel," Prague, 1876; "Joseph II." *ib.* 1880; "Das Moderne Drama, Dargestellt in Seinen Richtungen und Hauptvertretern," Prague and Leipsic, 1883-84; "Franz Grillparzer als Dramatiker," Prague, 1891; "F. Schmeykal," *ib.* 1894; "Börne's Leben und Wirken," *ib.* 1899; "Der Faustcyclus," *ib.* 1899. He has written also several dramas, among which are: "Fahrende Komödianten," Prague, 1876; "Der Empfang," Dresden, 1888; "Diskretion," and "Wer Schimpft der Kauft," *ib.* 1890.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. F. T. H.

KLACZKO, JULIAN (JUDAH): French publicist; born in Wilna, Russia, Nov. 6, 1825. His father belonged to one of the best Jewish families of Wilna, and instructed his son in Hebrew and in Polish. Klaczko early developed poetical ability, and a Hebrew song addressed to his parents, composed for the occasion of his bar miẓwah, was published as "Minḥat Todah" (Wilna, 1838). A collection of his Hebrew poems entitled "Ha-Duda'im," mostly imitations of Polish masters or direct translations, was published in Leipsic (1842), and a few songs from his pen appeared in "Pirḥe Zafon" (No. 2, 1844). He left Wilna, never to return, about 1840, and studied in Heidelberg and at the Königsberg University, graduating as Ph.D. (1846). Settling in Paris (1849), he became assistant librarian in the Bibliothèque du Corps Législatif and a constant contributor to the "Revue des Deux Mondes." His writings, in which he displayed great ability and an intense hatred for both Russia and Prussia, attracted the attention of the Austrian premier, Count Beust, who invited him to Vienna (1869) and appointed him Aulic Councilor in the Ministry of Foreign Affairs. Klaczko was also elected (1870) a member of the Galician Landtag, where he delivered a memorable speech advocating the cause of France and insisting that Austria should take her part in the war against Prussia. Failing in his purpose he left Austria in the same year and went to Italy, where he remained until 1875; then he returned to Vienna, where he now (1904) resides. In 1887 he was elected a corresponding member of the Académie des Sciences Morales et Politiques of the Institut de France. He severed his connection with Judaism early in his career.

Klaczko is considered one of the foremost representatives of Polish thought and aspiration in western Europe. He edited the weekly "Viadomosci Polski" in Paris (1858-60) and the correspondence of Mickiewicz; translated Piotrowski's "Memoirs of a Siberian"; and wrote: a short history of Polish literature in the nineteenth century, an English translation of which appears as an introduction to the English edition of Krasinski's "A Divine Comedy"; "Roczniki Polskie" (Polish Year-Book), a collection of his Polish writings in four volumes (Paris, 1865); "Etudes de Diplomatie Contemporaine" (1866); "Les Cabinets de l'Europe en 1863-64" (1866); "Une Annexion d'Autrefois: l'Union de la Pologne et de la Lithiouanie" (1869); "Les Préliminaires de Sadowa" (1869); "Les Deux Chanceliers" (1876); "Causerie Florentine" (1880); "Rome et la Renaissance, Jules II." (1898); etc.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1839, p. 589; 1842, p. 402; Bodek and Mohr, *Yerushalayim*, ii., Lemberg, 1845; *La Grande Encyclopédie*, s.v.; *Nouveau Larousse Illustré*, s.v.; *Meyers Konversations-Lexikon*, s.v.; Wiernik, *An Eminent Russian Jew*, in *Jewish Gazette* (English supplement) March 24, 1899.

H. R. P. Wi.

KLACZKO, LEVI JERAHMEEL: Russian educator; born in Wilna June 28, 1840. Formerly a school-teacher in Berdyansk, Crimea, he now follows the same calling in Odessa. He wrote "'Erek Tefillah," a critical investigation of the history and the language of the prayers (Wilna, 1868); "Talmud Torah," a religious and historical primer in Hebrew and Russian (Warsaw, 1884; 4th ed., 1890); "Ha-Omen," elementary Hebrew primer, with a Russian glossary (*ib.* 1889); "Rishon le-Ḥinnuk," Hebrew and Russian (*ib.* 1892); and "Mesillat Yesharim," a Russian-Hebrew school-book (3d ed., *ib.*

1898). He has also contributed numerous articles to Hebrew and Russian periodicals, notably one on the Siddur of the Jews of Crimea, in "Ha-Karmel," viii. 133 *et seq.*

BIBLIOGRAPHY: *Ha-Shaḥar*, ix. 136, 335; Sokolow, *Sefer Zikkaron*, p. 100, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* p. 173.

H. R. P. WI.

KLAPP, MICHAEL: Austrian journalist and author; born in Prague 1834; died Feb. 25, 1888. He removed in 1855 to Vienna, where he devoted himself to journalism. In 1859-60 he was editor of the literary section of Kuranda's "Ostdeutsche Post," and later special correspondent in Italy and Spain of the "Neue Freie Presse." Subsequently, together with Jacob Herzog, he founded the "Montagsrevue," with which he continued to be associated till his death.

Of Klapp's works may be mentioned: "Komische Geschichten aus dem Jüdischen Volksleben," Berlin, 1859; "Die Flagellanten"; "In London Unter den Feniern," Troppau, 1869; "Revolutionsbilder aus Spanien," Hanover, 1869; "Reisetagebuch des Schah von Persien," 1874; the novels: "Zweierlei Juden," Vienna, 1870, and "Die Bankgrafen, Roman aus der Schwindelzeit," 2 vols., Bern, 1877. He wrote also several comedies, among which was "Rosenkranz und Güldenstern" (Vienna, 1885), which was produced on all the stages of Germany after its presentation at the Vienna Burgtheater, where it could be played only without mention of the name of its author.

S. L. Y.

KLATZKO, MORDECAI BEN ASHER (surnamed Meltzer): Russian rabbi and author; born in Wilna 1797; died in Lida July 2, 1883. He was a descendant of Rabbi Mayer Katzenellenbogen of Padua. Klatzko received the usual Talmudical education and soon distinguished himself by his keen mind and retentive memory. After lecturing privately for some time in his native city he was appointed (1831) chief teacher in the newly established yeshibah founded by Mayla. The stories circulated about difficulties between him and the great Talmudist Israel LIPKIN, who for a short time was a subordinate teacher at the yeshibah, are now mostly discredited.

In 1844 Klatzko was chosen dayyan of Wilna; he retained his positions at the yeshibah and in the rabbinate until 1852, when he was called to Kalvariya, government of Suwalki, to succeed Löb Shapiro of that place, who had become rabbi of Kovno. Klatzko remained in Kalvariya till 1864, when he was elected to the rabbinate of Lida, government of Wilna, which position he held until his death.

Klatzko was considered one of the most eminent rabbis of Russia. He had many pupils, and probably ordained more young rabbis than any of his contemporaries. He was the author of novellæ on the Talmud and the Shulḥan 'Aruk, some of which were published posthumously by his son under the title "Tekelet Mordekai" (Wilna, 1889). This work contains his novellæ on Berakot, Mo'ed, and the first part of the Shulḥan 'Aruk. The work was compiled by his pupil Aba Joseph Triwosch, who wrote down what he received from him orally.

BIBLIOGRAPHY: H. N. Steinschneider, in *Ozar ha-Sifrut*, iv. 531-541; idem, *'Ir Wilna*; Triwosch, biography of Klatzko appended to *Tekelet Mordekai*.

L. G. N. T. L.

KLAUS (German, "Klause," from the medieval Latin "clusa" = cloister): An institution where Talmudic scholars are given free lodging, and often a stipend in addition, in order that they may devote all their time to the study of the Talmud (sometimes also to teaching and lecturing). From the seventeenth century it became a custom for wealthy people to donate funds for the perpetual maintenance of such institutions (called sometimes BET HA-MIDRASH). It is said (Gans, "Zemaḥ Dawid," part i., ad 5352 [1592]) that Rabbi Löw ben Bezaleel founded the klaus of Prague, which is still in existence, though used only as a synagogue. The klaus at Vienna was founded by Zechariah Levi in 1656 (Kaufmann, "Letzte Vertreibung der Juden aus Wien," p. 67, Vienna, 1889); and a similar institution was established at Altona about 1690, when Ẓebi Ashkenazi was in office (Emden, "Megillat Sefer," p. 11, Warsaw, 1896), to which Benjamin Levy of London bequeathed a legacy in 1704 ("Jewish Chronicle," July 31, 1903). Bermann (Berent Lehmann) of Halberstadt founded in 1703 the klaus still existing in that city (Auerbach, "Gesch. der Jüdischen Gemeinde Halberstadt," pp. 61 *et seq.*, Halberstadt, 1866); Lemle Moses Reinganum founded that of Mannheim, 1706 (Löwenstein, "Gesch. der Juden in der Kurpfalz," pp. 170 *et seq.*, Frankfort-on-the-Main, 1895): its funds are at present used for the maintenance of a second rabbi. About the same time Samson Wertheimer founded a klaus at Frankfort-on-the-Main (Kaufmann, "Samson Wertheimer," p. 72, Vienna, 1888). Jost Liebmann and his wife, Esther, founded in Berlin a klaus for their nephew and son-in-law, Aaron ben Benjamin Wolf, about 1701, which was discontinued about 1712. Somewhat later Veitel-Heine Ephraim founded in the same city a klaus which is still in existence, although under entirely different rules, and known as the "Veitel-Heine Ephraim'sche Lehranstalt." The Breslau, Hanover, Lissa, and other German congregations possess institutions of the same kind. In Wolfenbüttel various members of the Samson family founded similar institutions; these in 1807 were united to form a school which is still in existence as a Jewish high school (Ehrenberg, "Die Samson'sche Freischule," in "Orient, Lit." 1844, No. 5; separately printed, Leipsic, 1844; Zunz, "Samuel Meyer Ehrenberg," Brunswick, 1853). In Leghorn, which had a wealthy Jewish community, various institutions existed intended to support prebendaries who should devote their lives to Talmudic studies, occasionally delivering lectures; as was often the case in other parts of Europe, with such an institution, called "midrash" or "bet ha-midrash," a synagogue was usually connected. In the midrash founded by Franco, Elijah Benamozegh held a position (Sokolow, "Sefer Zikkaron," pp. 128 *et seq.*, Warsaw, 1889). Wealthy members of the Leghorn community often supported such a midrash in Jerusalem (see ḤAGIZ, JACOB, and ḤA-

GIZ, MOSES), and Oriental Jews still maintain similar institutions there (Luncz, "Luaḥ Erez Yisrael, 5661," p. 140, Jerusalem, 1900).

A modern institution of a similar character was founded by Sir Moses Montefiore in Ramsgate in 1869. It was for a short time a college for the education of rabbis; but now, although still maintained under the name "Judith Montefiore Theological College," it is merely a home for rabbinical scholars (Harris, "Jewish Year Book," 1903).

The Ḥasidim call their synagogue "klaus"; and each of their miracle-workers maintains a klaus of his own, as do also his followers in other cities.

BIBLIOGRAPHY: Besides the works cited in this article, *Blätter aus der Michael David'schen Stiftung*, Hanover, 1870.

D.

KLAUSENBURG (KOLOZSVÁR): Royal free city of Kolozs county, Hungary; formerly capital of the grand duchy of Transylvania (1691–1848). Until 1848 no Jews were legally allowed to live in Klausenburg; but the law of 1526, by which the Jews were expelled from Hungary and Transylvania, was not strictly carried out. In 1578 the Transylvanian Diet decreed that the Jews might stop temporarily in the cities when visiting the fairs. Goods are mentioned as being imported by Jews into Klausenburg as early as 1591. When Klausenburg was captured by the imperial general Georg Basta, Sept. 13, 1600, all the Jews in the city were slain. This did not deter others from visiting the fairs there; for in the annual balance of the city customhouse for the year 1631 the "Jews' linen" is especially mentioned. About the middle of the seventeenth century an edict of the ruler ("Approbatæ Constitutiones Regni Transylvaniæ," pars v., ed. 82) assigned to them for their exclusive habitation Carlsburg, the temporary residence of the princes of Transylvania. Thence they continued to visit the fairs of Klausenburg so frequently that the general city council on March 7, 1693, set apart for them an especial place in the market.

With the act of exclusion still in force, a Jew, Löbl (Leopold) Deutsch by name, succeeded in settling in the city about 1770–80. This marks the beginning of a lengthy struggle for the right to settle and trade in Klausenburg between the Jews and the municipal authorities, the latter being in league with the state government. Supported by an imperial decree of 1781, which in accordance with one of an earlier date restricted the right of settlement of the Jews in Transylvania to Carlsburg, the authorities steadily refused to admit Jews into Klausenburg. But the latter had obtained a footing in the city. Although Löbl Deutsch and those that followed him even fifty years later were threatened with expulsion, this threat was only partially carried out, and a certain number of Jews remained permanently in the city, though merely on sufferance. This struggle ended only in the stormy days of 1848.

Beginnings of Jewish Residence.

The number of Jews in Klausenburg gradually increased. In 1780 there is no official record of a single Jew in the city, although in the county of Kolozs eight Jews were found. But in 1785 there were twelve Jews in a population of 9,703 persons. Within fifty years (1835) the number rose to 109; in 1846 there were fifty-six Jewish families, sixteen of which, however, being new arrivals, were to be expelled. About fifty years later (1891) the Jews in Klausenburg numbered 2,414 in a population of 32,756, and in the county of Kolozs 4,313 in a population of 192,443. Ten years later again (1901) there were 4,730 Jews in the city in a population of 49,295.

The first traces of communal life date from the second decade of the nineteenth century. At that time Joseph Kain, reputed to have been versed in the Talmud, is mentioned as "ecclesiasticus." An actual rabbi, however, was out of the question, since even in 1830 the community itself was not officially constituted. But since the ḥebra kaddisha was founded in 1837, the formal organization of the community must be placed somewhere between these two dates. It was only a branch congregation, which, like the other congregations of Transylvania since the middle of the eighteenth century, was subordinated to the general rabbinate of Carlsburg. When in 1852 Hillel (Heinrich) Lichtenstein was called as first rabbi to Klausenburg, the district rabbi, Abraham Friedmann, protested, recognizing Lichtenstein merely as deputy rabbi. The latter left Klausenburg two years later. Until 1861 the cantor, Marcus Klein, who was versed in the Talmud, officiated as rabbi. He was succeeded by Philipp (Feisch) Fischmann (1861–62). From 1863 to 1877 Abraham Glasner of Monor (formerly at Gyönk) filled the position. After his death there was a split in the community. At the time of the Jewish Congress of 1868–69, the members believing in Reform had separated from the rest of the congregation, which adhered to the Orthodox tenets, and had formed a distinct congregation, which, however, existed for a short time only. The present Reform congregation, founded in 1880 was served by Alexander Rosenspitz (formerly in America), 1887–88; by Jacob Klein, 1888–90; and since 1891 by Mathias Eisler. In the Orthodox congregation Moses Glasner succeeded his father. Their synagogue was built in 1851; the temple of the Reform congregation in 1887.

Organization.

At the beginning of the nineteenth century the Jews of Klausenburg had no cemetery, since they could acquire no real estate. In 1843 they were allowed to fence in, together with an adjacent piece of land which they had purchased, the place where they buried their dead. The Reform congregation has its own cemetery.

The following institutions are supported by the Jews of Klausenburg: a parochial school (since 1860); a Talmud society, "ḥebrat shas"; a literary society; and a women's philanthropic society. It is worthy of notice that the University of Klausenburg is one among the few universities of Europe where lectures on post-Biblical Jewish literature are delivered; such lectures have been delivered there since 1893.

D. M. EI.

KLAUSNER, ABRAHAM: Austrian rabbi and ritualist; flourished at Vienna in the second half of the fourteenth century. He shared the rabbinical office at Vienna with Meïr b. Baruch ha-Levi (Jacob Weil, Responsa, No. 151). Aaron Blumlein and Shalom, rabbi of Wiener-Neustadt, were among

his contemporaries. Two of his pupils were Isaac Tyrnau and Jacob Mölln. His collection of ritual customs ("minhagim"), with his notes, was published at Riva di Trento in 1559. The editor of Mölln's "Minhage Maharil" added in several cases some of the minhagim collected by Klausner. His responsa are referred to by Isserlein in his "Pesaḳim u-Ketabim" (No. 6).

Bibliography: Fuenn, *Keneset Yisrael*, p. 63; Grätz, *Gesch.* 3d ed., viii. 11; Michael, *Or ha-Ḥayyim*, No. 213.

G. M. Sel.

KLAUSNER, JOSEPH: Russian Hebrew writer; born at Olkeniki, government of Wilna, Aug. 14, 1874. In 1885 he went to Odessa and became a pupil in the yesh.oah there, studying both Talmudic and secular subjects. From 1897 to 1902 he studied philosophy and Semitic languages at the University of Heidelberg, and, returning to Russia, became (1903) editor of the Hebrew monthly "Ha-Shiloaḥ" and of other publications of the Aḥiasaf Society. In 1904 he was appointed editor of the Warsaw department of the "Oẓar ha-Yahadut," a Hebrew encyclopedia. Klausner is a versatile and prolific writer and a sound critic, and there are few Hebrew publications to which he has not contributed. He is one of the champions of the modernization of the Hebrew language and literature.

Klausner has written the following: "Ẓiyyun la-Meshorer Gordon," on J. L. Gordon as a poet, 1895; "Sefat 'Eber Safah Ḥayyah," on Hebrew philology, in "Oẓar ha-Sifrut," Cracow, 1896; "Ruḥot Menashshebot," criticisms, in "Ha-Zeman," Warsaw, 1896; "Ha-Adam ha-Ḳadmon," on anthropology, Warsaw, 1900; "Millon shel Kis," pocket-dictionary of modern Hebrew (with Grazowski), *ib.* 1903. In Yiddish, he has written "Joseph Nassi," Berdychev, 1901; and in Russian, "Novo-Yevreiskaya Literatura," on the Hebrew literature of the nineteenth century, *ib.* 1900; "Duchovny Sionism," on spiritual Zionism, St. Petersburg, 1900. He is the author also of "Die Messianischen Vorstellungen des Jüdischen Volkes im Zeitalter der Tannaiten," Cracow, 1903.

H. R. A. S. W.

KLEEBERG, CLOTILDE: Pianist; born at Paris June 27, 1866, of German parents. She studied with Mmes. Retz and Massart at the Conservatoire, where, at the age of eleven, she received a medal as well as the highest honors in the competitive examination. The following year she made her début at the "Concerts Populaires," playing Beethoven's C Minor Concerto and several difficult compositions by Chopin. In 1881 she made a successful tour through Denmark, Russia, Austria, and Holland, and in 1883 appeared in London, where she soon became a popular favorite. After establishing her reputation abroad she, in 1887, made her début in Germany, where her graceful and poetic interpretation of the great masters insured her a warm welcome.

In 1894 she was named "Officier de l'Académie," and in 1898 she revisited England, where she achieved a series of brilliant triumphs. Her repertoire is very extensive, including works of composers ranging from Bach to Liszt.

Bibliography: Ehrlich, *Celebrated Pianists of the Past and Present Time*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

S. J. So.

KLEEBERG, MINNA COHEN: German-American poetess; born in Elmshorn, Holstein, Germany, July 21, 1841; died in New Haven, Conn., Dec. 31, 1878. Her father, Marcus Cohen, a physician, gave her a careful education. Her poetic endowment showed itself early. At fourteen she wrote for a journal in Hamburg, and later for one in Budapest and for L. Stein's "Der Freitag-Abend." After her marriage in 1862 to Rabbi L. Kleeberg, she lived in Rhenish Prussia, where she moved in a circle of literary men, chief among them Emil Rittershaus.

In 1865 her poem, "Ein Lied vom Salz," a plea for the removal of the tax on salt in Prussia, spread her reputation to wider circles. Her abiding interest in public and patriotic questions was characteristic. The Franco-Prussian war, the Fifteenth Amendment, Friedrich Hecker, the emancipation of women, and the cause of liberty and democracy were among the themes that stimulated her muse. Jewish national and religious feelings were equally a source of inspiration. The aspersions cast upon the Jewish race by Wagner and Billroth she repelled with indignant vigor. The most attractive of her verses, however, are those on the joys and sorrows of domestic life, especially the poems addressed to her children.

In 1866 Minna Kleeberg emigrated to the United States, living until 1877 in Louisville, Ky., where Dr. Kleeberg had been elected rabbi of a congregation, and removing thence to New Haven. A collection of Minna Kleeberg's poems, "Gedichte," was published in 1877; and she was a frequent contributor to "Das New-Yorker Belletristische Journal."

Bibliography: *Appleton's Cyclopædia of American Biography*; Morais, *Eminent Israelites of the Nineteenth Century*; Nahida Remy, *Das Jüdische Weib*; Kayserling, *Die Jüdischen Frauen*, p. 243; *Das New-Yorker Belletristische Journal*, Jan. 10, 1879; *Deborah*, 1879.

A. H. S.

KLEIN, ADOLPH: German medical author; born at Merseburg-on-the-Saale May 18, 1829. He was educated at Leipsic (M.D. 1851), and practised medicine at Königsberg from 1859 to 1870. In the latter year he adopted a journalistic career, becoming successively editor of a large number of papers, among them "Das Rothe Kreuz," "Deutsche Frauenblätter," "Berliner Eisenbahn-Zeitung," and "Gross-Lichterfelder Wegweiser." Most of Klein's contributions to literature have been on medical and sociological topics. His more important writings are: "Anthropologie und Makrobiotik"; "Ueberwindung des Wissenschaftlichen Materialismus"; "Philosophie und Anthropologie"; "Der Chemisch-Mechanische Theil des Menschlichen Organismus und Seine Lebenskraft"; "Geheimnissvolle Funktionen der Sympathischen Ganglien"; "Die Magnetischen Funktionen des Eisengehaltes im Blute"; "Die Geistbewusste Persönlichkeit und Ihre Unvergänglichkeit als Weltprinzip"; "Wissenschaftliche Beiträge zum Hypnotismus"; "Religions-Einigung"; "Weshalb Theologie, Materialismus und Spiritualismus in Bezug auf das Menschenräthsel zu Falschen

Schlüssen Gelangen?"; "Sozialpolitische Beiträge zur Judenfrage."

A few of his works, of marked liberal tendencies, have been printed in New York under the pseudonym "Dr. Nielk Floda."

Bibliography: *Das Geistige Berlin*, i. 244-245, Berlin, 1897.

S. I. G. D.

KLEIN, CHARLES: English dramatist; born at London Jan. 7, 1867; educated at the North London Collegiate School. Klein is the author of "A Mile a Minute" (produced by Minnie Palmer); "The District Attorney"; the libretto of "El Capitan" (produced by De Wolf Hopper); "Dr. Belgraff" (produced by Wilton Lackaye); "Heartsease" (produced by Henry Miller); "The Charlatan" (produced by De Wolf Hopper); "Hon. John Grigsby" (produced by Sol. Smith Russell); "A Royal Rogue"; "The Auctioneer"; "Mr. Pickwick"; and a number of other plays.

A. E. Ms.

KLEIN, FELIX: German mathematician; born at Düsseldorf April 24, 1849; educated at the University of Bonn, where he became assistant in the institution of physics in 1866. In 1868 he received his degree of Ph.D. and took a postgraduate course at Berlin and Göttingen. He became privatdocent at Göttingen in 1871, and in the following year was elected professor of mathematics at the University of Erlangen. In a similar capacity he went to the technical high school at Munich in 1875, to the University of Leipsic in 1880, and to the University of Göttingen in 1886. In 1893 he represented the German empire as a member of the educational department at the Columbian Exposition at Chicago, and in 1898 he represented his country at the conference in London which established the International Catalogue of Scientific Literature.

Klein was appointed one of the editors for the publication of Plückler's unpublished works. Since 1875 he has been coeditor with A. Mayer of "Die Mathematischen Annalen." Of his many works may be mentioned: "Vergleichende Betrachtungen über Neuere Geometrische Forschungen," Erlangen, 1872; "Ueber Riemann's Theorie der Algebraischen Funktionen und Ihrer Integrale," Leipsic, 1882; "Vorlesungen über das Ikosaëder und die Auflösung der Gleichungen vom 5. Grad," *ib.* 1884; "Vorlesungen über die Theorie der Elliptischen Modulfunktionen," with Fricke, *ib.* 1890-91; "Einleitung in die Höhere Geometrie," Göttingen, 1893; "Vorträge über Ausgewählte Fragen der Elementar-Geometrie," Leipsic, 1895; with Sommerfeld, "Ueber die Theorie des Kreises," *ib.* 1897.

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon.*

S. F. T. H.

KLEIN, HERMANN: English musical critic; born at Norwich July 23, 1856. He studied singing under Manuel Garcia from 1874 to 1877, and in 1888 was appointed professor of singing at the Guildhall School of Music, London. Having begun his career as a musical critic as early as 1876, he was appointed to "The Examiner" in 1879, and in 1881 to the "Sunday Times." He was also connected in a similar capacity with the "Manchester Guardian" and "The Scotsman." Klein is the author of "Musical Notes," London, 1886-89, and joint editor of Manuel Garcia's "Hints on Singing," 1894. Klein has composed several vocal pieces. He is a fellow of the Institute of Journalists of London. In 1902 Klein removed to New York.

Bibliography: Harris, *Jewish Year Book*, 1901-2.

J. M. W. L.

KLEIN, HUGO: Hungarian writer; born at Szegedin July 21, 1853; educated at the University of Budapest. He was for several years editor of the "Ungarische Lloyd," and later dramatic and art critic of the "Neue Pester Journal." In 1883 he removed to Vienna, where he became connected with the leading journals, and is at present (1904) editor of the "Schöne Blaue Donau."

Klein is the author of: "Das Rendezvous in Monaco" and "Der Blaustrumpf," operettas, 1883; "Im Puszta Lande," 1884; "Blinde Liebe" and "Zauberkünste," 1890; "Die Hexenpfeifer," 1900. He has written also the librettos to "Der Liebe Augustin" (music by Brandl) and "König und Spielmann" (music by Kerner), which latter has been translated into Hungarian. He embraced Christianity.

Bibliography: Eisenberg, *Das Geistige Wien*, Vienna, 1893, i.

S. F. T. H.

KLEIN, JOSEPH. See Kiss, Joseph.

KLEIN, JULIUS: Hungarian rabbi; born Aug. 2, 1850, at Zichyfalva; died July 24, 1895, at Alt-Ofen; educated at the gymnasia at Kecskemet and Nagy-Károly, the Talmud schools of Mayer Perls and Israel Hildesheimer, and the universities of Vienna and Tübingen. At the age of twenty-two he was called as rabbi to Szigetvar, and thence, in 1887, to Alt-Ofen.

Klein was one of the first to introduce preaching in Hungarian into the synagogue service. His chief work, besides his collection of material for a history of the Jewish community of Alt-Ofen, which appeared in the periodical "Magyar Zsidó Szémle," was his translation of the Talmud into Hungarian, with notes. Of this only the first part, the treatise Berakot, was published (Budapest, 1885).

Bibliography: *Egyenlöség*, 1895, No. 30.

S. L. V.

KLEIN, JULIUS LEOPOLD: Hungarian poet and writer; convert to Christianity; born at Miskolcz, Hungary, 1810; died at Berlin Aug. 2, 1876; educated at the gymnasium at Budapest and the universities of Vienna and Berlin. After an extended trip through Italy and Greece, he returned to Berlin, where he completed his studies and graduated as doctor of medicine. He established a practise in the German capital, but soon relinquished it and devoted his time entirely to literary work.

He wrote several dramas, which did not have much success. His influence as a critic was more pronounced, although his greatest work, "Gesch. des Dramas" (13 vols., Leipsic, 1865-76; Index by Ebner, 1886), was never finished. Klein's collected works appeared in seven volumes under the title "Dramatische Werke," *ib.* 1871-72. Among his tragedies may be mentioned "Maria von Medici."

1841; "Luines," 1842; "Zenobia," 1847; "Moreto," 1859; "Maria," 1860; "Strafford," 1862; and "Heliodora," 1867; and among his comedies, "Die Herzogin," 1848; "Ein Schützling," 1850; "Voltaire," 1852.

BIBLIOGRAPHY: *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon.*

S. F. T. H.

KLEIN, MAX: Hungarian sculptor; born Jan. 7, 1847, at Göncz; son of a poor country schoolteacher. He was apprenticed first to a grocer at Kaschau, and then to a watchmaker at Miskolcz; but his love for art caused him to give up his trade in 1861, and he went in the most indigent circumstances to Budapest, where he entered the studio of the sculptor Professor Sandház. In 1863 he went to Berlin, and then to Rome, and, in spite of the utmost difficulties, finally succeeded in achieving an honored position among modern sculptors. His group "Old Germans in the Roman Circus," exhibited at the Kunstausstellung at Berlin in 1878, created a sensation by the boldness and energy of its realism, which is a characteristic of Klein's work. This group attracted attention at the Paris Salon also, and was awarded a gold medal at the Internationale Kunstausstellung at Munich, assuring Klein's position in the art world. Klein's sketches received the first prize in the competition for statues, in heroic size, of the ancient philosophers, for the Joachimsthaler Gymnasium at Berlin. He executed also the two large busts of Field-Marshal Manteuffel and General Werder in the Ruhmeshalle at Berlin.

The following are the best known of Klein's works: "Hagar and Ishmael"; "Samson at the Feet of Delilah"; "The Anchorite"; "The Conquered"; "The Fisher's Dream"; "The Deluge"; and the fine fountain group in the court of the first National Savings-Bank building at Budapest.

BIBLIOGRAPHY: *Pallas Lex.* x.

S. L. V.

KLEIN, MORITZ: Hungarian rabbi; born July 7, 1842, at Miskolcz; studied philosophy at the University of Prague, attending at the same time lectures on Jewish theology by Chief Rabbi Solomon Rapoport. In 1863 he received his Ph.D. degree and his rabbinical diploma, and was appointed director of the Jewish communal school in his native city, where he officiated also as preacher at the Great Synagogue. In 1869 he was called as rabbi to the Reform congregation ("Congress-Gemeinde") of Ungvar; in 1876 he went to Papa; and in 1880 he accepted a call as chief rabbi to Nagy-Becskerek, which office he still (1904) holds. He is a member of the board of examiners of the Rabbinical Seminary at Budapest.

Klein's works include Hungarian translations of (1) Maimonides' "Moreh Nebukim," under the title "A Tévelygök Utmutatója," in three volumes, with notes (1878–91), and (2) Jedaiah Penini's "Beḥinat 'Olam," under the title "A Lélek Tragediája" (1901).

BIBLIOGRAPHY: Kiszlingstein, *Könyvészet*; Szinnyei, *Magyar Irók Elete*, vi. 513.

S. L. V.

KLEIN, PHILIP: American rabbi; born May 22, 1848, at Baracska, Hungary. He was educated in the Talmudical schools of his native country and continued his studies in the gymnasium of Presburg and in the universities of Vienna, Berlin (Ph.D.), and Jena. After receiving his rabbinical diploma from B. H. Auerbach of Halberstadt, he became rabbi at Libau, in Courland, Russia (1880–90). In 1890 he emigrated to New York, where he was appointed rabbi of the Hungarian congregation Oheb Zedek, perhaps the most important position among the East Side congregations of New York. This position he still (1904) holds.

BIBLIOGRAPHY: *American Jewish Year Book*, 1903–4, p. 69.

A.

KLEIN, SOLOMON: Austrian oculist; born at Miskolcz, Hungary, Aug. 12, 1845; M.D., Vienna, 1870. Since his graduation he has practised in the Austrian capital. In 1883 he became privatdocent of ophthalmology, and in 1895 department chief at the General Dispensary, and oculist at the Rothschild Hospital, as well as at the Institute for the Blind at the Hohe Warte, near Vienna. In 1902 he was appointed assistant professor at the University at Vienna.

Klein has written many papers in the medical journals, as well as articles for Eulenburg's "Realencyklopädie der Gesammten Heilkunde," Nagel's "Jahrbuch für Ophthalmologie," etc. Among his independent works may be mentioned: "Die Anwendung des Augenspiegels," Vienna, 1876; "Augenspiegelstudien bei Geisteskranken," *ib.* 1877; "Grundriss der Augenheilkunde," *ib.* 1886; and "Das Auge und Seine Diätetik," Wiesbaden, 1892.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* 1901.

S. F. T. H.

KLEIN, SOLOMON: French rabbi; born at Bischheim, Alsace, Oct. 14, 1814; died at Colmar, Alsace, Nov. 10, 1867. He was successively district rabbi at Bischheim (1839–41), Durmenach (1841–48), and Rixheim (1848–50). From 1850 to 1867 he was grand rabbi at Colmar, which rabbinate had been occupied by Hirsch Katzenellenbogen, Simon Cahn, and Seligmann Goudchaux.

Klein was the author of the following works: "Nouvelle Grammaire Hébraïque Raisonnée et Comparée," Durmenach, 1846; "Traduction Française et Annotation du Sefer Yesodot ha-Maskil de R. David ben Bilia du Portugal, XIVe Siècle," in the "Dibre Ḥakamim" of Eliezer Ashkenazi, Metz, 1849; "Notions Elémentaires de la Grammaire Hébraïque"; "Guide du Traducteur du Pentateuque," 1851; rules for the Ḥazzan and for the Shoḥeṭ, in Hebrew and German, 1855; "Le Judaïsme ou la Vérité sur le Talmud" (German transl. by Mannheimer), Mülhausen, 1859; "M. Philippson et Sa Traduction de la Bible," in "Univ. Isr." 1860; "Recueil de Lettres Pastorales et de Discours d'Inauguration," Colmar, 1863; "Cours de Thèmes et de Versions Hébraïques à l'Usage des Commençants," Mülhausen, 1866; "La Justice Criminelle chez les Hébreux," published posthumously in "Arch. Isr." 1898.

S. J. Ka.

KLEIN, THÉODORE: French physician; born in Durmenach, Upper Rhine, May 30, 1845; died in Paris May 4, 1902; son of the chief rabbi of Colmar. After completing his studies at the college of Col-

mar, Klein went to Paris, where he engaged in the study of medicine. While still a student he together with Emil Javal translated into French Helmholtz's "Handbuch der Physiologischen Optik." In 1873 he took his degree of M.D., his thesis being "L'Influence de l'Eclairage sur l'Acuité Visuelle," which was awarded a prize by the medical faculty of Paris. In 1871 he published "La Thérapeutique de l'Œil au Moyen de la Lumière Colorée," a French translation of the German work by Boehm. He contributed to "L'Opinion Nationale," editing its scientific page from 1872 to 1876, and also to the "Revue des Sciences Médicales" and other medical journals. He further wrote: "Le Diabète Sucré," 1876; "Le Psautier du Dr. Graetz," 1877; "La Circoncision," 1888; Sur l'Origine de Quelques Idées des Délirantes dans la Paralysie Générale," 1888; "Polémiques Nombreuses dans l'Univers Israélite." The minister of the interior decorated him in 1900 with the Golden Medal for his long and disinterested services in behalf of the poor.

Klein was a member of the Jewish Consistory of Paris, and during eighteen years president of the Société de l'Etude Talmudique. He was the representative, both within and without the consistory, of ultra-Orthodoxy; and as he was a profound Talmudist, his views carried great weight in the deliberations of the various societies of the Jewish community in the French capital.

BIBLIOGRAPHY: *A la Mémoire du Dr. N. Th. Klein, Membre du Consistoire Israélite de Paris*, published by the Société de l'Etude Talmudique, Paris, 1902.

S. E. A.

KLEIN, WILHELM: Austrian archeologist; born Nov. 28, 1850, at Karánsebes, Hungary. He first studied Jewish theology and then philosophy at Vienna and Prague. The Austrian government subsequently sent him to Italy and Greece, where he engaged in archeological investigations, studying especially antique pottery. Klein is professor of archeology at the German University of Prague, and a member of the Gesellschaft zur Förderung Deutscher Wissenschaft, Kunst, und Literatur in Böhmen, as well as of the German Archeological Institute. He has published: "Euphronius" (1886); "Die Griechischen Vasen, mit Meisterinschriften" (2d ed., Vienna, 1887); and "Praxiteles" (1897).

S. A. Ki.

KLEMPERER, GEORG: German physician; born at Landsberg-on-the-Warthe May 10, 1865; son of Wilhelm Klemperer; studied at the universities of Breslau, Halle, and Berlin (M.D. 1885). From 1887 to 1896 he was assistant to Professor von Leyden; he was admitted, as privat-docent in 1889, to the medical faculty of the University of Berlin, where in 1895 he became professor.

Klemperer has written many essays in the professional journals, and since 1899 has been editor of the "Therapie der Gegenwart." Among his works may be mentioned: "Grundriss der Klinischen Diagnostik," Berlin, 1890 (8th ed. 1900); "Untersuchungen über Infection und Immunität bei Asiatischer Cholera," *ib.* 1894; "Untersuchungen über Gicht und Harnsäure Nierensteine," *ib.* 1896; "Justus von Liebig und die Medizin," *ib.* 1899.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* 1901.

S. F. T. H.

KLEMPERER, GUTTMANN: Austrian rabbi; born 1815 at Prague; died at Tabor, Bohemia, Jan. 20, 1882. On his mother's side he was a descendant of Yom-Ṭob Lipmann Heller. He completed his Talmudic studies at Presburg as a pupil of Moses Sofer, and he also passed the gymnasium examinations at the lyceum (Protestant gymnasium) in the same place. On his return to Prague he attended courses in philosophy at the university and the Talmudic lectures of Solomon Judah Rapoport. In 1844 he went as rabbi to Tabor, where he labored until his death. At Tabor he introduced the regulated worship of the Prague Temple.

Of Klemperer's numerous published writings the following may be mentioned: (1) Speech on the occasion of the abolition of the Jews' tax in Bohemia, Prague, 1847; (2) "Ḥayye Yehonatan," biography of Jonathan Eybeschütz, *ib.* 1858; (3) "Jüdischer Geschichtskalender" ("Pascheles Volkskalender," 1855–59); (4) "Der Patriarch R. Juda II., ein Charakterbild," Prague, 1861; (5) "R. Salomo Luria," *ib.* 1862; (6) "Das Armengesetz nach Talmudischen Prinzipien," *ib.* 1863; (7) "Das Erziehungswesen nach den Prinzipien Unserer Altvordern," *ib.* 1864; (8) "R. Löwe ben Bezalel, Lebensbild eines Prager Oberrabbiners," *ib.* 1873; (9) "Das Wesen der Jüdischen Geheimlehre," *ib.* 1875–79. Of his German translation of David Gans's "Ẓemaḥ Dawid," with notes, only parts i. and ii. have been published, by Moritz Grünwald.

S. A. Ki.

KLEMPERER, WILHELM: German rabbi; born March 30, 1839, at Prague; son of Guttmann Klemperer. After attending the gymnasium of his native city, he studied (1856–1863) at the university and the Jewish theological seminary in Breslau (Ph.D., Leipsic, 1861) and was ordained rabbi in 1863. He was successively rabbi at Landsberg (1864–1885) and Bromberg (1885–91); he was called in 1891 as preacher to the Reform congregation of Berlin.

Klemperer has published: "Fest- und Gelegenheitspredigten," Breslau, 1866; "Christian Thomasius"; "Voltaire und die Juden"; "Beiträge zur Vergleichenden Gnomologie."

S. M. St.

KLETZK: Russian town, in the government of Minsk. It is believed to have been founded in the eleventh century, but the earliest known mention of the Jewish community there refers to 1522. A document dated Sept. 5, 1522, was issued by King Sigismund, in which he awarded for three years to Isaac Jesofovitch, a Jew of Brest-Litovsk, for the sum of 300 "kop groschen," a lease of the inns and other sources of revenue in Kletzk. The next mention of the Kletzk community is found in a document dated Jan. 21, 1529, which imposes military duties on its inhabitants, as well as on those of other towns. On June 15, 1542, the boyar Grishko Kochevich brought suit against Zachariah Markovich, a Jew of Kletzk, the latter's oxen having broken into Grishko's field and injured the growing grain; the court awarded to Grishko twelve "ruble groschen" damages. A census taken in 1552–55 shows that the Jewish householders lived chiefly on Wilna street, on the Sloboda, and owned gardens in the

suburbs. Kletzk is mentioned in the assessment on the Lithuanian communities in 1566, and from its small proportionate assessment it appears that the community was not important at that time.

In 1670 the Jews of Kletzk were accused of having murdered a baptized Jewess, the wife of Geliash Yevchich. She had gone to the fair of Kletzk and had stopped first at the house of a Christian, and then at the house of the Jew Goshko Tzeperski, where she was last seen. At the time she disappeared she had a large sum of money in her possession. Her body was not found, and it is probable that she was induced by her former coreligionists to leave her husband and return to Judaism in some distant place, such cases having frequently occurred among the Jews of Lithuania after the Cossack uprising.

Until 1623 Kletzk belonged to the district of Brest-Litovsk. After that date it was transferred, together with the neighboring towns, to the district of Pinsk. According to tradition, the town originally was located on the opposite bank of the Vistula, on the road leading to Lyakhovich; but after the destructive fire of 1705 it was rebuilt, at the instance of the governor, on its present site. Thus the cemetery, formerly very near the town, is now two miles distant, and during the spring floods the Jewish community finds it difficult to provide for the burial of its dead. There is a large synagogue, built by Prince Radziwil in 1796; a bet ha-midrash fully two hundred years old; and fifteen smaller houses of prayer. The first rabbi of Kletzk was Judah ben Löb, who had under his jurisdiction also the community of Mechit. He was succeeded by Michael ben Meïr Eisenstadt, who in turn was followed, about 1762, by his son Moses Eisenstadt (d. Oct. 25, 1795). The old people of Kletzk still speak of the sojourn there of the philosopher Solomon Maimon, who lived there for several years, and was intimate with R. Moses Eisenstadt. In the nineteenth century the town was repeatedly destroyed by fire—in 1817, 1845, 1865, and 1886—yet the large synagogue always escaped the flames. In 1903 Kletzk had a total population of about 8,000, of which about 6,000 were Jews.

Bibliography: *Russko-Yevreiski Arkhiv*, i., Nos. 72 and 341; ii., Nos. 10, 34, 249; *Regesty i Nadpisi*, i., Nos. 256, 473, 493, 726, and 1101; *Pamyatnaya Knizhka Minskoi Gubernii*, Minsk, 1876; Levik, *Talpiyot*, Berdychev, 1895.

H. R. J. G. L.—B. Ei.

KLEY, ISRAEL (or **EDUARD** as he called himself): German preacher, educator, and writer; born at Bernstadt, Silesia, June 10, 1789; died at Hamburg Oct. 4, 1867. He attended the Wilhelm school at Breslau—in which he soon after gave instruction himself—and the gymnasium there. He studied also at the Berlin University under Fichte and Schleiermacher. In 1817 he accepted a call to Hamburg as head teacher and director of the free school, founded in 1815. This school gave the impulse to the founding of the temple at Hamburg, which inaugurated a reform in the liturgy and stood, in general, for the adaptation of Jewish worship to the spirit of the times. Kley, who had already officiated as preacher at the Jacobson Temple in Berlin together with Auerbach and Günsburg, was the first preacher at the Hamburg Temple, which position he retained for over twenty-one years, resigning it May 9, 1840. He was director of the free school until 1848. An institution bearing his name, for aged and destitute teachers, was erected in Hamburg.

Kley was a very prolific writer. Together with K. S. Günsburg he published "Erbauungen über Gottes Werk und Wort" (Berlin, 1813–14), and "Die Deutsche Synagoge" in 2 parts (*ib.* 1817–18). Several editions of his "Katechismus der Mosaischen Religionslehre" (Leipsic, 1814) were published, the last in 1850; also of his "Israelitisches Gesangbuch" (Hamburg, 1818), for which special melodies were written (*ib.* 1846). He published also a large number of sermons, either separately or in collections. Of the latter may be mentioned "Predigten in dem Neuen Israelitischen Tempel zu Hamburg" (*ib.* 1819–20); "Die Feste des Herrn"; "Israelitische Predigten für Alle Festtage des Jahres" (Berlin. 1824); "Sammlung der Neuesten Predigten Gehalten in dem Neuen Israel. Tempel zu Hamburg," edited by Ed. Kley and G. Salomon, 2 vols. (Hamburg, 1826–27); "Die Ruhe der Religion Mitten in der Welt Unruhe," five sermons (*ib.* 1831); "Blätter der Erinnerung: Letzte Kanzelvorträge im Neuen Israel. Tempel" (*ib.* 1844).

Kley, who is often called the Jewish Schleiermacher, published also sketches of sermons on the first Book of Moses (Grünberg-Leipsic, 1844), and on the second Book of Moses (Leipsic, 1856); further "Geschichtliche Darstellung der Israel. Freischule zu Hamburg" (Hamburg, 1841); "Die Erste Morgengabe zur Lehre und Bildung" (Grünberg, 1843); "Noch ein Wort zur Israel. Reformfrage" (Hamburg, 1845).

Bibliography: Jonas, *Lebensskizze von Dr. E. Kley*, Hamburg, 1859; *Illustrirte Monatshefte für die Gesammten Interessen des Judenthums*, ii. 419 *et seq.*; Kayserling, *Bibliothek Jüd. Kanzelredner*, i. 47 *et seq.*

S. M. K.

KLEY, WILHELM: German economist and educator; born at Steinbach, district of Meiningen, Germany, June 25, 1869. He taught for several years at various schools, and then studied political economy, pedagogics, and philosophy at Giessen, Zurich, Basel, and Göttingen universities. After taking his doctor's degree he became teacher at the school for builders at Cassel. Since 1901 he has been director of the technical and commercial school of Harburg.

Kley has published: "Die Berufskrankheiten und Ihre Stellung in der Staatlichen Arbeiterversicherung in Nationalökonomischer Beleuchtung" (Cassel); "Die Schwindsucht im Lichte der Statistik und Sozialpolitik" (Leipsic); "Bei Krupp" (*ib.*); "Gesetzeskunde und Buchführung für Baubeflissene, Insbesondere zum Gebrauch an den Königlichen Baugewerkschulen" (Wittenberg); "Das Genossenschaftswesen im Handwerk"; "Warum Sollen und Müssen Sich die Handwerker zu Innungen und Genossenschaften Zusammenschliessen?" (Cassel, 1901); "Die Entwickelung des Geldwesens der Stadt Harburg," "Der Auf- und Ausbau der Deutschen Gewerbe- und Fortbildungsschule" (*ib.*). Kley has also contributed articles to the "Zeitschrift für Sozialwissenschaft," edited by Wolf in Breslau.

S.

KLINGER, GUSTAV. See Buchbinder, Bernhard.

KLOTZ, LOUIS LUCIEN: French journalist and deputy; born in Paris Jan. 11, 1868; of Alsatian descent. After his education was finished, he was enrolled as advocate at the Cour d'Appel in Paris. At the age of twenty, with a view to popularizing the Franco-Russian alliance, he founded the "Vie Franco-Russe," an illustrated paper. In 1892 he became editor of the "Voltaire," and commenced a campaign against the reactionary policy of Jules Ferry. In the following year he was an unsuccessful candidate for his Paris district at the legislatorial elections. Two years later he founded the "Français Quotidien," a paper devoted to national defense, with which the "Voltaire" was subsequently amalgamated.

After another failure at the polls, he was elected by an overwhelming majority for Montdidier at the general election of 1898 as a radical socialist. Klotz is a member of several communal and charitable societies, among which are the Society for the Defense of Children, the Prison Society, and the Central Committee for Labor.

Bibliography: Curinier, *Dictionnaire National.*

S. V. E.

KLUGER, SOLOMON BEN JUDAH AARON: Chief dayyan and preacher of Brody, Galicia: born at Komarow, Russian Poland, in 1783; died at Brody June 9, 1869. He was successively rabbi at Rawa (Russian Poland), Kulikow (Galicia), and Jozefow (Lublin), preacher at Brody, and rabbi at Brezany (Galicia) and, again, at Brody (where he held the offices of dayyan and preacher for more than fifty years).

During his long life Kluger wrote a great number of works — one hundred and sixty volumes. He wrote on all the branches of rabbinical literature as well as on Biblical and Talmudic exegesis; but only the following of his writings have been published: "Sefer ha-Ḥayyim" (Zolkiev, 1825), novellæ on Shulḥan 'Aruk, Oraḥ Ḥayyim (his novellæ on the other parts of the Shulḥan 'Aruk have not been published); "Me Niddah" (*ib.* 1834), halakic and haggadic novellæ on Niddah; "'En Dim'ah" (part 1; *ib.* 1834), funeral sermon on the death of Ephraim Solomon Margaliot; "Ebel Yaḥid" (Warsaw, 1836), funeral oration on Menahem Manis Mordecai Teomim; "Nidre Zerizin" (Zolkiev, 1839), novellæ on Nedarim; "Ebel Mosheh" (with "'En Dim'ah," part 2; Warsaw, 1843), funeral orations on Moses Schreiber (Sofer) and Jacob Lissa; "Shenot Ḥayyim" (Lemberg, 1855; the first part contains responsa on Shulḥan 'Aruk, Oraḥ Ḥayyim; the second, responsa and novellæ for scribes); "Sefer Setam" (*ib.* 1856), laws for scribes; "Moda'a le-Bet Yisrael" (Breslau, 1859), responsa, chiefly of other rabbis, concerning maẓẓot made by machine; "Ṭub Ṭa'am wa-Da'at" (Lemberg, 1860; the first part contains the laws of ṭerefah; the second, entitled "Ḳin'at Soferim," contains laws for scribes and various laws of the Yoreh De'ah); "Ḥiddushe Anshe Shem" (Leipsic, 1860), novellæ on Shulḥan 'Aruk, Eben ha-'Ezer; "Ma'aseh Yede Yoẓer" (Lemberg, 1863), commentary on the Pesaḥ Haggadah; "Sefer 'Abodat 'Abodah" (Zolkiev, 1865), novellæ on 'Abodah Zarah. Kluger's takḳanot concerning slaughtering are printed in Ganzfried's "Torat Zebaḥ" (Lemberg, 1848), and two of his responsa in David Solomon Eybeschütz's "Ne'ot Deshe" (*ib.* 1861).

Bibliography: *Ha-Maggid*, xiii., No. 25; E. Kohn, *Kin'at Soferim*, pp. 108a–109b, Lemberg, 1892; Strelisker, in *Ha-Maggid*, xiii., No. 29; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 125; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 414–415; Judah Aaron Kluger, *Toledot Shelomoh*, Lemberg, 1838.

S. S. M. Sel.

KMITA, PETER. See Bona Sforza.

KNASMAHL. See Marriage.

KNEFLER, FREDERICK: American soldier; born in Hungary in 1833. He went to America, and when the Civil war broke out he enlisted as a private in the 79th Regiment Indiana Volunteer Infantry. He became successively captain, major, colonel, and brigadier-general. For meritorious service at Chickamauga he was promoted to the rank of brevet major-general. He participated in the engagements of the Army of the Cumberland and marched with Sherman to the sea. No other Jew attained such high rank in the army. After the war Knefler was made United States pension agent at Indianapolis.

Bibliography: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 179, Philadelphia, 1895; Markens, *The Hebrews in America*, p. 131, New York, 1888; *Pub. Am. Jew. Hist. Soc.* No. 3, p. 35.

A. A. M. F.

KNOT: Some form of quipu or knot-alphabet appears to have been adopted in Biblical, or, at least, in Talmudical times, to judge from the form taken by the ẓiẓit. Whether any mystical influence was connected therewith is uncertain, but tefillin are not knotted, except with the permanent knot of the head phylactery. It was even disputed down to the time of R. Tam whether the head knot should be tied afresh every day (Responsa, No. 132). To the rigid Sabbatarians of the Talmudic period, to make a knot was an act of labor, and, therefore, forbidden on the Sabbath (Shab. 111b), and this forms part of the Jewish law to the present day. Not alone is the making of a knot forbidden, but also the loosing of one. Consequently ultra-Orthodox Jews who will not carry a handkerchief except in the form of a girdle merely twist it around and do not tie it in a knot. Children, however, might go out on the Sabbath with stalks of madder knotted together, seemingly as an amulet (Shab. 66b). In the discussion on the restriction of martyrdom some of the extremists held that one should suffer martyrdom rather than tie even the knots of one's shoes like the Romans (Sanh. 74b). It is stated that Ex. xxxiii. 23 really means that God showed Moses the knots of the tefillin (Ber. 7a); the passage, however, is interpreted by Ibn Ezra (*ad loc.*) as referring to the knowledge of the physical laws of nature (comp. Maimonides, "Moreh," i. 35).

In Jewish folk-lore knots play a certain part, though how far the folk-lore is Jewish in origin generally remains uncertain. Among the children of Kiev one of the ways of determining who shall be "it" is to tie a knot in a handkerchief; the children pick out the corners, and the one selecting the knotted corner is "it." In Kovno, when a wart is

removed, a knot is tied around it with a thread, and this knot is placed under the threshold. To cure a person who is possessed one counts nine knots ("Sefer Ḥasidim," § 1159): this seems to be German (comp. Wuttke, "Deutscher Aberglaube," p. 157).

BIBLIOGRAPHY: Levy, *Neuhebr. Wörterb.* iv. 399–400; Güdemann, *Gesch.* ii. 205.

A. J.

KNOXVILLE. See TENNESSEE.

KOBER, GUSTAV: Austrian actor; born at Vienna April 21, 1849. He was trained for the stage by Emilie Dorr in that city and made his début at the Elysiumtheater, Stettin, in 1868. He then appeared at the following theaters: Budapest and Linz (1869–72), Thaliatheater in Hamburg (till 1877). In 1877 he joined the Meininger Company, remaining with this famous troupe of comedians until 1881, and accompanying them on their tours to Amsterdam and London. From 1881 to 1882 Kober played at the Berlin Residenztheater and the next two years at the Carltheater, Vienna; 1884–86 at the Thaliatheater, Hamburg; 1886–88 at the Landestheater, Prague; and 1888–89 at the Lessingtheater, Berlin. After a year devoted to a starring tour in various cities, Kober returned to the Lessingtheater, Berlin. He appeared also at the Irving Place Theater, New York city.

Kober's principal rôles are *Franz Mohr*, *Carlos* in "Clavigo," *Wurm*, *Richard III.*, *Shylock*, *Iago*, *Mephisto*, and *Perin*.

BIBLIOGRAPHY: O. G. Flüggen, *Bühnen-Lexikon*, 1892, p. 172.

S. E. Ms.

KÖBNER, HEINRICH: German physician; born at Breslau Dec. 2, 1838. He studied medicine at Berlin and Breslau (M.D. 1859), taking post-graduate courses at Vienna and Paris in 1860 and 1861. Establishing himself as a physician in Breslau (1861), he founded a dispensary for dermatology. In 1869 he became privat-docent and in 1872 professor of dermatology and syphilology. Indifferent health forced him to resign all his positions in 1878. After spending some time in southern Europe, he settled in Berlin, where in 1884 he again founded a dispensary. In 1897 he received the title "Geheimer Medizinalrat."

Köbner has written many essays in the medical journals, among which may be mentioned: "Ueber Arznei-Exantheme, Insbesondere über Chinin-Exanthem," in "Berliner Klinische Wochenschrift," 1877; "Uebertragungsversuche von Lepra auf Thiere," in Virchow's "Archiv," 1882.

His works in book form include: "Klinische und Experimentelle Mitteilungen aus der Dermatologie," etc., Erlangen, 1864.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*

S. F. T. H.

KOBO. See Covo.

KÓBOR, TAMÁS. See BERMANN, ADOLF.

KOBRYN: District town in the government of Grodno, Russia; situated on the Muchavetz and Kobrynka rivers. In 1902 it contained more than 8,000 Jews in a total population of about 10,000. A Jewish congregation was in existence there at the beginning of the sixteenth century; it is mentioned among the Lithuanian Jewish congregations to which in 1514 Sigismund I. renewed privileges granted to them by his brother Alexander. The city and its suburbs, where the Jews had the right of residence, covered considerable space in the fifteenth and sixteenth centuries. The small town of Gorodetz, about five miles distant from Kobryn, once formed a part of the latter; but it was nearly ruined in 1653, when it was besieged by the Swedish army, the Jews and their property suffering greatly, especially at the hands of the Polish soldiers, who mutinied on account of non-payment of their salaries and compensated themselves at the cost of the Jews.

In 1766 Kobryn was officially reduced to the status of a village; but was restored in 1795 to the rank of a district town. The city was bombarded by the French army in 1812, and again suffered much, the Jews showing great courage.

In the old Jewish cemetery there are still legible some dates of the fifteenth century. The earliest known rabbi was Bezaleel b. Solomon Darshan (d. 1678). His successors have been: Jacob b. David Shapiro, or Spiro, the author of "Ohel Ya'aḳob," and founder of a yeshibah in Kobryn, where more than 400 pupils were instructed in his time (d. 1718); Minz (d. 1819); Shemariah, who was also a rabbi of the Ḥasidim of Riuboshow (d. 1835); Moses, rabbi of the Ḥasidim of Kobryn (d. 1858); Meïr Meïrim Shafit (d. 1873), author of the well-known work "Nir al-Yerushalmi"; Elijah, popularly known as "Rabbi Elinke Lider" (d. 1876); Saul Epstein (d. 1891); and last the present incumbent, Rabbi Meïr Atlas.

Kobryn has many charitable societies and institutions, a magnificent synagogue, two batte midrashot, and eleven houses of prayer of different Ḥasidic sects. Formerly the Jews were mostly engaged in agriculture and distilling; but in 1882, by a ukase of Alexander III., the renting of farms was prohibited to Jews, as was also residence outside the city limits. Further, in 1897 the distillery business was monopolized by the government. In consequence, the present economic position of the Kobryn Jews is very deplorable; and they are emigrating in large numbers to America and Africa.

BIBLIOGRAPHY: Duke Dimitri Sopiega, *Revizia Kobrynskoi Ekonomii*, 1563 (the ducal author was at the time supervisor under the government; the manuscript is now in the municipal archives of Kobryn); *Entziklopedicheski Slovar*, St. Petersburg, 1895; *Regesty*, vol. i. *s.v.*, *ib.* 1899.

H. R. L. E.

KOBRYN, BEZALEL B. SOLOMON. See BEZALEL B. SOLOMON OF KOBRYN.

KOBURG. See SAXE-COBURG-GOTHA.

KÖCHER, HERMANN FRIEDRICH: German Christian Hebraist; born at Osnabrück in 1747; died April 2, 1792. He was the author of "Specimen Observationum Philologicarum in I Sam. ii." Jena, 1772; "Comm. Sistens Explicationem Vocum ויאמר et ויקרא Gen. i. 3, 5, de Deo Usurpatorum," *ib.* 1778; "Comm. ad Gen. ii. 18–20, de Vocatis ab Adamo Animantibus," *ib.* 1779; "Stricturarum Antimasorethicarum in Kirjan et Chetib ad Librum Judicum Specimen," *ib.* 1780; "Versuch einer Erklärung der Gesch. Saul's mit der Betrügerin zu Endor," Gera,

1780; "Nova Bibliotheca Hebraica" (with a preface by J. G. Eichhorn), 2 vols., Jena, 1783–84, a supplement to Wolf's "Bibliotheca Hebræa."

BIBLIOGRAPHY: Winer, *Handbuch der Theologischen Literatur*, i. 69; Fürst, *Bibl. Jud.* ii. 194; McClintock and Strong, *Cyc.* Supplement.

T. B. P.

ḲODASHIM: Name of the fifth of the six orders ("sedarim") of the Mishnah, so called because all the treatises belonging to it contain regulations and laws concerning sacrifices, priestly contributions, and other matters pertaining to the cult. Both the name of this order and its position as the fifth in the Mishnah are old, and are recorded at an early date. Simeon b. Lakish (3d cent.), who considered the six orders of the Mishnah to be intended by the words "emunat, 'iteka, ḥosen, yeshu'ot, ḥakmat, wada'at" (Isa. xxxiii. 6), enumerates them in the following order and with the following names: "Zera'im, Mo'ed, Nashim, Neziḳin, Ḳodashim, Ṭohorot" (Shab. 31a). The sedarim are given in the same order and with the same names in Esth. R. i. 2 and in Num. R. xiii. Another amora, R. Tanḥuma, although deducing from Ps. xix. 8–10 a different order of the sedarim, likewise reckons Ḳodashim as the fifth (Yalḳ., Ps. xix. 8 *et seq.*). According to another version of Tanḥuma's statement, the order of the sedarim is as follows: Nashim, Zera'im, Mo'ed, Ḳodashim, Ṭohorot, and Neziḳin (Num. R. *l.c.*). In this passage, however, the order is evidently determined by that of the Biblical verses to which the treatises are there referred.

Position in Mishnah.

It may, therefore, be safely assumed that Ḳodashim has always been the fifth of the orders of the Mishnah. According to Maimonides, Ḳodashim comes after the first four sedarim because they have their exegetical basis in Exodus, whereas Ḳodashim has its foundation in Leviticus. On the other hand, Ḳodashim stands before Ṭohorot because the regulations concerning sacrifice (Lev. i.–x.) precede those on cleanness and uncleanness (*ib.* xi.–xv.). Another explanation is given by Zacharias Frankel in his "Hodegetica in Mischnam," p. 262.

With the exception of the 1559 edition of the Mishnah, which regards the two treatises Ḥullin and Bekorot as belonging to the sixth order, Ḳodashim in all editions of the Mishnah contains eleven treatises. It is doubtful whether Keritot originally belonged to the order Neziḳim, as Brüll supposes ("Einleitung in die Mischna," ii. 28).

In the following survey the eleven treatises are outlined in the order given by Maimonides (*l.c.*), which has been followed in the editions of the Mishnah since 1606.

Treatises.

1. Zebaḥim ("Bloody Sacrifice"), entitled also **Sheḥiṭat Ḳodashim** ("Killing of the Consecrated Animals"; B. M. 109b), and **Ḳorbanot** ("Sacrifice"; in the Tosefta); divided into 14 chapters. Contents: Regulations for killing sacrificial animals and for sprinkling their blood; how the sacrifice may become an abomination ("piggul"), or invalid ("pasul"); things consecrated by heathen; upon what the thoughts must be concentrated during the sacrifice; of the mingling of different sacrifices; from which sacrifices the priests receive meat; which priests partake of such flesh, and which have no share in it; what the altar, the steps, and the vessels sanctify and in how far that which has been placed on the altar may not be removed from it; sacrifice offered outside; history of places of worship.

2. Menaḥot ("Meal-Offering"), divided into thirteen chapters. Contents: Regulations concerning the intention required; the preparation of the meal-offering and its ingredients; places from which the materials for the meal-offering are to be brought; meal-offerings from which only a handful ("ḳomez") is to be taken, and those which are to be placed entire upon the altar; concerning the waving ("tenufah") of the meal-offering, and the laying of hands on the sacrificial victim ("semikah"); the peace-offerings, the wave-offerings, the showbread, the pentecostal bread, and the drink-offering; the temple of Onias.

3. Ḥullin ("Profane," "Unconsecrated"), called also **Sheḥiṭat Ḥullin** ("Killing of Unconsecrated Animals"), divided into twelve chapters. Contents: Regulations concerning slaughtering; who is permitted to slaughter, by what means, and when; cutting through the neck; the dam may not be killed on the same day with her young; covering up the blood after slaughtering; diseased cattle; what is fit to eat ("kasher"), and what is unfit ("ṭerefah"); clean and unclean animals; what meat may not be cooked in milk; the portions of the slaughtered animals which must be given to the priest; the first of the fleece.

4. Bekorot ("First-Born"), divided into nine chapters. Contents: Regulations concerning the first-born; how long the first-born of clean animals are to be kept before being given to the priest; hair and wool of the first-born of clean animals; blemished first-born of animals; blemishes which make the first-born unfit for sacrifice; rights of the first-born son in regard to inheritance; rights of the priest to the ransom for the first-born son.

5. 'Arakin ("Estimations"), divided into nine chapters. Contents: Rules for determining the amount which must be given to redeem one pledged to God, or, in case his value has been vowed, for ascertaining its equivalent; who may make such valuations, and in regard to whom they may be made; on reckoning the equivalent according to the wealth and age of the person in question; valuation when a limb or the half of the value of a person has been vowed; obligations of heirs; distraint when the equivalent is not paid.

6. Temurah ("Exchange" [of a consecrated object]), divided into seven chapters. Contents: Mainly regulations concerning exchanges; objects exchange of which may be effected; concerning the young of the sacrificial victim when exchange has taken place; exchange in case of a sin-offering; formulas for exchange.

7. Keritot ("Extermination"), divided into six chapters. Contents: Enumeration of the sins to which the penalty of excision ("karat") is attached when they have been committed wittingly though without previous warning against them, but which require a sin-offering if they have been committed

inadvertently; different cases in which sacrifice is necessary; when a guilt-offering or sin-offering is respectively necessary.

8. Me'ilah ("Trespass" [on what has been consecrated]), divided into six chapters. Contents: Regulations especially concerning trespass; sacrifices in which trespass may occur, and when it begins; things in which no trespass can take place, although they may not be used; reckoning in cases of trespass, and the question whether several persons may trespass in connection with the same thing; trespass through an agent.

9. Tamid ("The Daily Offering, Morning and Evening"), divided into seven chapters, in most editions, but see below. Contents: The Temple organization and the apportionment of the various official duties among the different priests by lot; on bringing the sacrificial lamb, killing and dividing it, and placing its various parts on the altar; the morning prayer; the incense-offering; the priestly blessing; hymns of the Levites on the different days of the week.

10. Middot ("Measures" [of the Temple]), divided into five chapters. Contents: Descriptions of the arrangement of the Temple and the dimensions of the separate divisions of the porches; of the forecourt and its chambers.

11. Ḳinnim ("Birds' Nests"), divided into three chapters. Contents: The offering of pigeons, which was to be brought by indigent women after confinement and by such of the poor as had committed any of the trespasses enumerated in Lev. v. 1 *et seq.* There are also in passing discussions of various cases of confusion of birds belonging to different persons or to different offerings.

Maimonides (*l.c.*) endeavors to account for this arrangement of the treatises of Ḳodashim, but his arguments are artificial, while Frankel (*l.c.* p. 262) attempts to explain it logically. Apparently, however, there was no real reason for the order of the treatises, which were probably arranged according to the system of study adopted in the Palestinian and the Babylonian academies. The teachers there were naturally influenced by pedagogical considerations, and placed the longer tractates before the shorter ones (Hoffmann, in Berliner's "Magazin," 1890, p. 323). The treatises within the seder or order were thus arranged according to the number of chapters, the one containing the greatest number being placed first (Geiger, in his "Wiss. Zeit. Jüd. Theol." ii. 489–492). This supposition of Geiger's holds good for Ḳodashim, except that Tamid, with seven chapters, follows Me'ilah, which has but six. Originally, however, Tamid did not have this number of chapters. In Löwe's edition of the Mishnah this treatise has only six chapters, while Levi b. Gershon (RaLBaG), in his preface to the commentary on the Pentateuch, allows Tamid five only. In Ḳodashim there is, accordingly, the following arrangement of treatises with a diminishing number of chapters: Zebaḥim, 14 chapters; Menaḥot, 13; Ḥullin, 12; Bekorot, 9; 'Arakin, 9; Temurah, 7; Keritot, 6; Me'ilah, 6; Tamid, 6 or 8; Middot, 5; Ḳinnim, 3. Various other orders of arrangement are found in different editions, which have been described by Strack ("Einleitung in den Talmud," p. 11). Noteworthy is the sequence given by RaLBaG (*l.c.*), namely: Zebaḥim, Ḥullin, Menaḥot, Bekorot, 'Arakin, Temurah, Me'ilah, Keritot, Tamid, Middot, Ḳinnim. In every system of arrangement Zebaḥim is the first treatise and in Num. R. xiii. it is expressly designated as the beginning of the Seder Ḳodashim.

Arrangement of Treatises.

In the Tosefta Ḳodashim has eight treatises only, Tamid, Middot, and Ḳinnim being omitted. The Babylonian Talmud has Gemara for the first nine treatises, but none for the last two, Middot and Ḳinnim. There is no Jerusalem Gemara for Ḳodashim, nor is there any citation from one in the older commentaries and decisions. Isaac Alfasi, who uses Yerushalmi frequently, does not cite it for the treatise Ḥullin, nor is it quoted by Maimonides, Asheri, or Solomon b. Adret. The supposed citations by other commentators have been shown by Frankel and Buber either not to refer to Ḳodashim or to be erroneous.

In Tosefta and Gemara.

Maimonides, however, says (*l.c.*) that there was a Palestinian Gemara for five whole orders (thus including Ḳodashim), but only for Niddah in the sixth order. It is also known that much attention was paid in Palestine to the Seder Ḳodashim, for the treatises Zebaḥim and Ḥullin in the Babylonian Talmud contain many statements of Palestinian amoraim. It is evident, therefore, that there was once a Jerusalem Gemara to Ḳodashim, but that it was lost at an early period and was no longer used even by the oldest commentators. Maimonides, however, had heard of its existence and believed that it was still extant, as is clear from his statement (*l.c.*); but it is evident that he never saw it, since if he had seen it he would certainly have made citations from it.

Jerusalem Gemara.

Bibliography: Maimonides, preface to his commentary on the Mishnah, printed in many editions of the Talmud after the treatise *Berakot*; Z. Frankel, *Hodegetica in Mischnam*, pp. 262 *et seq.*, Leipsic, 1859; idem, *Introductio in Talmud Hierosolymitanum*, pp. 45a *et seq.*, Breslau, 1870; Solomon Buber, *Die Angebliche Existenz eines Jerusalem Talmuds zur Ordnung Kodaschim*, in Berliner's *Magazin*, 1878, pp. 100–105; Abraham Geiger, *Einiges über Plan und Anordnung der Mischnah*, in his *Wiss. Zeit. Jüd. Theol.* ii. 474–492.

E. C. J. Z. L.

ḲODESH HA-ḲODASHIM. See Holy of Holies.

KOENEN, HENDRIK JACOB: Dutch historian of the Jews; born at Amsterdam Jan. 11, 1809; died at Buitenrust, near Haarlem, Oct. 13, 1874. He was educated for the bar, and received his degree of doctor of law in 1831. For many years he was a member of the common council of his native town and of the provincial states of North Holland. He was the author of many works on history. His "Geschiedenis der Joden in Nederland" was awarded a prize, and was published by the Prov. Utrechtsch Genootschap van Kunsten en Wetenschappen, Utrecht, 1843. It is the first history of the Jews in Holland, and in it many hitherto unknown historical sources are cited.

S. J. E. B.

ḲOF (ק): Nineteenth letter of the Hebrew alphabet; for its form see Alphabet. The meaning of

the name is uncertain. It corresponds in form to the Greek "koppa" and the English "q," and is distinguished in pronunciation from KAF in that it is produced, with a glottal catch, from the rear of the palate. It interchanges, in related languages, with ג, כ, and ע. Ḳof occurs only as a root-letter, never as a prefix or suffix. As a numeral it stands, in later usage, for 100.

T. I. BR.

KOHATH (קהת); KOHATHITES: Kohath was the second son of Levi (Gen. xlvi. 11; Ex. vi. 16; Num. iii. 17; I Chron. vi. 1) and progenitor of the Levitical division of the Kohathites. Born in the land of Canaan, he was one of those who went with Jacob to Egypt (Gen. xlvi. 8, 11), where he died at the age of 133, leaving four sons (Ex. vi. 18). The division of the Kohathites was more important than the other two Levitical divisions. Even when wandering in the wilderness, the Kohathites were divided into four families (Num. iii. 27); the whole number of their males over a month old was 8,600 (*ib.* iii. 28) and from thirty to fifty years of age, 2,750 (*ib.* iv. 2, 3, 36). To them was entrusted the transportation of the sanctuary and its furniture (*ib.* iii. 31, iv. 4–15), a very honorable office, and one in which great precautions had to be taken not to touch the objects carried (*ib.* iv. 15, 18–20). In the camp their position was south of the Tabernacle (iii. 28); and when journeying they preceded the Gershonites (*ib.* iv.; Josh. xxi.). Owing to the great holiness of their burden, the Kohathites carried it upon their shoulders (Num. vii. 9). In the wilderness their chief was Elizaphan ben Uzziel (*ib.* iii. 30). After the settlement of the Israelites in the land of Canaan, thirteen cities out of Judah, Simeon, and Benjamin were allotted to the priests, descendants of Kohath (Josh. xxi. 4, 13–19), and ten others out of Ephraim, Dan, and western Manasseh to the rest of the Kohathites (*ib.* xxi. 5, 20–26; I Chron. vi. 57–61, 67–70).

Besides Moses and Aaron, there were other eminent Kohathites; *e.g.*, the prophet Samuel and his grandson HEMAN. In David's division of the Levites into groups, descendants of the four Kohathite families are mentioned as heads of fathers' houses (I Chron. xxiii. 12–20). They are described also as taking part in the Temple service in the time of Jehoshaphat (II Chron. xx. 19) and as cooperating in the cleansing of the Temple in the reign of Hezekiah (*ib.* xxix. 12, 14). There is no mention of the Kohathites after the Exile.

E. G. H. M. SEL.

ḲOHELET MUSAR: Hebrew weekly; founded at Berlin in 1750 by Moses Mendelssohn (at that time he was not more than twenty-one) and T. Bock. Only two issues appeared; these contained philosophical and moral reflections of the Leibnitz-Wolff school.

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G. M. SC.

ḲOHELET (ECCLESIASTES) RABBAH (called in ed. Pesaro, 1519, and in ed. Venice, 1545, **Midrash Ḳohelet):** Haggadic commentary on Ecclesiastes, included in the collection of the Rabbot. It follows the Biblical book verse by verse, only a few verses remaining without comment. In the list of the old sedarim for the Bible four sedarim are assigned to Ecclesiastes, namely, to i. 1, iii. 13, vii. 1, and ix. 7; and the Midrash Ḳohelet was probably divided according to these sections. This appears from the phrase "Sidra tinyana" inserted between the comments to Eccl. vi. 12 and to vii. 1, and the phrase "Sidra telita'a" between the comments to Eccl. ix. 6 and to ix. 7. These phrases occur at the end of the second and third midrash sections, in the same way that "Selik sidra" indicates the end of sections in Ruth R. and Esth. R. in the earlier editions. The commentary to iii. 12 having been lost, the exposition of the conclusion of the first section is missing. Nothing remains to indicate where one section ends and another begins, as there is no introductory remark to the comment on ii. 13. But an introduction is also lacking to the comment on vii. 1 and ix. 7.

Adaptations from Earlier Midrashim.

The author confined himself chiefly to collecting and editing, and did not compose new introductions to the sections. He, however, used to a great extent the introductions which he found either in the earlier midrashim—Bereshit (Genesis) Rabbah, Pesiḳta, Ekah (Lamentations) Rabbati, Wayiḳra (Leviticus) Rabbah, Shir ha-Shirim (Canticles) Rabbah—or in the collections from which those midrashim were compiled. This shows the important part which the introductions to the earlier midrashim played in the later midrashim, in that they served either as sources or as component parts of the latter. For introductions to commentaries on the Bible text and for homilies on the sedarim and Pesiḳta cycle, it was customary to choose texts occurring not in the Pentateuch, but chiefly in the Hagiographa, including Ecclesiastes. This, even in very early times, gave rise to a haggadic treatment of numerous passages in Ecclesiastes, which in turn furnished rich material for the compilation of the Midrash Ḳohelet.

The longest passages in the Midrash Ḳohelet are the introductions to Pesiḳta and Wayiḳra Rabbah, all of which the author used. Some introductions were abbreviated, and introductions from different midrashim were combined in a comment on one passage of Ecclesiastes. For instance, the long passage on Eccl. xii. 1–7 is a combination of the introduction to Wayiḳra Rabbah xviii. 1 and the twenty-third introduction in Ekah Rabbati (ed. Buber, pp. 9a–12a). Of the ninety-six columns which the Midrash Ḳohelet contains in the Venice edition (fols. 66c–90b), nearly twenty are occupied by expositions which the author took from introductions in Bereshit Rabbah, Pesiḳta, Wayiḳra Rabbah, and Shir ha-Shirim Rabbah; namely, the comments to Eccl. i. 1, 3, 5, 18; ii. 2, 12b, 21, 23; iii. 1, 11, 15, 16; v. 4, 5, 8, 15; vi. 7; vii. 14, 23 *et seq.*; viii. 1; ix. 2, 15; x. 20; xi. 2, 6; xii. 1–7. Many other passages besides the introductions have been transferred from those sources to the Midrash Ḳohelet. Moreover, it contains several passages in common with Ruth R.; compare especially the comment on Eccl. vii.

8, which includes the story of R. Meïr and his teacher Elisha b. Abuya, with Ruth Rabbah vi. (to Ruth iii. 13), with which it agrees almost verbatim. In this case the story was not taken direct from its source in Yer. Ḥag. ii. 77b, c.

Passages from the Babylonian Talmud.

The author of the Midrash Ḳohelet of course frequently consulted the haggadah of the Palestinian Talmud. At the same time, it may be assumed that various passages were taken directly from the Babylonian Talmud; and this assumption would prove the relatively later date of Ḳohelet Rabbah, though the end of the midrash, which is taken from Ḥag. 5a, must be considered as an addition. A further characteristic indication of the late composition of the work is the fact that in the comments on Eccl. v. 5 and vii. 11 passages from Pirḳe Abot are quoted, with a reference to this treatise (comp. Wayiḳra R. xvi.), and in the comment on v. 8 several smaller treatises are mentioned. In the same comment on v. 8, at the beginning of a proem in Wayiḳra Rabbah xxii., a modification of the passage in the latter is made which gives ample proof that the Midrash Ḳohelet was written at a later time than the other midrashic works mentioned. In Wayiḳra Rabbah the passage reads: "Even what is superfluous on the earth is a part of the whole; and also the things which thou regardest as superfluous to the revealed Torah, as the prescriptions relating to fringes, phylacteries, and mezuzah, they also belong to the idea of the revealed Torah." In the Midrash Ḳohelet it reads: "The things which thou regardest as superfluous to the Torah, as the tosafot of Rabbi's school and those of R. Nathan and the treatise on proselytes and slaves ["Hilkot Gerim wa-'Abadim"], they also were revealed to Moses on Sinai, and treatises like 'Hilkot Ẓiẓit Tefillin u-Mezuzot' belong to the sum total of the Torah." As Zunz assumes ("G. V." p. 266), the Midrash Ḳohelet belongs to the time of the middle midrashim. On the other hand, the author of Midrash Ḳohelet must not be charged with "proceeding entirely in the spirit of later compilers" merely because, in connection with certain Bible texts, he repeats accepted or approved passages which were written upon the same or similar texts. Such repetitions are frequently found in the earlier midrashim. In Midrash Ḳohelet the same comments are found on Eccl. i. 2 as on vi. 12; on i. 3 as on xi. 9; on i. 13 as on iii. 10; on iii. 16 as on x. 4; on vi. 1 as on ix. 13; and on vii. 11 as on ix. 10; etc. Verses ii. 24, iii. 13, v. 17, viii. 15 receive the same explanation; and it is interesting to note that the Epicurean and hedonistic view expressed in them—that for all of man's troubles his only compensation is the gratification of the senses: eating, drinking, and taking pleasure—is interpreted allegorically and given a religious significance: "Wherever eating and drinking are spoken of in this way, the pleasure is meant which the study of the Bible and the performance of good works afford; as it is written (ch. viii. 15): 'it accompanies him בעמלו ["in his labor"], which must be interpreted as בעולמו ["in his world"]': not eating and drinking accompany man to the grave, but the Torah and the good works which he performs." The following connected passage on Ecc. ii. 4–8 may serve to indicate the manner in which in this midrash the allegorical interpretation is connected with the simple literal interpretation; it also shows how the author, in order to explain a passage, has fused the material collected from different sources, and illustrates his use of stories and of foreign words (the Bible text of Ecclesiastes is printed in italics):

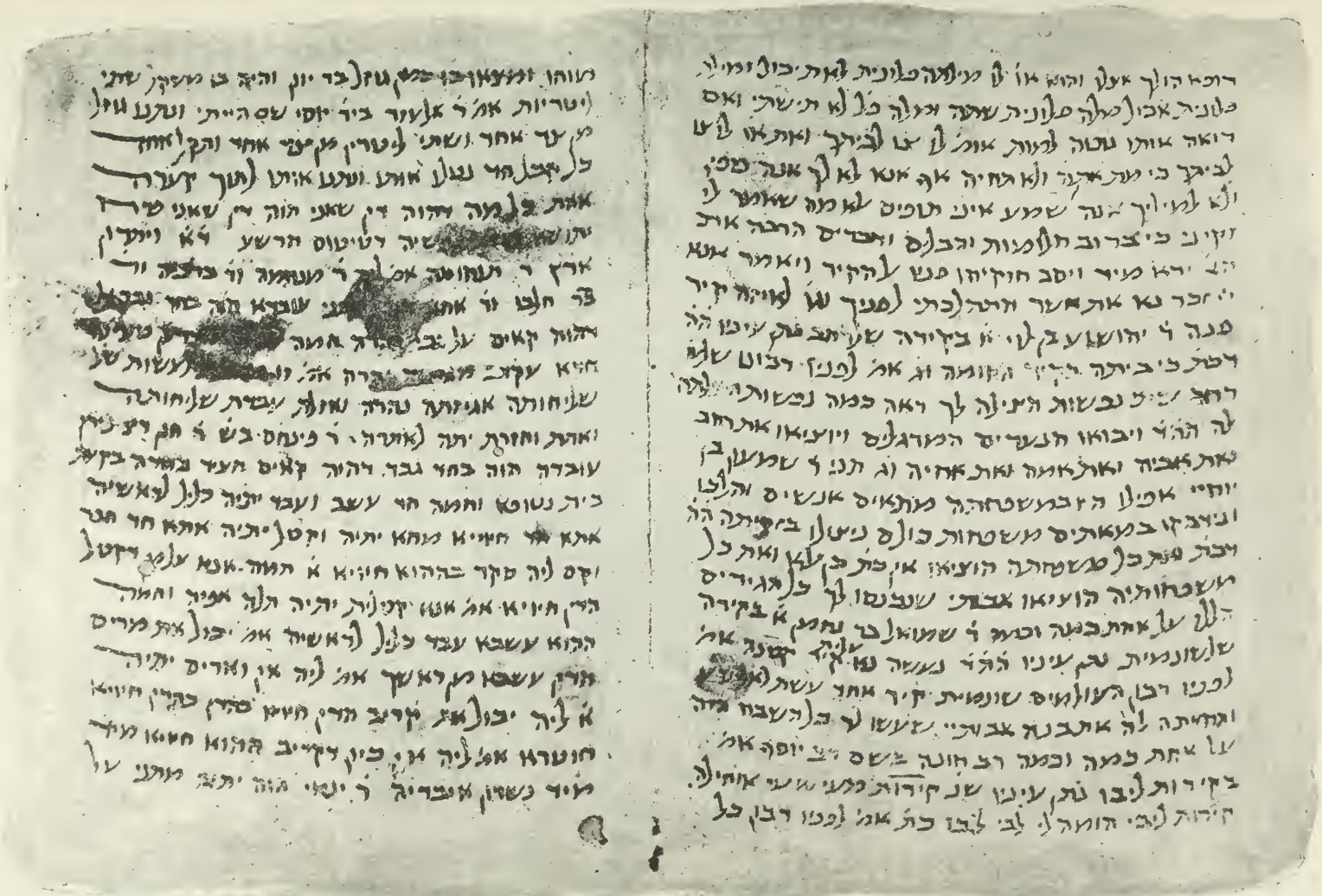
Specimens of Exegesis.

"'*I made me great works,*' said Solomon; 'I made greater works than the works of my fathers'; as it is written, 'The king made a great throne of ivory' (I Kings x. 18). '*I builded me houses*'; as it is written, 'It came to pass at the end of twenty years, when Solomon had built the two houses' (*ib.* ix. 10). '*I planted me vineyards*'; as it is written, 'Solomon had a vineyard at Baal-hamon' (Cant. viii. 11). '*I made me gardens and orchards* [lit. "paradises"], *and I planted trees in them of all kinds of fruits,*' even pepper.

"R. Abba bar Kahana said: 'Solomon commanded spirits whom he sent to India to fetch water for watering. "*I made me pools of water*": fish-ponds [*πισκίνη*] wherewith to water a forest full of trees; —this is the land of Israel; as it is written, "And the king put them in the house of the forest of Lebanon" (I Kings x. 17). "*I got me servants and maidens*"; as it is written, "All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two" (Neh. vii. 60). "*I had servants born in my house*"; as it is written, "and those officers provided victual for King Solomon . . . they lacked nothing"' (I Kings v. 7).

"R. Ḥama bar Ḥanina said: 'At Solomon's table there were carrots [comp. Deut. R. i. 5] in summer and cucumbers in winter; they were eaten throughout the year. "*I had great possessions of great and small cattle*"; as it is written (I Kings v. 3), "u-barburim abusim." What does that mean? The scholars say, "Animals from Barbary" [*Βαρβαρία*]. . . . "*I gathered me also silver and gold*"; as it is written, "And the king made silver to be in Jerusalem as stones" (I Kings x. 27). Is it possible?—like the stones on the roads and in the yards, and they were not stolen? No, there were stones eight and ten ells long. "*And the peculiar treasure of kings*"; as it is written, "And all the kings of the earth sought the presence of Solomon" (II Chron. ix. 23),—והמדינות [lit. "and of the provinces"] is to be read מדיינת ["the disputing woman"], that is, the Queen of Sheba, who disputed with him in her wisdom, and asked him questions, and could not vanquish him; as it is written, "She came to prove him with hard questions" (I Kings x. 1). "*I gat me men singers and women singers, and the delights of the sons of men,*"—baths (*δημόσια*) and male and female demons [שדות, שדה, taken in the sense of שדים, "demons"] who heated them.'

"R. Ḥiyya bar Nehemiah said: 'Did Scripture intend to make us acquainted with Solomon's wealth? It probably refers only to the Torah: "*I made me great works*"; as it is written, "And the tables were the work of God" (Ex. xxxii. 16). "*I builded me houses,*"—those are synagogues and schoolhouses. "*I planted me vineyards,*"—those are the rows of scholars, who sit in rows [like vines] in the vineyard. "*I made me gardens and orchards* [lit. "par-



THIRTEENTH-CENTURY MANUSCRIPT OF ḲOHELET RABBAH, FROM THE CAIRO GENIZAH.
(By courtesy of Prof. S. Schechter.)

adises"],"—those are the great mishnayot, such as the mishnah of R. Ḥiyya Rabbah and that of R. Hoshaiah Rabbah, and that of Bar Ḳappara. "*I planted trees in them of all kinds of fruit,*"—that is the Talmud, which is contained in them. "*I made me pools of water,*"—those are the derashot. "*To water therewith the wood that bringeth forth trees,*"—those are the children who learn.'

"R. Naḥman said: 'That is the Talmud. "*To water therewith the wood that bringeth forth trees,*"—those are the scholars. "*I got me servants and maidens,*"—those are the nations; as it is written, "And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel iii. 2 [A. V. ii. 29]). And in the Messianic time the nations shall be subject to Israel; as it is written in Isa. lxi. 5, "And strangers shall stand and feed your flocks." "*And I had servants born* [companions] *in my house,*"—that is the Holy Ghost. "*Also I had great possessions of great and small cattle,*"—those are the sacrifices; as it is written, "From the cattle and sheep ye shall sacrifice" (Lev. i. 2, Hebr.). "*I gathered me also silver and gold,*"—those are the words of the Torah; as it is written, "More to be desired are they than gold" (Ps. xix. 11). "*And the peculiar treasure of kings*"; as it is written, "By me kings reign" (Prov. viii. 15). והמדינות is to be read מדיינין ["disputers"], —those are the scholars who dispute in the Halakah. "*I gat me* שרים ושרות"—those are the toseftas. "*And the delights,*"—those are the haggadot, which are the delights of Scripture.'

"R. Joshua b. Levi interpreted the passage as referring to Israel on its entry into the country: '"*I made me great works,*"—"When ye be come into the land of your habitations . . . and will make a burnt offering . . . unto the Lord" (Num. xv. 2, 3). "*I builded me houses,*"—"and houses full of all good things" (Deut. vi. 11). "*I planted me vineyards,*"—"vineyards and olive-trees which thou plantedst not" (*ib.*).'

"Hadrian the Accursed said to R. Joshua b. Hananiah: 'The Torah says: "A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it" (*ib.* viii. 9). Can you bring me three things that I ask for?' 'What are they?' 'Pepper, pheasants [φασιανός], and silk [μέταξα].' He brought pepper from Niẓḥanah, pheasants from Ẓaidan [Sidon], or, as another says, from 'Akberi, and silk from Gush Ḥalab.

"R. Levi said: '"*To water therewith the wood that bringeth forth trees.*" The land of Israel did not even lack cane for arrows. "*I got me servants and maidens,*"—"And a mixed multitude" (Ex. xii. 38). "*And had servants born in my house,*"—those are the Gibeonites, whom Joshua turned into hewers of wood and drawers of water (Josh. ix. 27). "*I also had great possessions of great and small cattle,*"—"a very great multitude of cattle" (Num. xxxii. 1). "*I gathered me also silver and gold*"; as it is written, "He brought them forth also with silver and gold" (Ps. cv. 37). "*And the peculiar treasure of kings and of the provinces,*"—that is the booty of Og and Midian.'"

The Midrash Ḳohelet published by Solomon Buber in the Midrash Zuṭa in 1894 is different from the work discussed here. It is probably merely an extract with some additions. It is noteworthy that the author of the Yalḳuṭ knew only this midrash to Ecclesiastes, but in a more complete form than it is found in the printed edition.

Bibliography: Zunz, *G. V.* 1st ed., p. 265; Theodor, in *Monatsschrift*, 1880, pp. 185 *et seq.*; Müller, *Masseket Soferim*, p. 221; Weiss, *Dor*, iii. 274, iv. 209; Grünhut, *Kritische Untersuchungen des Midrash Ḳohelet*, v.; Winter and Wünsche, *Jüdische Litteratur*, i. 570 *et seq.*; German transl. of *Midrasch Ḳohelet* by Aug. Wünsche, Leipsic, 1880. For editions and commentaries see Bereshit Rabbah; Ekah (Lamentations) Rabbati.

S. S. J. T.

KOHEN (KOHANIM). See Cohen.

KOHEN ẒEDEḲ, ABRAHAM. See Abraham ben Elijah ha-Kohen.

KOHEN ẒEDEḲ, JOSEPH. See Ẓedeḳ, Joseph Kohen.

KOHEN ẒEDEḲ II. KAHANA BEN JOSEPH: Gaon of Pumbedita from 917 to 935. Immediately after his appointment he took measures to change the existing system in the division of the revenues between the two schools of Sura and Pumbedita. Hitherto Sura had taken two-thirds, and Pumbedita one-third, of the total revenue. Kohen Ẓedeḳ opposed this division on the ground that Pumbedita was at that time the more prominent and had the greater number of pupils, and was, therefore, under heavier expense than Sura. The controversy resulted in favor of Kohen Ẓedeḳ, it being decided that an equal division of the income should thenceforth be made between the two schools.

Kohen Ẓedeḳ succeeded also in protecting the interests of Pumbedita against the schemes of the exilarch Mar 'Uḳba. It had been the custom to assign the income from Chorazan to Pumbedita, which was bound, in return, to provide the Jewish communities of that province with officers. Mar 'Uḳba, already unpopular, attempted to secure possession of these revenues for himself, but the attempt cost him his position. Kohen Ẓedeḳ's influential friends, Neṭira, his sons, and Joseph ben Phineas his son-in-law (see on them A. Harkavy in the "Berliner Festschrift," pp. 34 *et seq.*), induced the court of Bagdad to banish Mar 'Uḳba to Kermanshah. His poetic talents, however, won him a renewal of the favor of the calif, but the strong opposition to him brought about his second banishment.

When the post of exilarch had been vacant five years, and the question of Mar 'Uḳba's successor began to be considered, the appointment of his nephew, David b. Zakkai, proved generally acceptable. But although the whole college of Sura acknowledged him as exilarch, Kohen Ẓedeḳ refused to recognize him, on the ground that he was a relative of Mar 'Uḳba. David b. Zakkai then declared Kohen Ẓedeḳ's position vacant, and appointed Mebasser b. Ḳimoi as gaon in his place (918). Only part of the college of Pumbedita remained faithful to their old head, the rest going over to Mebasser. The tedious struggle between David b. Zakkai and Kohen Ẓedeḳ was finally settled by the blind Nissim Naharwani; he went to the latter late at night and persuaded him to become reconciled to the exilarch, who then recognized him as lawful gaon.

Such is the account of Kohen Ẓedeḳ's life as given by Nathan ha-Babli (in the Ahimaaz Chronicle, in

"Med. Jew. Chron." ii.), which is followed by Grätz and Weiss. The letter of Sherira Gaon, on the other hand, which is followed by Abraham ibn Daud ("M. J. C." i. 40, 66), makes Kohen Ẓedeḳ's public career much shorter, and contradicts in many respects the accounts of the other authorities. Sherira's version begins with the election of Mebasser to the gaonate. After the death of Yehudai bar Samuel, gaon of Pumbedita (917), the college selected Mebasser ben Ḳimoi as his successor (918). The exilarch David ben Zakkai, however, refused to recognize him and chose Kohen Ẓedeḳ as gaon in opposition to him. A struggle naturally ensued between David b. Zakkai and Mebasser and his pupils, ending finally in the reconciliation of the exilarch and the gaon (922). After the death of Mebasser (926) his pupils went over to Kohen Ẓedeḳ, who thenceforth until his death in 935 was sole and acknowledged gaon. The fact that Kohen Ẓedeḳ was not independent, as Nathan ha-Babli seems to suggest, and that his importance depended on David b. Zakkai's favor, agrees with the fact that in the controversy of the exilarch with Saadia over a case of inheritance, Kohen Ẓedeḳ unhesitatingly subscribed to David b. Zakkai's decision, while Saadia refused to do so. According to J. Halevy, whose statements are made on the authority of Sherira's letter, the dispute with Mar 'Uḳba concerning the income from Chorazan, of which Nathan ha-Babli speaks, was not between 'Uḳba and this Kohen Ẓedeḳ of Pumbedita, but involved an earlier gaon of Sura, Kohen Ẓedeḳ b. Abimai (845). No responsa from Kohen Ẓedeḳ Kahana b. Joseph have been preserved.

Bibliography: Grätz, *Gesch.* v. 246 *et seq.*, 276, 391 *et seq.*; J. Halevy, *Dorot ha-Rishonim*, iii. 25 *et seq.*; Weiss, *Dor*, iv. 134 *et seq.*, 157, 159; compare also the direct contradiction in Jew. Encyc. v. 290b and 569a.

S. S. M. Sc.

KOHLER, KAUFMANN: Rabbi and theologian; born in Fürth, Bavaria, May 10, 1843; a descendant of a family of rabbis. He received his rabbinical training at Hassfurt, Höchberg near Würzburg, Mayence, Altona, and at Frankfort-on-the-Main (under Samson Raphael Hirsch), and his university training at Munich, Berlin, Leipsic, and Erlangen (Ph.D. 1868; his thesis, "Der Segen Jacob's," was one of the earliest Jewish essays in the field of the higher Biblical criticism, and its radical character had the effect of closing to him the Jewish pulpit in Germany). Abraham Geiger, to whose "Zeitschrift" Kohler became a contributor at an early age, strongly influenced his career and directed his steps to America. In 1869 he accepted a call to the pulpit of the Beth-El congregation in Detroit; in 1871 he became rabbi of the Sinai congregation in Chicago. In 1879 he succeeded his father-in-law, David Einhorn, as rabbi of Temple Beth-El, New York city; his brother-in-law, Emil G. Hirsch, becoming his successor in Chicago. Feb. 26, 1903, he was elected to the presidency of Hebrew Union College, Cincinnati.

From the time of his arrival in America, Kohler actively espoused the cause of Reform Judaism; he was one of the youngest members of the Philadelphia Jewish Rabbinical Conference of 1869, and in 1885 he convened the Pittsburg Rabbinical Conference, which adopted the so-called "Pittsburg Platform," on which Reform Judaism in America stands. While in Chicago he introduced Sunday lectures as supplementary to the regular Sabbath service. Kohler served for many years as president of the New York Board of Ministers, and is at present honorary president of the Central Conference of American Rabbis. He was editor-in-chief of the "Sabbath Visitor," a Jewish weekly for the young, from 1881 to 1882, and of "The Jewish Reformer," a weekly devoted to the interests of Reform Judaism, in 1886. He has for a number of years been deeply interested in the "Jewish Chautauqua" movement. Shortly before his departure from New York in 1903 he delivered a series of six lectures at the Jewish Theological Seminary on "Apocryphal Literature."

Kohler has been always an active and prolific contributor to the Jewish and Semitic scientific press, European and American; among the periodicals to which he has most frequently contributed scientific articles are Geiger's "Zeitschrift," the journal of the German Oriental Society, "Hebraica," the "Jewish Quarterly Review," the "Allgemeine Zeitung des Judenthums," the "Jewish Times," the "American Hebrew," "Menorah Monthly," "Zeitgeist," and "Unity." Among his published scientific studies and lectures are: "On Capital Punishment" (1869); "The Song of Songs" (1877); "Backwards or Forwards," a series of lectures on Reform Judaism (1885); "Ethical Basis of Judaism" (1887); "Church and Synagogue in Their Mutual Relations" (1889); "A Guide to Instruction in Judaism" (1899). He also edited the German collected writings of David Einhorn (1880).

Bibliography: *Who's Who in America*, 1904; Markens, *The Hebrews in America*, pp. 238–239; *American Jewish Year Book*, 5664; *The American Hebrew*, Sept. 18, 1891; Leon Hühner, in *The Jewish Exponent*, March 13, 1903.

A.

KOHLER, MAX J.: American lawyer; born at Detroit, Mich., May 22, 1871; son of Kaufmann Kohler; educated at the College of the City of New York (B.S. 1890) and at Columbia Law School (M.A. 1891, and LL.B. 1893). From 1894 to 1898 he was assistant United States district attorney in New York city, and, though a Democrat, was appointed special United States district attorney by the Republican administration in 1898, a position which he held for a year. He was admitted to practise before the Supreme Court of the United States in 1902.

Kohler is occasional lecturer to the Y. M. H. A. of Philadelphia and the Jewish Chautauqua Society, and is a frequent contributor to the Jewish press. He edited Charles P. Daly's "Settlement of the Jews in North America" (New York, 1893), and is the author of "Rebecca Franks: an American Jewish Belle of the Last Century" (*ib.* 1894), of a pamphlet on Chinese exclusion legislation, and of the chapter entitled "Jews and Judaism in America" in Halliday and Gregory's "The Church in America and Its Baptism of Fire" (*ib.* 1896). He has contributed also to the publications of the American Jewish Historical Society, of which he is a secretary.

A.

KOHN, ABRAHAM: Austrian rabbi; born Jan. 1, 1807, at Zaluzan, Bohemia; died at Lemberg, Galicia, Sept. 7, 1848. In 1828 he entered the

University of Prague, where he applied himself to philosophy, while devoting his spare time to rabbinical studies. In July, 1833, he was called as rabbi to Hohenems, Vorarlberg, where he remained for eleven years. Besides organizing various charitable societies, he greatly improved the educational facilities for the young, and introduced many wholesome reforms into the public service. In May, 1844, he accepted the rabbinate of Lemberg. Here in a comparatively short time he opened a well-equipped "Normalschule" of which he was the superintendent, dedicated a new temple, abolished many old abuses, and did not rest until the degrading tax on kasher meat and Sabbath candles, imposed upon the Jewish community by the government, was removed.

But while the better element rallied about him, the enemies of culture and progress were actively engaged in embittering his life and in undermining his growing popularity. Impelled by unbounded fanaticism, and encouraged by the lawless conditions prevailing in 1848, they finally concocted a plan to take Kohn's life. On Sept. 6, 1848, a man, hired by the fanatical clique, entered Kohn's kitchen and poisoned the dinner. While the other members of his family recovered, Kohn and his youngest child died the following day. A wearisome trial ensued; but for some unknown reasons it was suppressed.

Kohn contributed articles on various subjects (*e.g.*, on Jewish mourning customs and on music for the holy days) to Geiger's "Wiss. Zeit. Jüd. Theol." iii. and iv.

Bibliography: *Allg. Zeit. des Jud.* 1849, pp. 212 *et seq.*; Kobak's *Jeschurun*, i.; Jakob Kohn, *Leben und Wirken Abraham Kohns*, Lemberg, 1855; Schreiber, *Reformed Judaism and Its Pioneers*, pp. 164 *et seq.*, Spokane Falls, Wash., 1892; Gotthilf Kohn, *Abraham Kohn im Lichte der Geschichtsforschung*, Zamarstynow, 1898.

S. A. Gu.

KOHN (KAHANA), DAVID: Russian archeologist and Hebrew writer; born at Odessa in 1838. He received a rabbinic education; but at the age of fourteen he took up the study of medieval literature and modern languages, and soon afterward, history and archeology. Of his early essays those on fossil animals ("Ha-Meliẓ," 1866), on the life of Rabbi Solomon Bennet (*ib.* 1868), and on the Messianic movement and the origin of Ḥasidism ("Ha-Shaḥar," 1873–75) may be especially mentioned. Lately he has contributed to "Ha-Shiloaḥ."

Kohn was editor of the Aḥiasaf edition of Abraham ibn Ezra's "Diwan" (1894), as well as of Jacob Emden's curious autobiography and various other important works. He was also the first to attack Graetz's criticism of the Biblical text, and to defend the Masorah. Besides the works already mentioned, he has published: "Meḥḳere Ḳohelet ben Dawid" (Wilna, 1880), a historico-critical introduction to the Book of Ecclesiastes; "Masoret Seyag le-Miḳra," in defense of the Masorah against the hypercriticism of modern exegetes (1880); "Or we-Ḥoshek" (Yaroslav, 1887).

Bibliography: *Aḥiasaf*, 1894; Slouschz, *La Renaissance de la Littérature Hébraïque*, p. 190.

H. R. N. Sl.

KOHN (PAP), DAVID: Hungarian political economist; born Dec. 2, 1868, at Csecse, Hungary; studied law in Budapest. In 1890 he attracted general attention by his essay "Gabona Határidöüzlet," on buying grain on margin, which was crowned by the Hungarian Academy of Sciences. In 1893 he was elected member of the academy's commission of political economy. In 1896 he Magyarized his name, changing it to "Pap."

Kohn's works include: "Az Olasz Valuta Története" (1893), on the history of the Italian Valuta; "Adók Reformjáról" (1894), on tax reform (both of these works were crowned by the Hungarian Academy); "A Telepités Kérdése" (1896); "Kvóta, Vámszövetség Bank" (1897); "A Magyar Agrármozgalom" (1897); "Az Allami Zárszámadás Joga" (1897).

Bibliography: *Pallas Lex.* x., xviii.

S. L. V.

KOHN, GABRIEL BEN REUBEN ISRAEL: Hungarian Talmudist; born at Vagujhely about 1765; died at Rechnitz Dec. 29, 1850, where he became rabbi in 1822. The family adopted the name of Engelsmann. Kohn was strictly Orthodox, and opposed to the slightest change of ritual usage, as, for instance, the removal of the almemar from the center of the synagogue ("Allg. Zeit. des Jud." 1847, pp. 545, 657). He wrote: "'Ene Yisrael," in two parts: (1) "Me'or 'Enayim" (Vienna, 1822), annotations to Baba Batra and Shebu'ot; and (2) "Pene Moshe" (*ib.* 1825), to Ḥullin; "Derashot Gabri" (Frankfort-on-the-Oder, 1826), in two parts: (*a*) thirty-two derashot; and (*b*) "Teshubot Gabri," thirty-seven responsa; "Geburot Adonai" (Krotoschin, 1835), a commentary on the Passover Haggadah, with a German translation. Among his disciples was Abraham Placzek, acting "Landesrabbiner" of Moravia.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 92, 121, 440; Fürst, *Bibl. Jud.* i. 312; Steinschneider, *Cat. Bodl.* col. 996; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 262.

D. S. Man.

KOHN, JAKOB: Austrian jurist; born Dec. 24, 1847, in Papa, Hungary; died at Vienna Jan. 20, 1902. He studied jurisprudence at the University of Vienna, and entered the service of the government in 1872. On Sept. 7, 1894, Kohn was appointed "Landesgerichtsrath" at the Vienna Landesgericht for civil cases, and he held the office until his death. Kohn was the first Jewish "Rathssekretär" and "Landesgerichtsrath" in Austria. He assisted in founding the Oesterreich-Israelitische Union, the first Jewish political society in Vienna, and was for fourteen years its vice-president.

S. L. Y.

KOHN, JOEL BEER: Russian writer; born at Volozhin 1816; died in Wilna Nov. 17, 1871. He translated Fénelon's "Les Aventures de Télémaque" into Hebrew, under the title "Kebod Elohim" (books i., ii., Königsberg, 1851; books iii.–xxi., Wilna, 1853); wrote a biography of Æsop and translated some of his fables into Hebrew under the title "Ḥayye Asaf" (Warsaw, 1858); and composed a double commentary on Yalḳuṭ (Wilna, 1864).

Bibliography: Zeitlin, *Kiryat Sefer*, p. 177; Benjacob, *Oẓar ha-Sefarim*, pp. 186, 236; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 667.

H. R. M. Sc.

KOHN, MAIER: Ḥazzan in Munich, Bavaria; born toward the close of the eighteenth century. He was the predecessor of Solomon Naumbourg, afterward chief cantor of Paris. Kohn has the distinction of having been the first in Germany to abolish the irregular singing of ḥazzan and the "meshorrerim" (male choir) and to substitute therefor a more modern musical service. Numerous traditional chants collected and harmonized by him were published together with compositions of non-Jewish composers under the title "Münchner Synagogengesänge" (1839). They had become popular in Bavaria long before their publication. The music was printed from right to left in order to enable the author to supply the texts in the original Hebrew characters.

Bibliography: I. Singer, *Ueber Entwicklung des Synagogengesanges.*

S. A. Kai.

KOHN, MESHULLAM SOLOMON. See Cohn, Meshullam Solomon.

KOHN, SAMUEL: Hungarian rabbi and author; born at Baja, Hungary, Sept. 21, 1841; grandson of the rabbi of that place, Götz Schwerin Kohn; educated at the gymnasium in his native city, and at the Jewish theological seminary and the University of Breslau. In 1866 he was called as rabbi to Budapest, where he was the first to introduce sermons in the Hungarian language. He was one of the founders and for a long time president of the Hungarian Literary Society. Since 1898 Kohn has lectured on homiletics in the rabbinical school at Budapest.

Kohn is a prolific writer. His published works include: "Der Prophet Elijah in der Legende," Breslau, 1863; "De Pentateucho Samaritano Ejusque cum Versionibus Antiquis Nexu," Leipsic, 1865; "Samaritanische Studien: Beiträge zur Samaritanischen Pentateuch-Uebersetzung und Lexicographie," Breslau, 1868; "Wie Haben Wir Unsere Emancipation Aufzufassen?" Pest, 1868; "Zsinagógai Szónoklatok," a collection of Hungarian sermons, Budapest, 1875; "Zur Sprache, Literatur, und Dogmatik der Samaritaner," Leipsic, 1875; "Die Hebräischen Handschriften des Ungarischen National-Museums zu Budapest" (Hungarian and German), Budapest, 1877; "Mordechai ben Hillel, Sein Leben, und Seine Schriften, Nebst 6 Bisher Unedirten Hebräischen Beilagen" (reprinted from "Monatsschrift"), Breslau, 1878; "Héber Kútforrások és Adatok Magyarország Történelméhez," on Hebrew sources and data of Hungarian history, Budapest, 1881; "A Zsidók Története Magyarországon," first part of a history of the Jews in Hungary, *ib.* 1884; "A Szombatosok, Történetük, Dogmatikájuk és Irodalmuk," on the history, dogmatics, and literature of the Sabbatarians, in Hungarian, *ib.* 1889; in German, Leipsic, 1894; "Kohn Schwerin Götz Bajai és Bácsmegyei Förabbi Elete és Korrajz," on the life and times of Götz Schwerin Kohn, Budapest, 1899.

Kohn edited with M. Kayserling "Die Ungarisch-Jüdische Wochenschrift," *ib.* 1871; he also wrote the articles on the Jews, their history and literature, in the Hungarian encyclopedia "Pallas." He has been a frequent contributor to the leading Hebrew, German, and Hungarian periodicals, and has also published various addresses delivered on special occasions, among them being: "Gedächtnisrede auf Dr. W. A. Meisel," *ib.* 1868; "Rede bei Enthüllung des Meisel-Denkmals," *ib.* 1868; "Was Haben die Jüngsten Vorgänge Innerhalb der Ungarischen Judenheit zu Bedeuten?" *ib.* 1870; "Die Beiden Gotteswege, Gedächtnisrede auf Dr. Z. Frankel," *ib.* 1875; funeral orations (in Hungarian) of Franz Deák, *ib.* 1876, and Crémieux, *ib.* 1880.

Bibliography: *Pallas Lex.*

S. M. K.

KOHN, SAMUEL: Russian physician; born at Zhagory, government of Kovno, Feb. 11, 1865. After he had studied Talmud under private tutors, Kohn attended the gymnasium at Libau, Courland, and was graduated from the University of Dorpat as doctor of medicine. Kohn has contributed to "Ha-Meliẓ" many articles on medical subjects. In 1902 he published in "Ha-Meassef," a supplement to "Ha-Meliẓ," an article entitled "Ha-Rofe," on the physician in the written and oral law. He wrote, besides, a work entitled "Ot Berit" (Cracow, 1903), on the history of circumcision from Abraham to the present time. This is the first work of its kind in Hebrew having a scientific value and in which circumcision is treated at length.

Kohn is now (1904) practising as a physician at Velizh, government of Vitebsk.

H. R. B. Ei.

KOHN, SOLOMON: Austrian ghetto poet; born March 8, 1825, at Prague. He studied philosophy and mathematics at the university in that city (1844–46), and then entered into business with his father, who was a wool-merchant. His first story, entitled "Gabriel," appeared over the initials "S. K." in 1852 in "Sippurim." Although full of exaggeration and improbabilities, the strong color and passionate movement of the narrative, and the rarity of Jewish stories at the time, caused it to be translated in the Jewish papers of many lands. An English translation, which appeared in the Tauchnitz series, made the author's name known in England and America; a second edition in German (2 vols.) was published at Jena in 1875. Thus it came about that Kohn was introduced into the literary world as "the author of 'Gabriel,'" although his later works are better and more Jewish. It is a curious fact that "Gabriel" was read in Germany mostly in its English garb without the name of the author becoming known. Kohn secured his copyright twenty years after the first publication of his work. His ghetto stories have always been the best and most truthfully drawn of all his works; these have appeared in periodicals (*e.g.*, in the "Israelit," Mayence) and as independent books. The following of his stories may be mentioned: "Dichterhonorar"; "Der Retter"; "Bilder aus dem Alten Prager Ghetto"; "Die Starken"; and the longer romances, "Ein Spiegel der Gegenwart," 3 vols., Jena, 1875; "Die Silberne Hochzeit," Leipsic, 1882; "Prager Ghettobilder," *ib.* 1884; "Neue Ghettobilder," *ib.* 1886; "Des Stadt-Schreibers Gast," 1886; "Gerettete Ehre," *ib.* 1886; "Ein Deutscher Minister," *ib.* 1890; "Der Lebensretter und Andere Erzählungen," Berlin, 1893; "Fürstengunst," *ib.* 1894; "Ein Deutscher Kaufmann," his chief work, Zurich, 1894.

Though his mercantile career was only temporarily successful, Kohn is personally respected and recognized as a literary power. For more than forty years he has been chosen to serve on the presiding board of the Prague congregation.

The aged poet still publishes short stories, one of the latest of which is "Josef Singer," in the "Union" calendar, Vienna, 1903.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. A. Ki.

KOHN, TOBIAS: American merchant and silk-manufacturer; born at Prague, Bohemia; died at Hartford, Conn., 1898. He emigrated to America as a result of the revolution of 1848–49. Kohn was a manufacturer of silk braid, and he took part of his machinery with him. He first settled in New York, but removed to Hartford, Conn., and by the year 1858 had established a good business there. He soon occupied an entire block (which came to be known as the "Kohn block") with his braid-works, and during all this time was experimenting constantly with silk-weaving, then an absolute novelty in the United States. In 1859 he wove the first piece of silk goods produced by a loom in that country.

Kohn devised machinery and methods of his own, which at first he did not protect; but between 1865 and 1868 he took out several patents, and his success had great influence in establishing the silk-industry in Paterson, N. J., where some of his inventions were used. Family misfortunes afterward depleted his fortune and saddened his later life.

A. D. Ba.

KÖHNE, KARL: German jurist and economist; born at Danzig March 21, 1863. Since 1902 he has been privat-docent in commercial and technical law at the technical high school at Charlottenburg, near Berlin. He is the author of: "Geschlechtsverbindungen der Unfreien nach Fränkischem Recht," Breslau, 1888; "Der Ursprung der Stadtverfassung in Worms, Speyer und Mainz," *ib.* 1890; "Das Hansgrafenamt: Ein Beitrag zur Gesch. der Kaufmannsgenossenschaften und der Behördenorganisation," Berlin, 1893; "Die Arbeitsordnung vom Standpunkte der Vergleichenden Rechtswissenschaft," Stuttgart, 1901; "Die Arbeitsordnungen im Deutschen Gewerberecht," Berlin, 1901; "Das Recht der Mühle bis zum Ende der Karolingerzeit," 1904. Together with Richard Schröder, he edited the first part of the "Oberrheinische Stadtrechte."

S. L. La.

KOHNER, MORITZ: Founder of the Deutsch-Israelitische Gemeindebund; born at Neuern, Bohemia, April 4, 1818; died March 21, 1877. Destined for a mercantile career, he entered the business house of Samson D. Fleischl of Leipsic, with which he remained until he established a business of his own. In 1868 he was elected president of the Jewish community, and in 1874 he took his seat in the municipal council, being the first Jew to enter that body.

Kohner's interest in Judaism induced him to found in 1869 the Deutsch-Israelitische Gemeindebund, which he directed as president until his death.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* xli. 240; *Mittheilungen vom Deutsch-Israelitischen Gemeindebund*, No. 4, pp. 7 *et seq.*

S. M. K.

KOHUT, ADOLPH: German writer; born Nov. 10, 1848, at Mindszent, Hungary; brother of Alexander Kohut. For three years he attended the Jewish Theological Seminary in Breslau. He then studied philosophy, literature, and Oriental languages at the university in that city, and obtained his Ph.D. degree at Jena in 1877. Meanwhile he was active in journalistic work, becoming the editor successively of the "Berliner Zeitung," the "Breslauer Nachrichten," the "Düsseldorfer Zeitung," the "Schleswig-Holsteinische Tageblatt" (Kiel), the "Tribun" (Berlin), the "Orchester," the "Siegfried," and the "Kieler Nachrichten."

In Düsseldorf and Dresden he was appointed musical and dramatic critic of the two leading dailies. He published a "History of the Dresdener Hoftheater" as well as a long series of biographical monographs, on Rossini, Meyerbeer, Auber, Rubinstein, Weber, and others. Several of the monographs were issued by the publishers Reclam of Leipsic, in their Universalbibliothek. In addition to these, he published many volumes on musical and dramatic criticism. He edited a volume of Weber's unpublished letters; wrote the standard biography of the poet Theodor Körner (now used as a text-book in many of the German high schools); issued several volumes of biography dealing with princes and statesmen, notably on Bismarck and Emperor William I.; and published several volumes of translations from the Hungarian, especially the works of the Hungarian national poet Alexander Petőfy. He published also critical editions of a number of German classics.

While editor of the "Berliner Zeitung," his attitude toward Bismarck and the government was so aggressively antagonistic that on Sept. 13, 1884, he was expelled from Prussia, remaining in comparative obscurity in Dresden until his pardon was granted in 1889. Emperor Francis Joseph conferred upon him the Cross of Merit, with the Crown, for his services to Hungarian literature, and in 1892 made him Knight of the Order of Francis Joseph. Kohut was recently elected a member of the Academy of Sciences in Budapest, and for many years was president of the German-Hungarian Society in Berlin.

Besides publishing more than 200 books and monographs, Kohut has been a frequent contributor to the literary periodicals of Germany, Hungary, and America. Of his works of Jewish interest may be mentioned the following: "Alexander von Humboldt und das Judenthum," Leipsic, 1871; "Die Goldenen Worte der Bibel," *ib.* 1873; "Was Lehrt die Bibel über den Gehorsam Gegen Staat und Obrigkeit?" Düsseldorf, 1875; "Aus Meiner Rheinländischen Mappe," *ib.* (containing many pages on Heine); "Heinrich Heine und die Frauen," *ib.*; "Moses Mendelssohn und Seine Familie," Dresden, 1886; several volumes on Ferdinand Lassalle; "Gesch. der Deutschen Juden," Berlin, 1898; "Berühmte Israelitische Männer und Frauen," 2 vols., Leipsic, Reudnitz, 1900–1. The two last-named works comprise about 1,750 pages, and contain a vast amount of historical and biographical material, somewhat unsystematically put together and not always reliable, but, nevertheless, valuable. They

are of particular interest because of the great number of photographs and other illustrative matter, brought together for the first time, from sources either unknown or not readily accessible.

His wife, **Elizabeth Kohut Mannstein,** is a noted singer, and was for many years "Hofopernsängerin" in Dresden. His son, **Oswald Kohut,** is an author and journalist.

BIBLIOGRAPHY: M. Reines, *Dor Dor we-Ḥakamaw*, p. 99, Cracow, 1890; *Das Geistige Berlin*, p. 256.

S. G. A. K.

KOHUT, ALEXANDER (known in Hebrew literature as רחי"ק): Rabbi and Orientalist; born April 22, 1842, at Felegyhaza, Hungary; died May 25, 1894, in New York. He belonged to a family of rabbis, the most noted among them being R. Israel Paloṭa (פאלוטו), his great-grandfather, R. Amram (called "The Gaon," died in Safed, Palestine, where he had spent the last years of his life), and R. Ḥayyim Kitssee (קיצעה), rabbi in Erza, who was his great-granduncle. The last-named was the author of several rabbinic works (Reines, "Dor Dor we-Ḥakamaw," p. 94, note).

Kohut's father, Jacob Kohut, was a great linguist, and was well versed in rabbinic literature. He was so poor that he could not afford to send his son to the village school. There being no Hebrew school ("ḥeder") in his native town, Alexander reached his eighth year without having learned even the rudiments of Hebrew or Hungarian. At a very tender age, while selling his mother's tarts in the market-place, he was kidnaped by Gipsies, because of his extraordinary beauty. His family soon removed to Kecskemet, where Kohut received his first instruction. He attended the gymnasium and at the same time studied Talmud with an old scholar, Reb Gershom Lövinger. In his fifteenth year, while trying to decipher some foreign words in the Talmud with the aid of Landau's Dictionary, he conceived the plan of writing a complete lexicon of the Talmud, not having found the etymology of many words in Landau (see the autobiographical sketch of Kohut in the "American Hebrew," 1890; and in Reines, *l.c.* p. 96).

Early Training.

After finishing the gymnasium course in Kecskemet, he removed to Budapest. Anxious to continue his rabbinical studies, he went to Breslau. In 1865 he received a call to the rabbinate of Tarnowitz, Upper Silesia. He then spent another year in Breslau, devoting his time to Oriental philology and Semitics. During the previous year he received his Ph.D. degree from the University of Leipsic, his dissertation being "Ueber die Jüdische Angelogie und Daemonologie in Ihrer Abhängigkeit vom Parsismus." The essay was published by the "Deutsche Morgenländische Gesellschaft" in 1866, it being the first Jewish work issued under the auspices of that society. He obtained his rabbinical diploma in 1867. It was in 1864 that he began to collect materials for a critical edition of the "'Aruk" of Nathan ben Jehiel. In 1867 he was called to the rabbinate of Stuhlweissenburg, Hungary. Baron Joseph von Eötvös, the famous Hungarian poet and novelist, and afterward "Cultusminister," appointed him superintendent of all the schools in the county, this being the first time that such a position had been tendered to a Jew. The Congress of Jewish notables held in Budapest in 1868 appointed Kohut its secretary. Notable among his literary labors falling in this period is his study entitled "Etwas über die Moral und Abfassungszeit des Buches Tobias," originally published in Geiger's "Jüd. Zeit." vol. x., several monographs in the "Z. D. M. G." which developed his original thesis concerning Persian influence on Judaism, and his "Kritische Beleuchtung der Persischen Pentateuch-Uebersetzung des Jakob ben Joseph Tavus" (Leipsic, 1871). Among his literary remains are to be found materials for a critical edition of the Persian text of this version. In 1872 he was elected chief rabbi of Fünfkirchen, Hungary, remaining there eight years. By this time his reputation as a Hungarian orator had spread so far that many noted statesmen and church dignitaries came to hear him from distant towns.

About 1873 Kohut began to compile his Dictionary of the Talmud, entirely in German, encouraged by the promise of a Christian nobleman to bear all costs of publication. He had proceeded as far as the third letter of the alphabet when he found that the work was assuming such gigantic proportions as to preclude the possibility of its being confined within the projected limits. Arduous as the merely mechanical labor of copying the manuscript was, he rewrote what he had written, intending to publish the original text of the old "'Aruk," with a German commentary. On the advice of Zunz and Buber, however, who argued that the "'Aruk," being a national classic, ought to be compiled in Hebrew throughout, he again rewrote the work in that language, the labor of copying occupying two more years. It is this trait of untiring patience, which scorned all obstacles, that made the publication of vol. i., in 1878, possible. His Mæcenas, in the meantime, had died, and Kohut was left to bear the burden of expense alone, save for the subvention of the Academy of Sciences in Vienna and of the Cultusministerium in Berlin. He called his work "Aruch Completum" or "'Aruk ha-Shalem," and its production occupied twenty-five years of his life. The first four volumes were printed during his residence in Hungary, and the last four during his sojourn in America, covering a period of fourteen years (Vienna, 1878–92); the supplement appearing from a New York press; and the whole work aggregating more than 4,000 double-column pages. Seven manuscripts of the "'Aruk" were used by the editor in determining the etymology of the words, and countless doubtful and corrupted passages in the Talmud were thus corrected and restored. Kohut identified in an elaborate special study (printed in the supplement) the often unacknowledged sources of Nathan ben Jehiel's information, though everywhere defending him against the charge of plagiarism. The "'Aruk" has been justly characterized as one of the monuments of Hebrew literature.

Talmud Dictionary.

In 1880 Kohut was called to Grosswardein, Hungary, where he remained until 1884. While there he published (1881) "A Szidók Története, a Biblia Befejezésetöl a Jelenkorig" (introduced into many schools in Hungary as a text-book), and translated

the entire Bible into Hungarian. Part of the manuscript was, however, lost, and the work never appeared in print. At Grosswardein he became acquainted with Koloman von Tisza, prime minister of Hungary, who, hearing him speak at a national gathering of notables, was so carried away by his eloquence that he caused him to be called to the Hungarian parliament as representative of the Jews.

In 1885 Kohut was elected rabbi of Congregation Ahavath Chesed in New York. His arrival in the United States was the signal for rallying the conservative forces of American Jewry; and it was not long before he was bitterly assailed by the radical wing. A series of lectures on "Ethics of the Fathers," only the first part of which was printed in book form (New York, 1885), clearly set forth his conservatism; and so marked was this attitude and the influence it had upon the public mind that the leaders of Reform felt called upon to institute the memorable Pittsburg Conference (see CONFERENCES, RABBINICAL), to accentuate their own advanced views and their independence of the historic traditions of the past.

Kohut was associated with the Rev. Sabato Morais in founding the Jewish Theological Seminary of New York, becoming one of its advisory board, and being active as professor of Talmudic methodology up to the time of his death. In 1889, on the occasion of his finishing the "Aruch Completum," he was the recipient of many honors, notably at the hands of various learned bodies in Europe. In 1891 he was appointed examiner in rabbinics at Columbia College. In March, 1894, while delivering a stirring eulogy on Kossuth, he was stricken in his pulpit, and, after lingering a few weeks, expired on the eve of the Sabbath.

At New York.

A volume containing memorial addresses and tributes was published by Congregation Ahavath Chesed in 1894 in New York; and another, containing learned essays by forty-four noted scholars in Europe and America, entitled "Semitic Studies in Memory of Rev. Dr. Alexander Kohut," was published in Berlin in 1897 by his son, G. A. Kohut. The latter work contains a memoir of Kohut's life written by his brother, Dr. Adolph Kohut.

A complete list of Kohut's published writings has been compiled by G. A. Kohut, in the appendix to the "Proceedings of the Fourth Biennial Convention of the Jewish Theological Seminary Association" (New York, 1894) and in "Tributes to the Memory of Rev. Dr. Alexander Kohut," pp. 49–64 (*ib.* 1894).

BIBLIOGRAPHY: Moses Reines, *Dor Dor we-Ḥakamaw*, pp. 93–115, 182–183, 187, Cracow, 1890; *American Hebrew*, 1885–1894; *Reports of the Jewish Theological Seminary*, 1894, 1900; A. Kohut, *Berühmte Israelitische Männer und Frauen*, ii. 344–346.

S. G. A. K.

His son, **George Alexander Kohut,** is an American writer and bibliographer; born Feb. 11, 1874, at Stuhlweissenburg, Hungary. He was educated at the gymnasium in Grosswardein, at the public schools in New York, at Columbia University (1893–1895), Berlin University, and the Berlin Hochschule für die Wissenschaft des Judenthums (1895–97). In the year 1897 he became rabbi of the Congregation Emanu-El, Dallas, Texas, a post which he occupied for three years. In 1902 he became superintendent of the religious school of Temple Emanu-El in New York, and is now (1904) assistant librarian of the Jewish Theological Seminary of America.

Kohut is the author of: The Index to the Italian words in the "Aruch," published in A. Kohut's "Aruch Completum," vol. viii. (1892); "Early Jewish Literature in America" ("Publications Am. Jew. Hist. Soc." No. 3, 1895, pp. 103–147); "Sketches of Jewish Loyalty, Bravery, and Patriotism in the South American Colonies and the West Indies," in Simon Wolf's "The American Jew as Patriot, Soldier, and Citizen" (1895); "Martyrs of the Inquisition in South America" (1895); "A Memoir of Dr. Alexander Kohut's Literary Activity," in "Proceedings of the Fourth Biennial Convention of the Jewish Theological Seminary Assoc."; "Bibliography of the Writings of Prof. M. Steinschneider," in the "Steinschneider Festschrift" (Leipsic, 1896); "Simon de Caceres and His Project to Conquer Chili" (New York, 1897); "Ezra Stiles and the Jews" (*ib.* 1902), and many other monographs on historical subjects and on folklore. He also edited "Semitic Studies in Memory of Rev. Dr. Alexander Kohut" (Berlin, 1897), and, since 1902, has edited "Helpful Thoughts," now the "Jewish Home," a monthly periodical published in New York.

BIBLIOGRAPHY: Kohut, *Berühmte Israelitische Männer und Frauen*, ii. 346.

A.

KOJETEIN, BARUCH. See GOITEIN, BARUCH.

KOKABI, DAVID B. SAMUEL. See DAVID BEN SAMUEL OF ESTELLA.

KOKABI, JOSEPH BEN ABRAHAM: German physician, a native of Ulm; lived at Ferrara in the seventeenth and eighteenth centuries. "Kokabi" is the Hebrew equivalent of his German name, "Stern"; in Latin his signature was "Stella." He was the author of a medical work entitled "Toẓe'ot Ḥayyim" (Venice, 1714). He is also mentioned in Tobiah b. Moses' medical work "Ma'aseh Ṭobiyyah."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 181; Mortara, *Indice*, p. 14; Steinschneider, *Cat. Bodl.* col. 1533.

G. M. SEL.

KOKEBE YIẒḤAḲ: Hebrew annual; published at Vienna from 1845 to 1872 by M. Stern, and from 1872 to 1873 by M. Weissmann (Chajes). The annual was devoted to literary history, philology, exegesis, and Hebrew poetry, and many able dissertations by Jellinek, Luzzatto, and other leading scholars of the time are to be found in it. The last number was reviewed by A. Geiger in his "Jüdische Zeitschrift," i. 217–223, ii. 71. A second edition of the first annual was published at Vienna in 1847.

G. I. BR.

KOL BO: Collection of ritual and civil laws, the meaning of the title being "all is in it"; who its author was has not yet been ascertained. The work in content resembles earlier codes, as, for instance, the Ṭurim or the "Oraḥot Ḥayyim," though in its form it is very different; it does not pretend to any order; the laws of the Oraḥ Ḥayyim are found among the laws of the Yoreh De'ah and those of the Eben ha-'Ezer among those of the Oraḥ Ḥayyim;

many laws are entirely missing in the "Kol Bo." It is peculiar in that some of the laws are too briefly stated, while others are stated at great length, without division into paragraphs. After the regular code, terminating with the laws of mourning (No. 115), there comes a miscellaneous collection, containing the "taḳḳanot" of R. Gershom and of Jacob Tam, the "Ma'asch Torah" of Judah ha-Nasi I., the legend of Solomon's throne, the legend of Joshua b. Levi, a cabalistic dissertation on circumcision, a dissertation on gematria and notarikon, sixty-one decisions of Eliezer b. Nathan; forty-four decisions of Samson Zadok (TaShBeZ), decisions of Isaac of Corbeil, and responsa of Perez ha-Kohen, decisions of Isaac Orbil, of the geonim Natronai, Hai, Amram, Nahshon, laws of the "mikweh" taken from Perez's "Sefer ha-Mizwot," responsa, and finally the law of excommunication of Nahmanides. For this reason it is quoted under the title of "Sefer ha-Likḳuṭim" in "Abḳat Rokel," No. 13.

As to the author of the "Kol Bo," there are different opinions; Joseph Caro, in saying that the words of the "Kol Bo" are identical with those of the "Orḥot Ḥayyim" of Aaron b. Jacob ha-Kohen, seems to have suggested that the "Kol Bo" is an abridgment of the "Orḥot Ḥayyim." This is also the opinion of Azulai, and according to Aaron Schlitzstadt, the epitomizer was a certain Shemariah b. Simḥah, in the fourteenth century (see Benjacob, "Debarim 'Attikim," ii. 9); others think that it was Joseph b. Tobiah of Provence. By some scholars it is attributed to a pupil of Perez ha-Kohen; by others it is identified with the "Sefer ha-Nayyar"; and by Gedaliah ibn Yaḥya it is attributed to Isaac b. Sheshet (comp. "Sifte Yeshenim"). Benjacob ("Kerem Ḥemed," viii. 167 *et seq.*) concluded that the author of the "Kol Bo" was Aaron b. Jacob ha-Kohen, author of the "Orḥot Ḥayyim," and that the "Kol Bo" was an earlier form of the "Orḥot." Its lack of system and the inadequacy of its authorities are due, Benjacob considers, to the youth of the author. Zunz ("Ritus," p. 180) refutes Benjacob's arguments, his opinion being that the "Kol Bo" is a compendium of the "Orḥot Ḥayyim." The oldest edition bears neither place nor date, but Zedner ("Cat. Hebr. Books Brit. Mus." p. 191) conjectures that it was published at Naples in 1490 (see Incunabula); the second edition is dated "Constantinople, 1519."

Bibliography: Azulai, *Shem ha-Gedolim*, ii.; Benjacob, *Ozar ha-Sefarim*, p. 239; Conforte, *Kore ha-Dorot*, p. 25b; Gross, in *Monatsschrift*, xviii. 444; Zunz, *Ritus*, pp. 32, 179–180; M. Schlesinger, in the introduction to his edition of Aaron ha-Kohen of Lunel's *Orḥot Ḥayyim*, Berlin, 1902.

A. M. Sel.

ḲOL MEBASSER. See Periodicals.

KOL NIDRE (כל נדרי = "all vows"): Prayer recited in the synagogue at the beginning of the evening service on the Day of Atonement; the name is taken from the opening words. The "Kol Nidre" has had a very eventful history, both in itself and in its influence on the legal status of the Jews. Introduced into the liturgy despite the opposition of rabbinic authorities, repeatedly attacked in the course of time by many halakists, and in the nineteenth century expunged from the prayer-book by many communities of western Europe, it has often been employed by Christians to support their assertion that the oath of a Jew can not be trusted.

Before sunset on the eve of the Day of Atonement, when the congregation has gathered in the synagogue, the Ark is opened and two rabbis, or two leading men in the community, take from it two Torah-scrolls. Then they take their places, one on each side of the ḥazzan, and the three recite in concert a formula beginning with the words בישיבה של מעלה, which runs as follows:

Form of Prayer.

"In the tribunal of heaven and the tribunal of earth, by the permission of God—blessed be He—and by the permission of this holy congregation, we hold it lawful to pray with the transgressors."

Thereupon the cantor chants the Aramaic prayer beginning with the words "Kol Nidre," with its marvelously plaintive and touching melody, and, gradually increasing in volume from pianissimo to fortissimo, repeats three times the following words:

"All vows [כל נדרי], obligations, oaths, and anathemas, whether called 'ḳonam,' 'ḳonas,' or by any other name, which we may vow, or swear, or pledge, or whereby we may be bound, from this Day of Atonement until the next (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, annulled, and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths."

The leader and the congregation then say together:

"And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance" (Num. xv. 26).

This also is repeated three times. The ḥazzan then closes with the benediction, שהחיינו: "Blessed art thou, O Lord our God, King of the Universe, who hast preserved us and hast brought us to enjoy this season." In many congregations Num. xiv. 19–20 is recited before this benediction. After it the Torah-scrolls are replaced, and the customary evening service begins.

The tendency to make vows was so strong in ancient Israel that the Pentateuchal code found it necessary to protest against the excessive estimate of the religious value of such obligations (Deut. xxiii. 23). Rash and frequent vows inevitably involved in difficulties many who had made them, and thus evoked an earnest desire for dispensation from such responsibilities. This gave rise to the rite of absolution from a vow ("hattarat nedarim") which might be performed only by a scholar ("talmid ḥakam"), or an expert ("mumḥeh") on the one hand, or by a board of three laymen on the other. On account of the passionate nature of the Jews and of Orientals in general, however, and in view of their addiction to making vows, it might easily happen that these obligations would afterward be wholly forgotten and either not be kept or be violated unintentionally (see L. Löw, "Die Dispensation von Gelöbnissen," in "Gesammelte Schriften," iii. 361 *et seq.*). The religious consciousness, which felt oppressed at the thought of the non-fulfilment of its solemn vows, accordingly devised a general and comprehensive formula of dispensation which was repeated by the ḥazzan in the name of the assembled congregation at the beginning of the fast of Atonement. This declared that the petitioners, who

Origin.

were seeking reconciliation with God, solemnly retracted in His presence all vows and oaths which they had taken during the period intervening between the previous Day of Atonement and the present one, and made them null and void from the beginning, entreating in their stead pardon and forgiveness from the Heavenly Father.

This is in accordance with the older text of the formula as it is preserved in the "Siddur" of Amram Gaon (ed. Warsaw, i. 47a) and in the "Liḳḳuṭe ha-Pardes" (p. 12b). The "Kol Nidre" was thus evidently developed from the longing for a clear conscience on the part of those seeking reconciliation with God. The date of the composition of the prayer and its author are alike unknown; but it was in existence at the geonic period.

Adoption into the Ritual.

The readiness with which vows were made and the facility with which they were annulled by the scribes gave the Karaites an opportunity to attack the Rabbinites, and forced the Geonim to minimize the power of dispensation. Yehudai Gaon of Sura (760), author of the "Halakot Pesuḳot," went so far as to forbid any study whatsoever of Nedarim, the Talmudic treatise on oaths (Alfasi on Nedarim, end; L. Löw, *l.c.* p. 363). Thus the "Kol Nidre" was discredited in both of the Babylonian academies and was not accepted by them (S. K. Stern, in "Ḳebuẓat Ḥakamim," ed. Warnheim, 1861), as is affirmed by the geonim Naṭronai (853–856) and Hai Bar Naḥshon (889–896; Müller, "Mafteaḥ," p. 103; Cassel, "Teshubot Geonim Ḳadmonim," p. 9; Zunz, "Ritus," p. 189; Ṭur Oraḥ Ḥayyim, § 619; "Kol Bo," § 68). Amram Gaon in his "Siddur" (*l.c.*) calls the custom of reciting the "Kol Nidre" a foolish one ("minhag sheṭut"). According to Naṭronai, however, it was customary to recite the formula in various lands of the Jewish dispersion, and it is clear likewise from Amram's "Siddur" (ii. 37a) that the usage was wide-spread as early as his time in Spain. But the geonic practise of not reciting the "Kol Nidre" was long prevalent; it has never been adopted in the Catalonian or in the Algerian ritual (Zunz, *l.c.* p. 106); and there were always many congregations in lands where the Provençal and Spanish ritual was used which did not recite it ("Orḥot Ḥayyim," p. 105d; comp. also RaN to Ned. 23b, where it is said: "There are some congregations which usually recite the 'Kol Nidre' on the Day of Atonement").

"Bi-Yeshibah shel Ma'alah."

Together with the "Kol Nidre" another custom was developed, which is traced to Meïr of Rothenburg (d. 1293; "Orḥot Ḥayyim," p. 106b). This is the recital before the "Kol Nidre" of the formula mentioned beginning "Bi-yeshibah shel ma'alah," which has been translated above, and which gives permission to transgressors of the Law or to those under a ban ("'abaryanim") "to pray with the congregation" (*ib.*; "Kol Bo," § 68, end), or, according to another version which is now generally prevalent, to the congregation "to pray with the transgressors of the Law." To justify prayer on that day with such transgressors and with persons under a ban, a haggadic saying (Ker. 6b) was quoted to the effect that a fast-day was to be counted as lost unless "the wicked" were present (see Maḥzor Vitry, ed. Hurwitz, p. 381; Zunz, *l.c.* p. 96).

From Germany (Ṭur Oraḥ Ḥayyim, § 619) this custom spread to southern France, Spain, Greece, and probably to northern France, and was in time generally adopted (Shulḥan 'Aruk, Yoreh De'ah, 619, 1; Zunz, *l.c.* p. 96). The assertion that the "Kol Nidre" was introduced on account of the Spanish Maranos (Mandelstamm [anon.], "Horæ Talmudicæ," vol. ii.; "Reform in Judenthum," pp. 7 *et seq.*, Berlin; comp. also "Ha-Ẓefirah," 1885, p. 361; Liebersohn, in "Ha-Meliẓ," 1868, p. 270) is incorrect, although the formula may have been used in Spain with reference to them.

The Version of Meïr ben Samuel.

An important alteration in the wording of the "Kol Nidre" was made by Rashi's son-in-law, Meïr ben Samuel, who changed the original phrase "from the last Day of Atonement until this one" to "from this Day of Atonement until the next." Thus the dispensation of the "Kol Nidre" was not as formerly a posteriori and concerned with unfulfilled obligations of the past year, but a priori and having reference to vows which one might not be able to fulfil or might forget to observe during the ensuing year. Meïr ben Samuel likewise added the words "we do repent of them all" (כלהון אחרטנא בהון), since, according to the Law, real repentance is a condition of dispensation. The reasons assigned for this change were that an "ex post facto" annulment of a vow was meaningless, and that, furthermore, no one might grant to himself a dispensation, which might be given only by a board of three laymen or by a competent judge ("mumḥeh"). Meïr ben Samuel cited further, in support of his arguments, Ned. 23b, which reads: "Whoever wishes all the vows he may make throughout the year to be null and void shall come at the beginning of the year and say: 'May all the vows which I shall vow be annulled.'" This change made by Meïr ben Samuel is given by Rabbenu Tam in his "Sefer ha-Yashar" (ed. Venice, 1816, § 144), although it did not emanate from him, as the old authorities incorrectly supposed (*e.g.*, Isaac ben Moses of Vienna, "Or Zarua'," p. 126b; Aaron ha-Kohen of Lunel, "Orḥot Ḥayyim," p. 106b; RoSH to Ned. 23b and Ṭur Oraḥ Ḥayyim, § 619). It appears to have been Rabbenu Tam, however, who accounted for the alteration made by his father as already stated, and who also tried to change the perfects of the text, "which we have vowed," "have sworn," etc., to imperfects. Whether the old text was already too deeply rooted, or whether Rabbenu Tam did not correct these verbal forms consistently and grammatically, the old perfects are still retained at the beginning of the formula, although a future meaning is given to them. There has been much discussion concerning the correct reading of the formula as affecting the tenses, yet even men like Jacob Emden (see "She'elat Yabeẓ," i., No. 135) and Wolf Heidenheim (introduction to the Maḥzor, ed. Hanover, 1837) did not venture to introduce the change into the Maḥzor. Mordecai Jaffe, author of the "Le-

Change of Tense.

bushim," states that he often tried to teach the ḥazzanim a more correct form of the "Kol Nidre," but that as often as they recited it in the synagogue they lapsed into the old text to which the melody of the hymn had accustomed them (Heidenheim, *l.c.*).

The alteration made by Meïr ben Samuel, which agreed with Isaac ibn Ghayyat's view (see Isaac ben Sheshet, Responsa, No. 394, end), was accepted in the German, northern French, and Polish rituals and in those dependent on them, but not in the Spanish, Roman, and Provençal rituals (see Zunz, "Die Ritus von Avignon," in "Allg. Zeit. des Jud." 1838, p. 303). The old version is, therefore, usually called the "Sephardic." The old and the new versions are sometimes found side by side (see Maḥzor of Aragon, Salonica, 1805). The change was bitterly opposed, especially by the Italian Isaiah di Trani (in 1250), since the old text was known to all and was in every Maḥzor ("Tanya," ed. Cremona, 1565, p. 102b), and even in the places which adopted the alteration there were always authorities who preferred the old reading and rejected the new, such as Jacob Landau ("Agur," ed. Sedilkow, 1834, p. 73b).

Language.

It should be noted, furthermore, in regard to the text of the "Kol Nidre," that in the "Siddur" of Amram (*l.c.*) and in the Roman Maḥzor (Zunz, "Ritus," p. 96) it is wholly in Hebrew, and therefore begins "Kol Nedarim" (comp. also "Liḳḳuṭe ha-Pardes," *l.c.*). The determination of the time in both versions is Hebrew. The words "as it is written in the teachings of Moses, thy servant," which were said in the old form before Num. xv. 26, were canceled by Meïr of Rothenburg (Abudarham, p. 75b). In many places the "Kol Nidre" was recited once only (see Rabbenu Tam, *l.c.*); in others, twice, so that late comers might hear it ("Liḳḳuṭe ha-Pardes," p. 12b); in some congregations, however, it was said three times. This last usage is justified by Rabbenu Tam on the ground that there are many rabbinical formulas which are repeated thrice, such as "Ḥaluẓ ha-Na'al" in the "Ḥaliẓah" or "Muttar Lak" ("May it be permitted thee") in the absolution from a vow.

Method of Recitation.

As to the manner in which the ḥazzan is to recite the "Kol Nidre," the Maḥzor Vitry (p. 288) gives the following directions: "The first time he must utter it very softly like one who hesitates to enter the palace of the king to ask a gift of him whom he fears to approach; the second time he may speak somewhat louder; and the third time more loudly still, as one who is accustomed to dwell at court and to approach his sovereign as a friend."

The number of Torah-scrolls taken out for the "Kol Nidre" varied greatly according to the different "minhagim." In some places it was one; in others, two, three, seven, or even all (see "Ḥayye Abraham," p. 47a, Leghorn, 1861). The first Torah-scroll taken out is called the "Sefer Kol Nidre." The "Kol Nidre" should be recited before sunset, since dispensation from a vow may not be granted on the Sabbath or on a feast-day, unless the vow refers to one of these days.

Use by Anti-Semites.

The "Kol Nidre" has been one of the means widely used by Jewish apostates and by enemies of the Jews to cast suspicion on the trustworthiness of an oath taken by a Jew (Wagenseil, "Tela Ignea, Disputatio R. Jechielis," p. 23; Eisenmenger, "Entdecktes Judenthum," vol. ii., ch. ix., pp. 489 *et seq.*, Königsberg, 1711; Bodenschatz, "Kirchliche Verfassung der Heutigen Juden," part ii., ch. v., § 10, Frankfort and Leipsic, 1748; Rohling, "Der Talmudjude," pp. 80 *et seq.*, Münster, 1877); so that many legislators considered it necessary to have a special form of oath administered to Jews ("Jew's oath"), and many judges refused to allow them to take a supplementary oath, basing their objections chiefly on this prayer (Zunz, "G. S." ii. 244; comp. pp. 246, 251). As early as 1240 Jehiel of Paris was obliged to defend the "Kol Nidre" against these charges. It can not be denied that, according to the usual wording of the formula, an unscrupulous man might think that it offers a means of escape from the obligations and promises which he had assumed and made in regard to others. The teachers of the synagogues, however, have never failed to point out to their cobelievers that the dispensation from vows in the "Kol Nidre" refers only to those which an individual voluntarily assumes for himself alone (see RoSH to Ned. 23b) and in which no other persons or their interests are involved.

Refers Only to Individual Vows.

In other words, the formula is restricted to those vows which concern only the relation of man to his conscience or to his Heavenly Judge (see especially Tos. to Ned. 23b). In the opinion of Jewish teachers, therefore, the object of the "Kol Nidre" in declaring oaths null and void is to give protection from divine punishment in case of violation of the vow. No vow, promise, or oath, however, which concerns another person, a court of justice, or a community is implied in the "Kol Nidre." It must be remembered, moreover, that five geonim were against while only one was in favor of reciting the prayer (Zunz, "G. V." p. 390, note a), and furthermore that even so early an authority as Saadia wished to restrict it to those vows which were extorted from the congregation in the synagogue in times of persecution ("Kol Bo," *l.c.*); and he declared explicitly that the "Kol Nidre" gave no absolution from oaths which an individual had taken during the year. Judah ben Barzillai, a Spanish author of the twelfth century, in his halakic work "Sefer ha-'Ittim," declares that the custom of reciting the "Kol Nidre" was unjustifiable and misleading, since many ignorant persons believe that all their vows and oaths are annulled through this formula, and consequently they take such obligations on themselves carelessly ("Orḥot Ḥayyim," p. 106a). For the same reason Jeroham ben Meshullam, who lived in Provence about the middle of the fourteenth century, inveighed against those fools who, trusting to the "Kol Nidre," made vows recklessly, and he declared them incapable of giving testimony ("Toledot Adam we-Ḥawwah," ed. 1808, section 14, part iii., p. 88; see Zunz, "G. V." p. 390). The Karaite Judah Hadassi, who wrote the "Eshkol ha-Kofer" at Constantinople in 1148 (see Nos. 139,

140 of that work), likewise protested against the "Kol Nidre." Among other opponents of it in the Middle Ages were Yom-Ṭob ben Abraham Isbili (d. 1350) in his "Ḥidushim"; Isaac ben Sheshet, rabbi in Saragossa (d. 1406), Responsa, No. 394 (where is also a reference to the preceding); the author of the "Kol Bo" (15th cent.); and Leon of Modena (d. 1648 [see N. S. Libowitz, "Leon Modena," p. 33, New York, 1901]). In addition, nearly all printed maḥzorim contain expositions and explanations of the "Kol Nidre" in the restricted sense mentioned above.

Jewish Opposition.

Yielding to the numerous accusations and complaints brought against the "Kol Nidre" in the course of centuries, the rabbinical conference held at Brunswick in 1844 decided unanimously that the formula was not essential, and that the members of the convention should exert their influence toward securing its speedy abolition ("Protocolle der Ersten Rabbiner Versammlung," p. 41, Brunswick, 1844). At other times and places during the nineteenth century emphasis was frequently laid upon the fact that "in the 'Kol Nidre' only those vows and obligations are implied which are voluntarily assumed, and which are, so to speak, taken before God, thus being exclusively religious in content; but that those obligations are in no wise included which refer to other persons or to non-religious relations" ("Allg. Zeit. des Jud." 1885, p. 396). The decision of the conference was accepted by many congregations of western Europe and in all the American Reform congregations, which while retaining the melody substituted for the formula a German hymn or a Hebrew psalm, or changed the old text to the words, "May all the vows arise to thee which the sons of Israel vow unto thee, O Lord, . . . that they will return to thee with all their heart, and from this Day of Atonement until the next," etc. Naturally there were many Orthodox opponents of this innovation, among whom M. Lehmann, editor of the "Israelit," was especially prominent (see *ib.* 1863, Nos. 25, 38). The principal factor which preserved the great religious authority of the "Kol Nidre" well into the nineteenth century, and which continually raises up new defenders for it, is doubtless its plaintive and appealing melody, which made a deep impression even on Lenau (see his remarks in "Der Israelit," 1864, No. 40, pp. 538 *et seq.*) and which was the favorite melody of Moltke, who had the violinist Joachim play it for him.

In the Nineteenth Century.

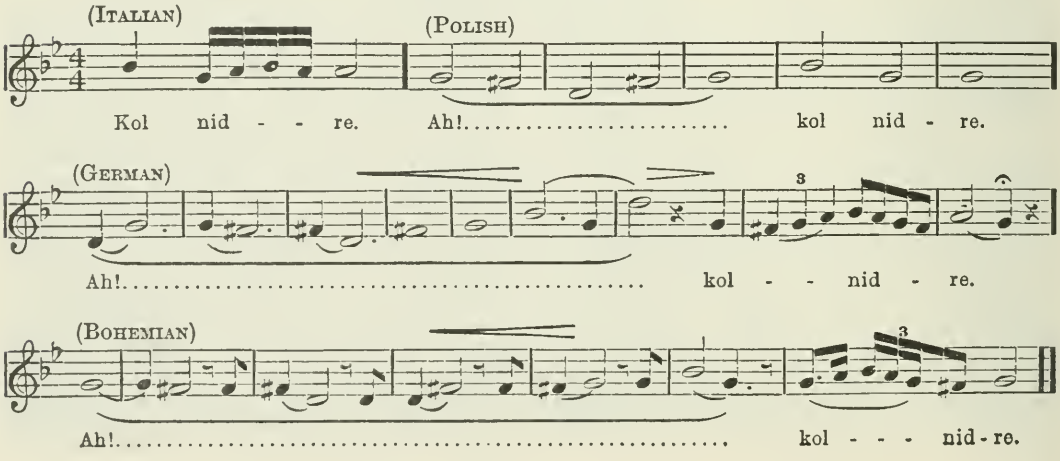
Bibliography: Joseph Aub, *Die Eingangsfeier des Versöhnungstages*, Mayence, 1863; Z. Frankel, *Die Eidesleistung der Juden*, pp. 84 *et seq.*; W. Heidenheim, *Sefer Kerobot*, Hanover, 1837, Introduction; Lampronti, *Paḥad Yiẓḥaḳ*, iv. 82b; H. L. Strack, in Herzog-Hauck, *Real-Encyc.* x. 653 *et seq.*

J. M. Sc.

——**The Melody:** Even more famous than the formula itself is the melody traditionally attached to its rendition. This is deservedly so much prized that even where Reform has abolished the recital of the Chaldaic text, the air is often preserved, either in association with some other passage—*e.g.*, Ps. ciii. or cxxx., or a series of versicles, or a vernacular hymn such as "O Tag des Herrn, Du Nahst!" or "Gott der Liebe und der Barmherzigkeit"—or as an organ prelude to attune the mind of the congregation to the solemnity of the evening. And yet there are probably no two synagogues in which the melody is chanted note for note absolutely the same. So marked is the variation in the details of the melody that a critical examination of the variants shows an approach toward agreement in the essentials of the first strain only, with transformations of the greatest diversity in the remaining strains. These divergences, however, are not radical, and they are no more than are inherent in a composition not due to a single originator, but built up and elaborated by many in turn, and handed on by them in distinct lines of tradition, along all of which the rhapsodical method of the Ḥazzanut has been followed (see Music, Synagogal).

KOL NIDRE (1)

OPENING PHRASES



On a critical investigation on comparative lines, the structure of "Kol Nidre" is seen to be built upon a very simple groundwork, the melody being essentially an intermingling of simple cantillation with rich figuration. The very opening of "Kol Nidre" is what the masters of the Catholic plain-song term a "pneuma," or soul breath. Instead of announcing the opening words in a monotone or in any of the familiar declamatory phrases, some ancient ḥazzan of South Germany prefixed a long, sighing tone, falling to a lower note and rising again, as if only sighs and sobs could find utterance before the officiant could bring himself to inaugurate the dread Day of Atonement.

Original Elements.

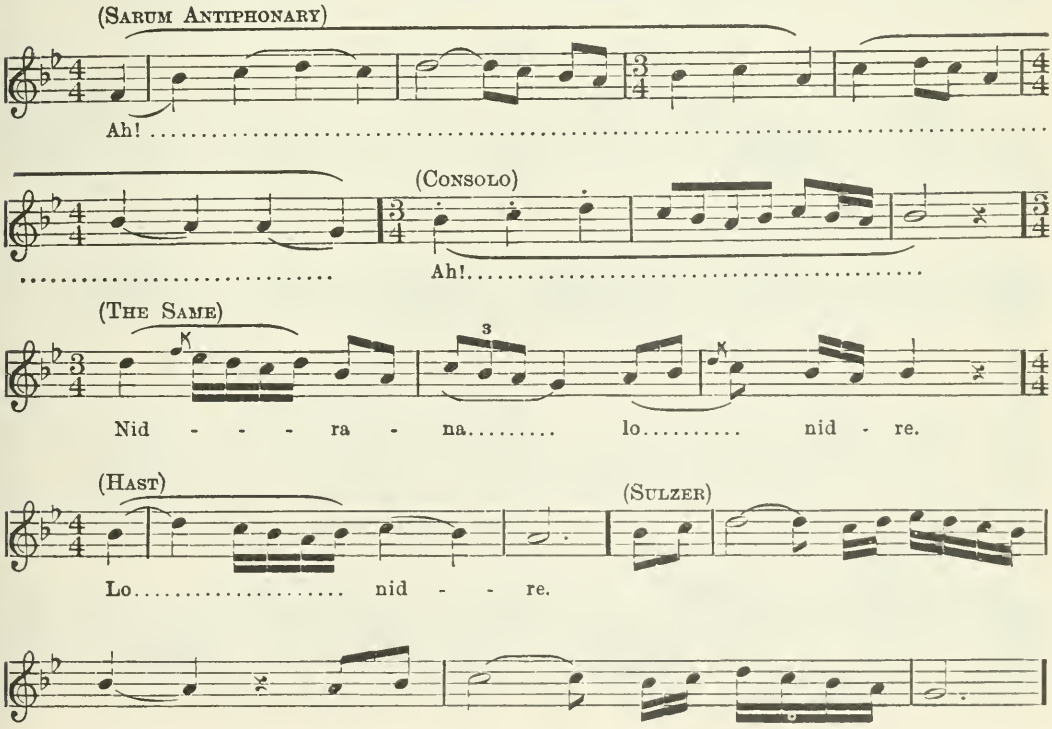
Breslaur draws attention to the similarity of these strains with the first five bars of Beethoven's C sharp minor quartet, op. 131, period 6, "adagio quasi un poco andante." An older coincidence shows the original element around which the whole of "Kol Nidre" has been built up. The pneuma given in the Sarum and Ratisbon antiphonaries (or Catholic ritual music-books) as a typical passage in the first Gregorian mode (or the notes in the natural scale running from "d" to "d" ["re" to "re"]), almost exactly outlines the figure which prevails throughout the Hebrew air, in all its variants, and reproduces one favorite strain with still closer agreement. The original pattern of these phrases seems to be the strain of melody so frequently repeated in the modern versions of "Kol Nidre" at the introduction of each clause. Such a pattern phrase, indeed, is, in the less elaborated Italian tradition (Consolo, Nos. 3 and 6 in the following transcription), repeated in its simple form five times consecutively in the first sentence of the text, and a little more elaborately four times in succession from the words "nidrana lo nidre." The northern traditions prefer at such points first to utilize its complement in the second ecclesiastical mode of the Church, which extends below as well as above the fundamental "re." The strain, in either form, must obviously date from the early medieval period, anterior to the eleventh century, when the practise and theory of the singing-school at St. Gall, by which such typical passages were evolved, influenced all music in those French and German lands where the melody of "Kol Nidre" took shape.

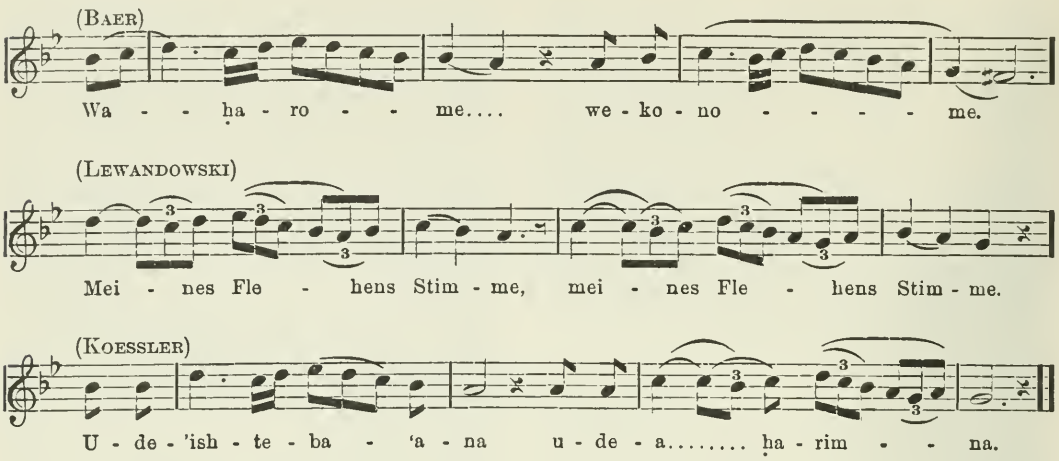
Reminiscences of Catholic Plain-Song.

Thus, then, a typical phrase in the most familiar Gregorian mode, such as was daily in the ears of the Rhenish Jews, in secular as well as in ecclesiastical music, was centuries ago deemed suitable for the recitation of the Absolution of Vows, and to it was afterward prefixed an introductory intonation dependent on the taste and capacity of the officiant. Many times repeated, the figure of this central phrase was sometimes sung on a higher degree of the scale, sometimes on a lower. Then these became associated; and so gradually the middle section of the melody developed into the modern forms.

KOL NIDRE (2)

CENTRAL PHRASES



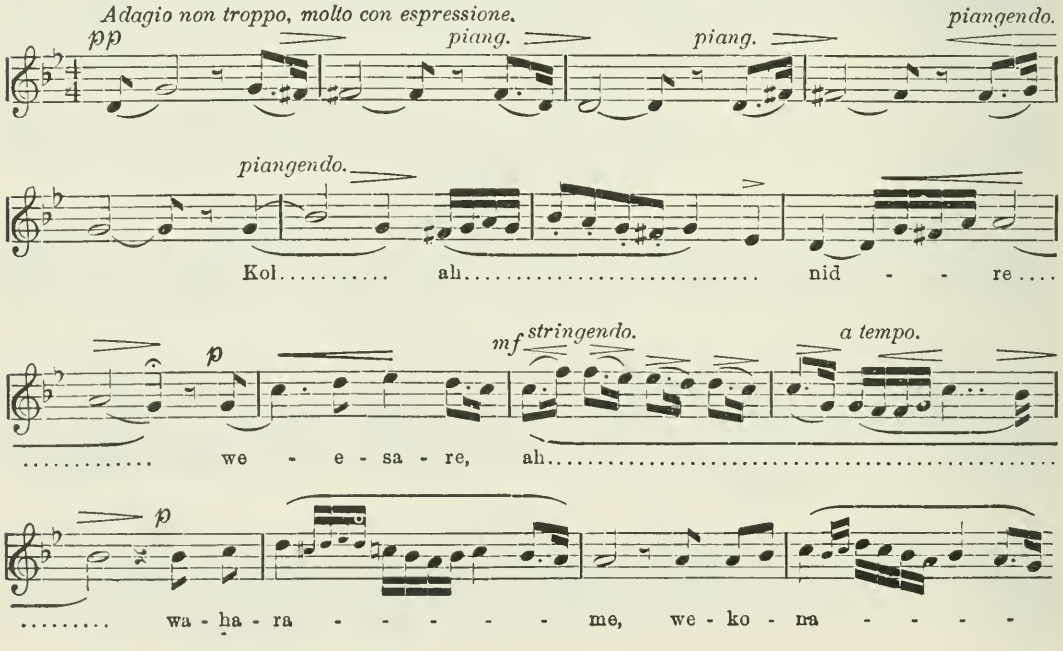


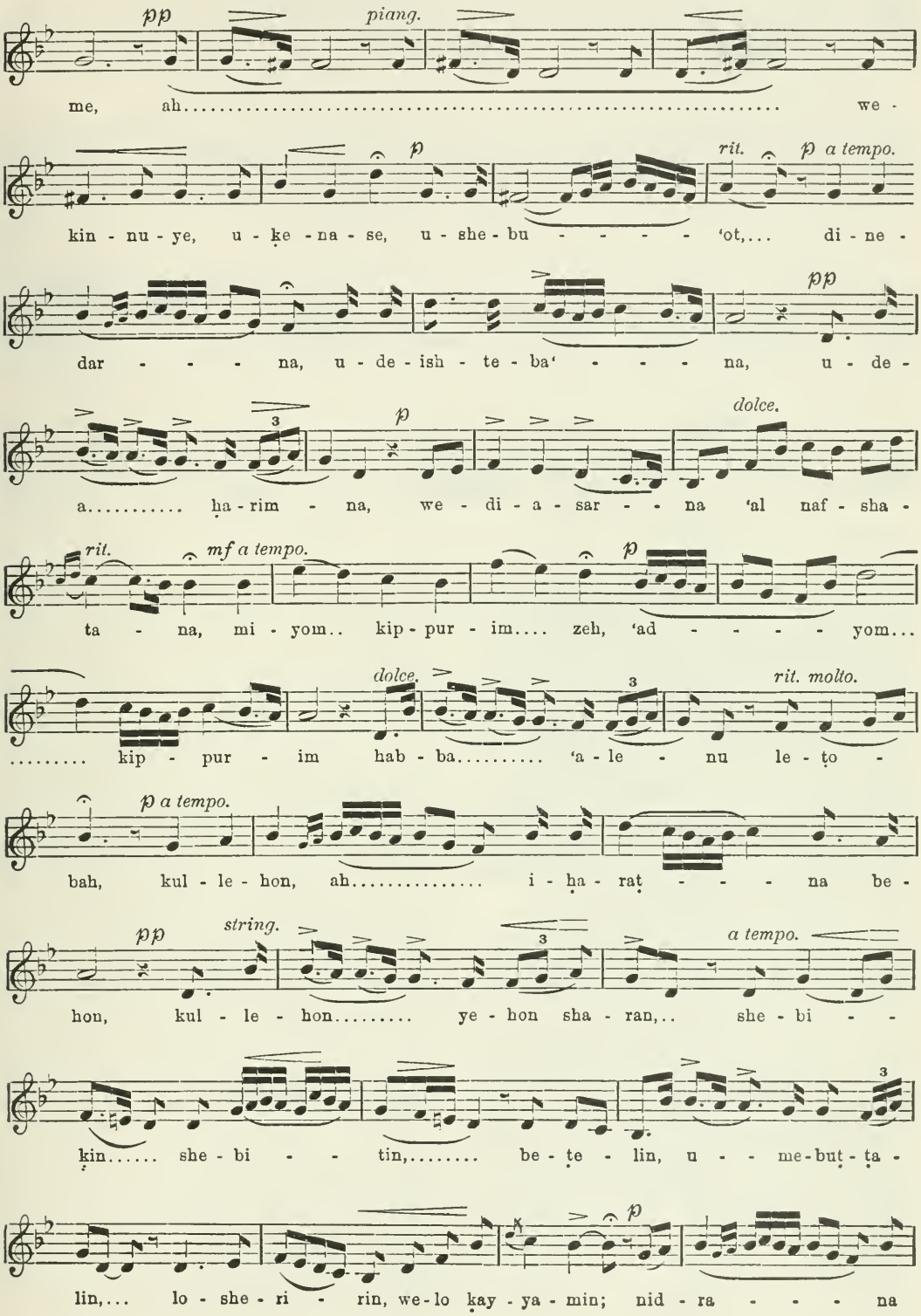
But the inspiration of a later ḥazzan was needed to shape the closing section of the melody, in which the end of the chant soars away into a bold and triumphant strain, expressing confidence and determination rather than the humble sorrow of the older ending in the minor, which still survives in the Italian tradition. Now this bold closing phrase belongs, according to the general tradition, also to 'Alenu (the words "kemishpeḥot ha-adamah"). It is quite in accordance with the scheme of the ḥazzan's art if one such officiant transferred the "'Alenu" phrase to "Kol Nidre," with the determined aim of associating the texts themselves in the minds of his hearers. The speculation is ventured that this was done about the year 1171, when thirty-four men and seventeen women perished at the stake at Blois, chanting the "'Alenu," and when all the Rhenish Jews, as well as those of France, were bewailing the martyrdom as the encyclical of R. Tam reached their congregations.

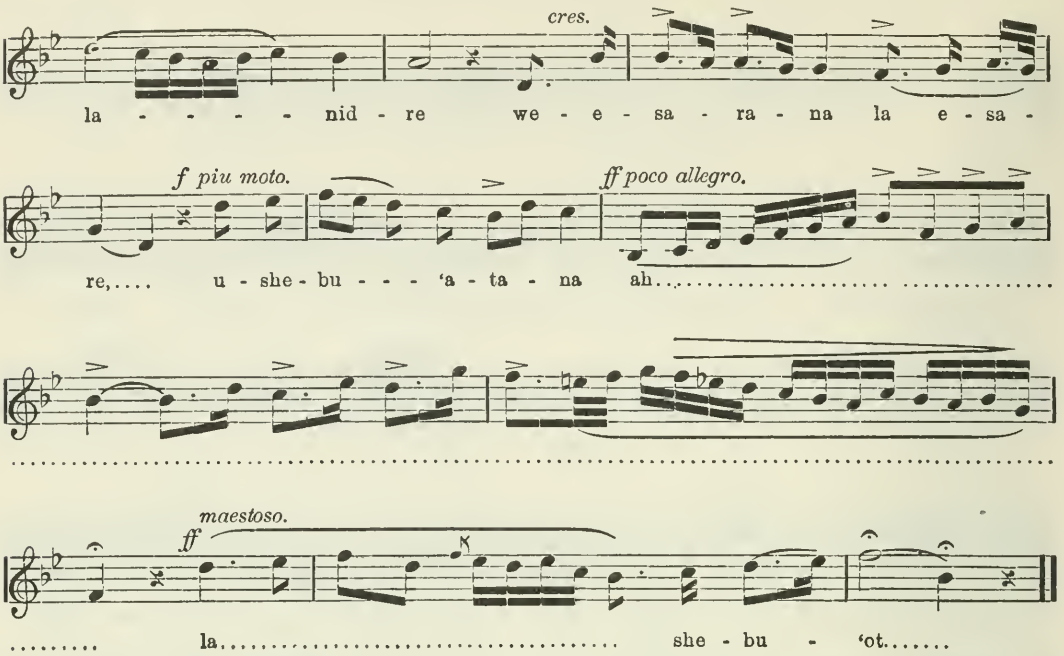
Closing Phrase from "'Alenu."

The full transcription following differs from the version best known to the general public, that for violoncello, etc., by Max Bruch, in that it reproduces the florid vocalization of the Polish school and omits the secondary and contrasting theme quoted by Bruch from the service of quite another part of the Jewish year (see "Jewish Chronicle," London, April 1, 1904).

KOL NIDRE (3)




pp
piang.
me, ah.... we -
p
rit.
p a tempo.
kin - nu - ye, u - ḳe - na - se, u - she - bu - - - - - 'ot,... di - ne -
pp
dar - - - - na, u - de - ish - te - ba' - - - - na, u - de -
3
p
dolce.
a..... ḥa - rim - na, we - di - a - sar - - na 'al naf - sha -
rit.
mf a tempo.
p
ta - na, mi - yom.. kip - pur - im.... zeh, 'ad - - - - - yom...
dolce.
3
rit. molto.
..... kip - pur - im hab - ba..... 'a - le - nu le - ṭo -
p a tempo.
bah, kul - le - hon, ah..... i - ḥa - raṭ - - - - na be -
pp
string.
3
a tempo.
hon, kul - le - hon..... ye - hon sha - ran,.. she - bi - -
3
ḳin..... she - bi - - tin,..... be - ṭe - lin, u - - me - but - ṭa -
p
lin,... lo - she - ri - rin, we - lo ḳay - ya - min; nid - ra - - - - na



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Instrumental: Various pianoforte, organ, and especially string arrangements by M. Bruch, P. Franz, A. Garfinkel, L. Lewandowski, L. Mendelssohn, J. Rosenfeld, A. H. Russotta, F. Singer, E. D. Wagner, H. Weintraub, and G. Wöhler; M. Hast, *Divine Service*, ii. 129, London, 1879; S. Naumbourg, *Recueil de Chants Religieux*, No. 4, Paris, 1874; and especially A. Marksohn and W. Wolf, *Auswahl Alter Hebräischer Synagogal-Melodien*, No. 7, Leipsic, 1875.

A. F. L. C.

KOLETKAR, MOSES: Sirdar bahadur in the Anglo-Indian army. He enlisted in the Eighth Regiment Native Infantry April 1, 1842, and was later transferred to the Twenty-seventh Regiment. He was appointed jemidar and native adjutant Jan. 1, 1853; transferred again, to the Twelfth Regiment; promoted to the rank of subahdar Nov. 6, 1858; sirdar bahadur (with Order of British India, 1st class), Oct. 25, 1859; transferred to the Seventeenth Regiment Native Infantry; made subahdar-major Jan. 24, 1876; and bahadur (receiving at the same time the Order of British India, 2d class), Jan. 1, 1877. He was present at the battle of Hyderabad (medal) and at the action of Kolhapur (medal). He is said to have given first information of the mutiny to the officers of the Twenty-seventh Regiment Native Infantry.

J. J. Hy.

KOLIN: Town in Bohemia. Its Jewish community is one of the oldest in the country. A number of Jews were living here in the fourteenth century, and they had their own synagogue. A stone inscription from a former synagogue, preserved in the present synagogue, bears the date 1642. When King Ferdinand I. expelled the Jews from Bohemia in 1541, the Jews of Kolin went with their movable goods to Poland. At Braunau the emigrants encountered thieves, who robbed them of 20,000 Bohemian schock. In 1551 the Bohemian Jews were permitted to return; but the Jews of Kolin could find no rest in their city. For unknown reasons King Ferdinand granted them safe-conduct in 1557, enabling them to remain for one year in the country to collect their debts, after which period they were to leave again. Their affairs delayed them, however, and they did not leave the city until 1561. After Ferdinand's death, in 1564, his successor, Maximilian II., permitted the Jews to return to Kolin; but the wealthiest among them did not avail themselves of the permission. In 1618 the Jewish community of Kolin was, next to that of Prague, the largest in Bohemia. It had to pay heavy taxes into the royal treasury; in 1618 the sum amounted to 18,000 thalers, or 47 thalers per head. In 1603 the municipal council forbade the Jews to appear on Sundays and and other Christian holidays in those parts of the city inhabited by Christians; it prohibited them from keeping dogs; and forbade also Jewish butchers to sell meat to Christians. In 1611 a special prison was built in the Jews' street for the Jews, at their request and at their expense; it has only recently been demolished, after having served as a dwelling for poor families for more than one hundred years. No Jew was permitted to own any real estate except his house, nor more than one horse. Jews were forbid-

In the Seventeenth Century.

den also to engage in those trades or lines of business in which their Christian fellow citizens were engaged; they were obliged, therefore, to establish connections with foreign houses. The municipal council, which was intent upon isolating the Jews from the Christian population, forbade the latter to enter the service of the Jews; even washerwomen were not allowed to do laundry-work for them. As the Jews were accused of having brought the plague into the city on returning from their business trips, they were not permitted to remain outside of their own street for any length of time, nor to draw water with their vessels from the Christians' wells. During this appearance of the plague (1613–14) the municipal council had both entrances to the Jews' street walled up.

On Sept. 8, 1621, the Jewish communal director David was elected to the municipal council. Various petitions which the council of Kolin sent to Prince Lichtenstein, with a view to interfering with the trades of the Jews, were not granted. In Dec., 1621, the knight Jan Vazlav Grizl of Grizlov was made captain of the imperial estate of Kolin and Bieberitz. He permitted the Jews to engage in those trades and lines of business which had hitherto been open only to Christians; and on several occasions he showed them favor. When an epidemic of dysentery appeared in Kolin in 1660, Rabbi Borges and his son Schaje (Isaiah) were accused, June 25, of having killed a pig which had escaped from the house of the widow Sperlink into the Jews' street, and of having thrown the same into the communal well, thereby poisoning the water. Both fled from the city.

Jurisdiction and Organization.

A resolution of the Bohemian royal chamber, of Feb. 3, 1655, was of great benefit to the Jews, removing them from the jurisdiction of the municipal council, and directing them to organize themselves as a community with their own court, which was to be under the direct supervision of the imperial judge of Kolin acting in the name of the royal chamber. Only in criminal cases were the Jews to be tried by the judge of Kolin. The affairs of the community were conducted by a primator, two councilors, and a certain number of elders, assisted by a secretary, a treasurer, and two servants. This arrangement was in force down to 1788.

Empress Maria Theresa decreed, Dec. 18, 1744, that all the Jews should leave Bohemia by the end of the following month. In 1745 there were at Kolin forty-two houses belonging entirely to Jews and valued at 19,210 gulden. On June 12, 1745, a contract was made between the Jewish and the Christian community, that when the Jews left the country their debtors should remain in possession of such houses; but if the Jews should obtain permission to return within two years, the houses should be restored to them at a price to be fixed by valuation. The empress' decree was, however, rescinded.

In 1750 three Jews of Kolin received from the municipal council the concession for the sale of tobacco in Kolin. During the dearth in the winter of 1846–47 the Jews of Kolin distinguished themselves by twice contributing large sums for the relief of 100 Christian families.

Down to 1849, when full civic equality was given to the Jews, they were not permitted to buy houses or land belonging to Christians, but from the time of Emperor Joseph II. they were permitted to rent stores from Christians.

The community for a long time had a primary school near the synagogue, in which Hebrew also was taught. In 1788 forty-one children attended the school, and in 1789 fifty. At present (1904) the Talmud Torah Society of the Jewish congregation also supports a school for the study of Hebrew and the Bible. The affairs of the congregation are administered by a board consisting of a president and seven trustees together with twenty-four members chosen from the congregation at large.

The following rabbis of Kolin deserve notice: Abraham Borges, 1653; his son Schaje (Isaiah), 1660; Simon Oppenheim, author of "Nezer ha-Ḳodesh," middle of the eighteenth century; Jacob Illovi of Ungarisch-Brod, 1775–78; Eleazar Kallir, author of "Or Ḥadash" and "Ḥawwot Yair," 1780–1800; Wolf Löw Boskowitz, 1806–12; Wolf Löw, 1812–26; Joachim Deutschmann, 1828–36; Daniel Frank, 1839–60; Dr. Josef Gugenheimer, 1861–96; his son, Dr. Raphael Gugenheimer, the present incumbent.

D. R. Gu.

KOLISCH, BARON IGNAZ VON: Hungarian merchant, journalist, and chess-master; born at Presburg April 6, 1837; died at Vienna April 30, 1889. Both in business and as a chess-player he was eminently successful. He founded the Wiener Börse-Syndikatskasse in 1869, and in 1873 established a commission house in Paris; and by prudent management he acquired considerable wealth.

As a chess-player Kolisch soon became known for his brilliant and aggressive style, but he was not a frequent participant in tournaments. In 1860 he won the first prize at the international tourney held at Cambridge, England; in 1861 he lost a match with Anderssen, the strongest player of the day, by one game only; the same year he drew a match with Paulsen; and in 1867 at the Paris tournament he secured the leading position, defeating both Winawer and Steinitz.

Kolisch was the founder and editor-in-chief of the "Wiener Allgemeine Zeitung," to which, under the pseudonym "Ideka" (formed from the initials of his name), he contributed many feuilletons.

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S. A. P.

KOLISCH, RUDOLF: Austrian physician; born at Koritschan, Moravia, Dec. 10, 1867; studied medicine at Vienna and Heidelberg (M.D. 1891). In 1895 he became privat-docent in medicine at the University of Vienna. Besides lecturing during the sessions of the university he practises medicine at Carlsbad during the summer months.

Kolisch has written several essays in the medical journals, and is the author of "Urätische Diathese," Stuttgart, 1894; "Lehrbuch der Diätetischen Therapie," Vienna, 1899.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

KOLISCH, SIGMUND: Austrian poet and historical writer; born at Koritschan, Moravia, Sept.

15, 1817. He was educated at the University of Vienna, where he studied classical philology, history, and philosophy. After a short sojourn in Italy (1847) he took part in the revolution at Vienna in 1848, and after the victory of the imperial troops under Windischgrätz he escaped to Germany. The next twenty years he spent in Germany, France, and Italy, returning to Vienna in 1868.

Among his works may be mentioned: "Todtenfeier in Oesterreich," Brünn, 1848; "Kleine Romane aus Wien," Leipsic and Brünn, 1848; "Ludwig Kossuth und Clemens Metternich," Leipsic, 1850; "Auf dem Vulkan," Stuttgart, 1868; and the tragedy "Die Christin," Vienna, 1875.

He has also contributed many articles and essays to German and Austrian journals, and during 1848 was editor of the revolutionary paper "Der Radikale."

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S. F. T. H.

KOMPERT, LEOPOLD: Austrian author; born at Münchengrätz, Bohemia, May 15, 1822; died at Vienna Nov. 23, 1886. He studied at the universities of Prague and Vienna, and was for several years tutor in the house of Count George Andrassy. In 1857 he entered the service of the Vienna Creditanstalt. As a member of the Vienna city council Kompert displayed a useful activity in the interest of education, and likewise, as a member of the board of the Jewish congregation, in the promotion of religious instruction. He took an active part also in the Israelitische Allianz of Vienna. As vice-president of the Israelitischer Waisenverein he devoted considerable attention to the education of orphans, and used his influence in the foundation of Baron Todesco's institution for the benefit of orphans who had left the asylum. He also held for many years honorary offices in the Schillerverein.

Leopold Kompert.

Kompert began his literary activity in the "Pressburger Zeitung." From 1848 to 1852 he was editor of the "Oesterreichischer Lloyd." As creator of ghetto literature he is called the Auerbach of the ghetto. His stories depicting the life, customs, and manners of the Bohemian Jews have become classical and have found many imitators. He draws the transition from the life in the narrow ghetto to the farmer's life in the open field; and he shows the struggles, doubts, and misgivings of those who, yielding to the impulse of modern times, undergo the changes of their newly chosen career. Seeing that under the leveling influence of the present day the characteristic inner Jewish life is threatened to vanish, he endeavors to preserve its originality, its deeper psychological, sentimental, and ethical spirit, for the knowledge of posterity.

Kompert's first story, "Der Schnorrer," appeared in 1846 in L. A. Frankl's "Sonntagsblatt," No. 7. Then followed "Geschichten aus dem Ghetto," Leipsic, 1848; "Böhmische Juden," Vienna, 1851; "Am Pfluge," Berlin, 1855; "Neue Geschichten aus dem Ghetto," Prague, 1860; "Geschichten einer Gasse," Berlin, 1865; "Zwischen Ruinen," *ib.* 1873; "Franzi und Heini, eine Wiener Geschichte," *ib.* 1880; "Verstreute Geschichten," *ib.* 1883. In "Franzi und Heini," a picture of Vienna society, the Jewish pedler woman *Perl Blüthenstern* plays an important part. Some of these stories were first published in Wertheimer's "Jahrbuch für Israeliten." A complete edition of Kompert's works in eight volumes appeared in Berlin, 1882–83, and a new edition in Leipsic, 1887.

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S. S. Man.

KOMPSE BAR KOMPSE. See Ḳamṣa and Bar Ḳamṣa.

KÖNIG, FRIEDRICH EDUARD: German Protestant theologian; born at Reichenbach, Saxony, Nov. 15, 1846; Ph.D., 1874, Leipsic; D.D., 1888, Erlangen. He was appointed professor of theology, first at Leipsic, then at Rostock, and, in 1900, at Bonn.

König has published "Gedanke, Laut und Accent als die Drei Faktoren der Sprachbildung, Comparativ und Laut-Physiologisch am Hebräischen Dargestellt" (1874); "Neue Studien über Schrift, Aussprache und Allgemeine Formenlehre des Aethiopischen" (1877); "De Criticæ Sacræ Argumento e Linguæ Legibus Repetito" (1879); "Historisch-Kritisches Lehrgebäude der Hebräischen Sprache," 3 vols. (1881–97), a comprehensive study of Hebrew grammar, indispensable for scholars; "Der Offenbarungsbegriff des Alten Testaments" (1882); "Die Hauptprobleme der Altisraelitischen Religionsgeschichte" (1884; English transl. "The Religious History of Israel," Edinburgh, 1885); "Historisch-Kritische Einleitung ins Alte Testament" (1893); "The Exiles' Book of Consolation" (Edinburgh, 1899); "Stilistik, Rhetorik, Poetik Comparativ in Bezug auf die Bibel Dargestellt" (1900); "Hebräisch und Semitisch, Prolegomena zu einer Gesch. der Semitischen Sprachen" (1901); "Fünf Neue Arabische Landschaftsnamen im Alten Testament" (1901); "Neueste Principien der Alttestamentlichen Kritik" (1901); "Bibel und Babel" (10th ed. 1903); "Die Gottesfrage und der Ursprung des Alten Testaments" (1903).

T. B. P.

KÖNIG, JULIUS: Hungarian mathematician; born Dec. 16, 1849, at Raab. He entered the University of Vienna to study medicine, but being more interested in mathematics, he went thence to Heidelberg, and studied physics with Helmholtz and mathematics with Königsberger. Here he took his doctor's degree with the thesis "Ueber die Elliptischen Modulen" in 1870, producing in the same year the work "Beiträge zur Theorie der Electrischen Nervenreizung." König then went to Berlin to attend the lectures of Kummer, Kronecker, and Weierstrass. Returning to Budapest in 1872, he became privat-docent at the Polytechnic high school,

being appointed professor at the same institution in 1874.

König is recognized as the foremost living mathematician of Hungary. An original thinker, he has advanced many new theories and methods in differential calculus that have been generally accepted. His most important works are the following: "Zur Theorie der Modulargleichungen," Heidelberg, 1871; "Ueber die Darstellung von Funktionen Durch Unendliche Reihen" (in "Math. Annalen," v.); "Nouvelle Démonstration du Théorème de Taylor" (in "Annales de Math." 1874); "Zur Theorie der Funktionen einer Reellen Variabeln" (in "Monatshefte für Math." i.); "Ueber eine Reelle Abbildung der Nicht-Euklidischen Geometrie" (in "Nachrichten der Kön. Gesell. d. Wissenschaften zu Göttingen," 1872); "Ueber Rationelle Funktionen von Elementen" (in "Math. Annalen," xiv.); "Die Faktorenzerlegung und Eliminationsprobleme" (*ib.* xv.); "Zur Theorie der Resolventen" (*ib.* xviii.); "Ueber Endliche Formensysteme" (*ib.*); and "Beiträge zur Theorie der Algebraischen Gleichungen" (*ib.*). He has also contributed a large number of articles to the Hungarian mathematical journals.

From 1886 to 1890 König was dean, and from 1891 to 1893 rector, of the Polytechnic high school; and in 1889 he was elected a member of the Royal Academy of Sciences. In the last-mentioned year he received baptism.

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S. L. V.

KÖNIGLICHE WEINBERGE: A southeastern suburb of Prague. The city of Königliche Weinberge was built within a few years after the Austro-Prussian war of 1866, when the walls of Prague were removed. As the site had been formerly occupied by vineyards that were cultivated mainly by Jewish farmers, Jews may be regarded as the first settlers of the city. Many Jewish families from Prague moved into the new suburb as soon as it had been laid out; and approximately 400 families settled there about 1880. Still no need was felt for a distinct religious organization, as the new inhabitants retained connection with their former congregations at Prague. Special religious institutions and services were found to be necessary only after a number of Jewish families from the country went to Weinberge.

The first services were held in the city on New-Year's Day, 1882, in a hall rented by Simon Engel of Raudnitz. Rabbi M. Stark of Horazdowitz, who had been teacher of the Talmud and of religion in secondary schools at Prague, was elected rabbi of Weinberge in 1884. He at once took steps for the building of a synagogue; and through his efforts a fund of 9,000 florins was raised. This sum was entirely insufficient; and as the congregation was unable to borrow money, having no security to give, the building of the synagogue had to be deferred until the congregation became a community with the right of taxing its members, in conformity with the law of March 21, 1890. With the sum of 1,000,000 crowns, borrowed from the state bank, an imposing building in the Renaissance style was erected. The small synagogue in the left wing, seating 200 persons, was dedicated in Sept., 1894; and the large temple, seating 2,000 persons, was dedicated two years later. The services are modern, with organ and mixed choir. Services in Czech are held by Dr. Wiener for the inhabitants of the city who speak that language.

In 1903 the Jewish community numbered 1,200 families, and, with the exception of Prague, was the largest in the country. The Frauenverein (founded 1887) and the Hilfsverein (1897), together numbering 600 members, with a fund of 8,000 crowns, have charge of the poor and sick. The community of Weinberge does not own any cemetery, its dead being buried by the Ḥebra Ḳaddisha of Prague. The orphan asylum for boys, founded by the Verein zur Errichtung und Erhaltung eines Allgemeinen Israelitischen Waisenhauses für Böhmen, and the Kaiser Franz Josef Jubiläums-Stiftung Waisenheim für Mädchen, founded by Moritz Hahn of Prague, are at Weinberge. These institutions had together seventy inmates in 1903.

D. M. Sta.

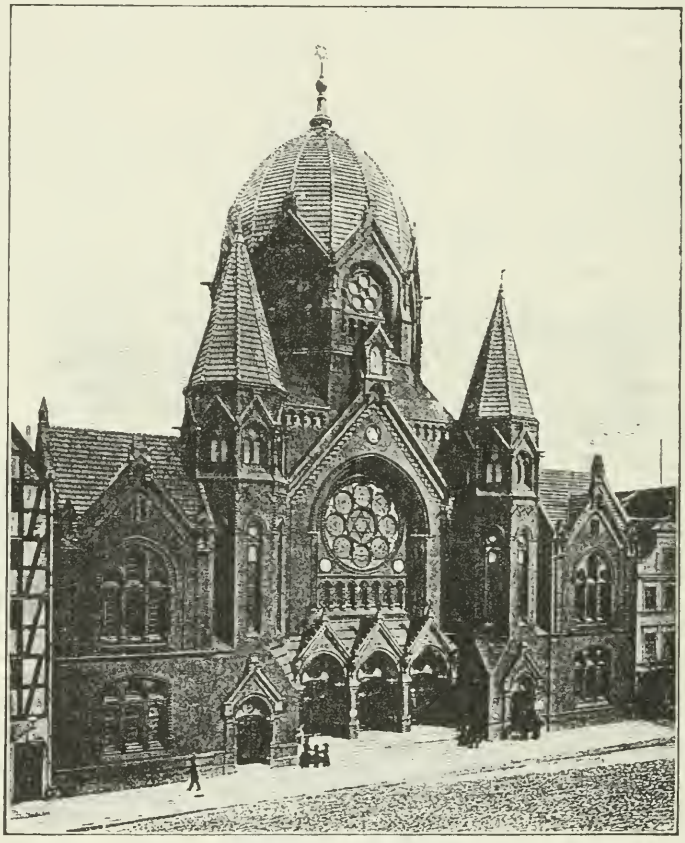
KÖNIGSBERG: Capital of the province of East Prussia. It was founded by the knights of the Teutonic Order, the laws of which excluded the Jews from its territory. After the secularization of the order Duke Albert granted to two Jewish physicians the privilege of practising medicine at Königsberg (1538 and 1541). But the city objected for a long time to the admission of Jews. Not until 1654 was the Jew Lazarus, who was warmly recommended to the "Great Elector" by the King of Poland, granted the privilege of unrestricted commerce at Königsberg, in spite of the objections of the municipal authorities. A similar privilege was granted at the same time to the electoral factor Israel Aron. For some decades afterward Jews could stop in the city only for a few days at a time, on payment of a high toll. In 1680 they were permitted to set up a chapel in the "Burgfreiheit" (that part of the city which was not under municipal administration). An official register of the year 1706 enumerates ten heads of families. A few years later a number of families, fleeing from the disturbances in Poland, settled there, and were joined in 1734 by the Jews expelled from Danzig when that city was besieged. There were 307 Jews at Königsberg in 1756; 1,027 in 1817; 3,024 in 1864; and more than 5,000 about 1880. This number was considerably decreased by the expulsion of Russian subjects; in 1900 there were 3,975 Jews in a total population of 189,483.

Formation of Congregation.

The larger number of the Jews worshiping in the chapel erected in 1680 were foreigners, residing temporarily at Königsberg. The congregation of Königsberg was founded in 1704, when the cemetery was acquired. Before that time the Jews were obliged to bury their dead beyond the frontier, in Poland. On Nov. 23, 1704, a "ḥebra ḳaddisha" was founded. The community received a constitution by the law of April 7, 1722; the synagogue was dedicated Dec. 23, 1756; destroyed by the great fire in the suburb in 1811; and rebuilt on the same site in 1815. It served for general worship down to Aug., 1896, when it was

transferred to a society of Russian Jews living at Königsberg. The earliest extant constitution of the community, aside from the law of 1722, is dated 1811; this has been revised several times, the latest draft being dated 1903.

The Jewish community of Königsberg is distinguished as one of the pioneers of modern culture. Its first rabbi, Solomon Fürst, was a matriculate of the university in the first quarter of the eighteenth century, and was assistant in the royal library. In the second half of that century the Friedländer family especially, and men like Isaac Euchel, Marcus Herz, and Aaron Joel, pupils of Kant, introduced the ideas of Mendelssohn into Königsberg. In that city Euchel issued his appeal for the founding of a Hebrew literary society and the periodical "Ha-Meassef," the first volumes of which appeared there; and there he published, in 1782, a circular letter ("Sefat Emet") in which he advocated institutions for the education of the young modeled after the "Freischule" at Berlin. But his efforts in this direction did not succeed, owing to the opposition of the Orthodox. In 1812, and again in 1820 (when Isaac Asher Francolm was called as preacher and teacher of religion), the school question occasioned further dissension; Francolm finally was obliged to resign (1826), and his position remained vacant until 1835. During the incumbency of his successor, Joseph Levin Saalschütz (1835–63), the first Jewish professor at Königsberg, services were held for a short time (in 1847) on Sunday morning. After his death and that of Rabbi Mecklenburg, who had held the rabbinate during Saalschütz's term of office, the functions of rabbi and preacher were combined. When the organ was installed in the communal synagogue, in 1870, a number of Orthodox members formed a separate congregation, which subsequently took the name of "Adass Jisroel." Besides these, there are three private synagogues. The new synagogue of the community was dedicated Aug., 1896.



Synagogue at Königsberg.
(From a photograph.)

Four physicians of Königsberg have taken a prominent part in the struggle for the emancipation of the Jews: Dr. Johann Jacoby; Dr. Ferdinand Falkson (who defended, against the government, the validity of his marriage with a Christian); Dr. Raphael Kosch (chiefly instrumental in securing the abolition of the Jews' oath in Prussia, in 1869); Dr. Simon Samuel (who secured for Jews the right of admission to the faculty of Königsberg University).

Rabbis.

The following rabbis have officiated at Königsberg: **Solomon Fürst** (called in 1707; his term of office and the year of his death are not known; he was still officiating in 1722; he is the author of a cabalistic work and of a prayer printed in Hebrew and German); Aryeh (Löb) Epstein b. Mordecai (1745–1775); **Samuel Wigdor** (called in 1777; evidently died before 1784); **Samson b. Mordecai** (died in 1794); **Joshua Bär Herzfeld** (1800–1814; grandson of R. Jacob Joshua of Frankfort; subsequently rabbi at Rawitsch); **Levin Joseph Saalschütz** (1814–23; father of the preacher; vice-rabbi ad interim); **Wolff Laseron** (1824–1828); **Jacob Hirsch Mecklenburg** (1831–1865; author of "Ha-Ketab we-ha-Ḳabbalah"); Isaac Bamberger; **Hermann Vogelstein** (called 1897). The rabbi of the Adass Jisroel congregation is (1904) **A. Liebermann.**

Among the cantors at Königsberg were Hirsch Weintraub (1838–79; d. 1881; previously cantor at Dubno) and Eduard Birnbaum (from 1879; b. 1854 at Cracow; previously cantor at Magdeburg and at Beuthen in Silesia). Besides various charitable and educational societies, Königsberg has two orphan asylums and a home for the aged.

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D. H. V.

KÖNIGSBERGER, LEO: German mathematician; born in Posen Oct. 15, 1837. He studied in Berlin (Ph.D. 1860), and was appointed instructor in mathematics and physics at the Military Academy, Berlin, in 1861; in 1864 he was made assistant professor, in 1867 professor, of mathematics in Greifswald; and in 1869 he succeeded O. Hesse as professor in Heidelberg. In 1875 he was called to the polytechnic school of Dresden, and in 1877 to Vienna University. He is at present (1904) professor of mathematics at the University of Heidelberg, and is a member of the academies of Berlin, Munich, and Göttingen, as well as of many other learned societies.

Besides publishing many essays and contributions to scientific journals, Königsberger is the author of the following works: "Modulargleichungen der Elliptischen Functionen," Leipsic, 1868; "Vorlesungen über die Theorie der Elliptischen Functionen," *ib.* 1874; "Vorlesungen über die Theorie der Hyper-Elliptischen Integralrechnung," *ib.* 1878; "Zur Gesch. der Theorie der Elliptischen Transcendenten 1826–29," *ib.* 1879; "Allgemeine Untersuchungen zur Theorie der Differential Gleichungen," *ib.* 1882; "Principien der Mechanik," 1901. He is also the biographer of Helmholtz ("Herman von Helmholtz," 3 vols., Brunswick, 1902–3).

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S. H. Gut.

KÖNIGSTEIN, LEOPOLD: Austrian oculist; born at Bisenz, Moravia, April 26, 1850; M.D., Vienna, 1873. On graduating he engaged in practise as an oculist in the Austrian capital; in 1882 he became privat-docent, and in 1901 assistant professor of ocular surgery, at his alma mater. Among his works may be mentioned: "Praktische Anleitung zum Gebrauch des Augenspiegels," Vienna, 1889; "Die Behandlung der Häufigsten und Wichtigsten Augenkrankheiten," in four parts, *ib.* 1889–93; "Die Anomalien der Refraction und Accommodation," *ib.* 1895.

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S. F. T. H.

KÖNIGSWARTER: A family that resided in Königswarte, near Tachau, Bohemia, about the middle of the eighteenth century, when Jonas Hirsch Königswarter emigrated thence to Fürth, Bavaria. There he established a business that made him wealthy, enabling him to bequeath to his sons not only an honorable name, but means sufficient to insure a position in the world. At his death (1805) he left five sons, who founded banking-houses successively in Frankfort-on-the-Main, Vienna, Amsterdam, and Hamburg.

Jonas Königswarter: Born at Fürth Aug. 10, 1807; died at Vienna Dec. 3, 1871; son of Marcus and Jeannette Königswarter, the latter being a member of the family of the imperial court agent Samson Wertheimer. Jonas received a careful and strictly religious training, and early manifested extraordinary intellectual gifts and a genius for finance. On one occasion, when his father had presented him with 20 ducats, Jonas, although but a schoolboy at the time, had the foresight to invest his little capital in bonds, which in a short time made him the possessor of 10,000 florins, a venture of which he frequently boasted in later years. In 1825 he accompanied his father to Vienna on a visit to his uncle, Moritz Königswarter, to whose daughter Josephine he soon afterward became engaged. The wedding-day had been scarcely settled when Moritz Königswarter was stricken with typhoid fever, to which he succumbed.

Jonas Königswarter now decided to settle in Vienna, where he became the head of the banking-house founded by his uncle, who had left no son. His business prospered; and the bank came to be ranked among the leading institutions of Austria. As a natural consequence, Königswarter was called upon to fill high public offices. In 1838 he became examiner of the Austrian National Bank, and in 1850 a director of that institution. Later he was elected to a directorship in the Oesterreichische Creditgesellschaft, the Kaiser Ferdinand's Nordbahn, the Süd-Norddeutsche Verbindungsbahn, and the Böhmische Westbahn, and he served as president of the last-named railroad for many years. He was also a member of the advisory committee of the Vienna Stock Exchange, and president of the Jewish congregation of the city.

In recognition of his public services, Königswarter was decorated with the Order of the Iron Crown of the third class, and elevated to the knighthood; and in 1870 he received the decoration of the second class of the same order, and was raised to the baronetage. Königswarter, however, rated far more highly than these distinctions the warm personal esteem with which Emperor Francis Joseph regarded him.

Königswarter's memory has been perpetuated by numerous endowments, the most notable being the Jewish Institute for the Blind near Vienna (Hohe Warte), the inauguration of which the donor did not, however, live to see. S.

Louis Jean Königswarter: French economist; born at Amsterdam March 12, 1814; died in Paris Dec. 6, 1878. He wrote: "Essai sur là Législation des Peuples Anciens et Modernes Relative aux Enfants nés hors Mariage" (1842); "Etudes Historiques sur le Développement de la Société Humaine" (1850); "Histoire de l'Organisation de la Famille en France" (1851); "Sources et Monuments du Droit Français Antérieur au XVme Siècle" (1853). In 1851 he was elected corresponding member of the Académie des Sciences Morales et Politiques; and he founded the "Prix Königswarter" (1,500 francs), to be given every three years by the academy for the best work on the history of law.

Bibliography: *La Grande Encyclopédie.*

S. S. Man.

Maximilien, Baron von Königswarter: French banker and deputy; born in Amsterdam 1817;

died in Paris Oct. 12, 1878. In 1848 Königswarter left Amsterdam for Paris, where he became naturalized, opened a banking establishment, and became an earnest adherent of Napoleon, in support of whose cause he established a journal. On Dec. 2, 1851, Königswarter became deputy of the Seine department in the legislature. His ardent advocacy of the imperialist régime lost him his seat in 1863, when he was defeated by Jules Simon. Königswarter was a member of the Paris municipal council and an officer of the Legion of Honor.

Bibliography: Larousse, *Dict.*

S. V. E.

Moritz, Baron von Königswarter: Austrian banker and philanthropist; born in Vienna July 16, 1837; died there Nov. 14, 1893; son of Jonas Königswarter. He early undertook journeys abroad to study the principal financial institutions, and by the time of his father's death he was an active partner in the bank, which he had entered in 1860. From 1870 onward he participated in all the great financial operations originated in Vienna, besides assisting in the management of the many important institutions with which his firm was connected. During the financial crisis of 1873 he rendered valuable services to the Austrian government, which were acknowledged by the emperor with the bestowal of the cross of the Order of Francis Joseph. He was a director of a great number of railroads and financial institutions; and he acted also as consul-general for Denmark.

Moritz Königswarter.

In 1879 Königswarter was appointed by the emperor a life member of the Austrian House of Peers (Oesterreichisches Herrenhaus). He joined the group of Liberals, and never missed an opportunity of speaking in behalf of his coreligionists. At the general elections of 1884 he was elected by the first district of Vienna a member of the Diet of Lower Austria. One of his most important speeches in that body was directed against the idea of a "Germania Irredenta."

Königswarter converted a large portion of his immense wealth into landed property, acquiring extensive estates in Bohemia, Moravia, and Hungary. He was a great lover of paintings; and his collection was one of the most valuable private galleries in the world, including some of the finest works of Rubens, Van Dyck, Rembrandt, Ruysdael, and Hobema.

Besides aiding numerous private charities, he was one of the greatest public benefactors of Austria, taking especial interest in the Institute for the Blind at the Hohen Warte, near Vienna, which had been endowed by his father; in the Franz Josefsstiftung, in the foundation of the Israelitisch-Theologische Lehranstalt of Vienna, etc.

Although Voltaire was one of his favorite authors, Königswarter was very conservative in matters of religion, the dietary laws being strictly observed in all of his residences, although members of the highest Austrian aristocracy and the most prominent dignitaries of the Church were often guests at his table.

Bibliography: *Jew. Chron.* Nov. 17 and 24, 1893; *Oesterreichische Wochenschrift* of same dates; *Neue Freie Presse*, Nov. 15–17, 1893.

S.

Wilhelm Königswarter: German philanthropist; born at Fürth March 4, 1809; died at Meran May 15, 1887. His grandfather Jonas went to Fürth from Königswart, Bohemia, and married Charlotte Oppenheim of that city. Königswarter's mother, Elisabeth, Edle von Lämmerfeld, died May 24, 1814, when he was but five years old. His father, Simon, who founded numerous charitable institutions in Fürth, died Dec. 15, 1854. In memory of his father Wilhelm established on July 28, 1855, the Simon-Königswarter-Stiftung to promote, by annual prizes, morality and industry among mechanics and apprentices; and on Jan. 23, 1856, he endowed, in memory of his mother, the Elisabeth-Königswarter-Stiftung for indigent Jews. Königswarter left his large fortune to his native city, which had made him (Oct. 21, 1867) an honorary citizen; a street was named after him in memory of his munificent bequest.

Bibliography: Fronmüller, *Chronik der Stadt Fürth*, pp. 215, 302, 338, 346, 349, *passim*, Fürth, 1887; Kayserling, *Gedenkblätter*, p. 42, Leipsic, 1892.

S. S. Sa.

KONITZ AFFAIR: An accusation of ritual murder, based on the unexplained assassination of the student Ernst Winter in Konitz, West Prussia. Winter, the son of an architect of Prechlau, attended the gymnasium of Konitz. Although only nineteen years old, he was known for his licentiousness. On March 11, 1900, he left his boarding-house after dinner, and did not return. It was immediately thought probable that the young man had fallen through the ice while skating on the lake. Accordingly the lake was searched, and on March 15 parts of his body were discovered. His right arm was found in the cemetery, where some one had thrown it over the fence; and on April 15 his head was recovered from a pool. The body had been dismembered by some one possessing a knowledge of anatomy; and therefore suspicion first turned against the local butchers, especially against the Christian butcher Hoffmann, whose daughter had been frequently seen in Winter's company, and a member of whose household had been heard to express threats against Winter on account of his attention to the young woman.

Anti-Semites, however, tried from the outset to turn suspicion against the Jewish inhabitants, and as there was no evidence implicating any Israelite, they accused the police of intentions to shield the Jews. On May 9, 1900, the "Staatsbürgerzeitung," the leading anti-Semitic organ of Berlin, said: "No one can help forming the impression that the organs of the government received orders to pursue the investigation in a manner calculated to spare the Jews." The opposite was true. Detectives and

judges took up eagerly the most improbable statements implicating Jews, while Christian witnesses withheld important testimony. The wife of the school superintendent Rohde, in whose handkerchief the head of Winter was found wrapped, ignored the appeal of the police asking the owner of this handkerchief to report; and it was by mere accident that the ownership became known. Further, two young men who were last seen in Winter's company never revealed their identity. A Jew, Wolf Israelski, was arrested on the flimsy charge that, two days previous to the discovery of the head, he had been seen walking in the direction of the place where the head was found, with a sack on his back in which there was some round object. Although he denied the fact itself, and although the state of preservation in which the head was found proved conclusively that it must have lain in the ice for some time, Israelski was kept in prison for nearly five months, until his trial (Sept. 8) proved his innocence.

The butcher Hoffmann, who also had been arrested, was discharged; and the city council, of which he was a member, gave him a cordial reception when he first appeared after his release. The language of the court in dismissing the case against Hoffmann was, moreover, such that the accusation of ritual murder was indirectly confirmed. Among the grounds for dismissal the court held that the deed must have been perpetrated by several people and according to a premeditated plan. Dr. Müller, the county physician ("Kreisphysikus"), rendered the opinion that Winter had bled to death, which, as subsequent investigations proved, was untenable. This opinion was published in the "Staatsbürgerzeitung," before the investigation of the court had been closed; and for this breach of confidence, Müller's son, who had communicated the document to the press, was censured by a court of honor ("Ehrengericht").

Anti-Semitic Agitation and Excesses.

On June 8 of the same year a shed near the synagogue of Konitz was set on fire; and two days later excesses were committed against the synagogue and against Jewish homes to such an extent that the military had to be called out. Similar riots, though not of such a severe character, occurred at Czersk (April 22), Stolp and Bütow (May 21–22), Tuchel (June 10), and Komarczyn (June 17). An old man named Landecker, of Cammin, was without any provocation knocked down with a pitchfork. In all of these cases the sentences imposed upon the rioters or assailants were very light, while Jews, whenever they came before the court, met with hostile sentiment and received heavy sentences for the slightest offenses. A county official to whom a Jew complained of the insults to which he had been subjected on the street, replied: "You can easily obtain relief, if you give up the murderer." A synagogue sexton who defended himself with a stake against a crowd which assailed him was sentenced to spend a year in jail; and a similar sentence was imposed on a Jewish apprentice because he had beaten a boy who had jeered at him. A highly respected citizen, Jacob Jacoby of Tuchel, was sentenced to confinement for one year in the penitentiary for perjury (Oct. 10), because he had sworn that he had called some boys who had shouted "Hep-Hep!" after him "lümmel" (toughs) only after they had insulted him, while the boys swore that he had first called them offensive names. This sentence was indeed so repugnant to public opinion that the emperor commuted it to six months in jail, and revoked that part by which the convict was deprived of civil rights (March, 1901). The worst case of persecution was that of Moritz Lewy, referred to below.

Attitude of the Courts.

Very lenient was the attitude of the authorities with regard to two dangerous agitators who tried to make capital out of this affair, the Silesian count Pückler and the Pomeranian pastor Krösell. The former, whom a court afterward adjudged insane, delivered in various cities violent diatribes against the Jews, in which he declared among other things that they must be clubbed out of the country and that the Christians must wade in Jewish blood up to their ankles. Krösell, who later on had to withdraw from the ministry in order to escape a sentence of expulsion on account of his immoral life, delivered in the neighborhood of Konitz lectures on ritual murder and on the immorality of rabbinical literature; but neither the ecclesiastical nor the state authorities would interfere; and the population appreciated Krösell's work to such a degree that in 1903 he was elected to the Reichstag. In the Reichstag, where this case was made the subject of an interpellation (Feb. 8–9, 1901), the Prussian minister of justice Schönstedt limited himself to a defense of the authorities against the charge of shielding the Jews; but he carefully refrained from uttering one word in condemnation of the ritual-murder charge, and even from stating that there was no reason for assuming such a motive in the case of Ernst Winter.

The anti-Semites naturally were unscrupulous in their desire to make capital of this opportunity. Liebermann von Sonnenberg, their political leader, said in a public address: "The Christians have not yet become accustomed to bear without a murmur the killing of Christian youths in an unnatural fashion by Jews within the city walls." The anti-Semitic papers, including the organs of the Clerical party like "Germania," and those of the Conservatives like the "Kreuzzeitung," constantly stirred up religious fanaticism and fostered the prejudice that the government had been bought by the Jews. A society for the investigation of the murder was formed in Konitz. The statement was spread that the coroner's commission had not searched the ritual bath near the synagogue, and had left undisturbed a room in the house of the butcher Adolf Lewy in which his wife was supposed to be sick. This statement was untrue; not only had all the rooms in Lewy's house and every nook and corner in the synagogue been searched, but the commission had even taken a sample of the blood of chickens from the yard which was used for killing fowl (see Shehitah), thus adding to the suspicions of the populace. The police were evidently mistaken as to traces of the deed, for some of the garments of the murdered youth were kept in a house in the city un-

til Jan., 1901, without being discovered by them, and were subsequently found on different days in a public park. The members of a highly respectable family named Rosenthal in Cammin were kept in prison for six months, because a servant-girl of bad character testified that she had heard Rosenthal say that he would hang himself on a hook in the ceiling of his room, as he was unable to bear the remorse he felt for having participated in the murder of Winter. Investigation proved that this was intentionally false testimony. In the room, where, according to the girl's statement, Rosenthal had pointed to the hook, there never had been such a hook; but the case against the girl was dismissed on the plea of insanity (1902).

Trial of Moritz Lewy.

The fact that the manner in which Winter's body had been dismembered showed a skilful hand led from the start, as stated above, to a suspicion against butchers, and Adolf Lewy, whose house was near the lake where the trunk of Winter's body was found, was one of the suspects. From the state of the contents of Winter's stomach it was proved, however, that Winter could not have died later than seven o'clock in the evening. Fortunately Adolf Lewy and his son Moritz could prove an irrefutable alibi for the hours during which the murder had been committed; but the anti-Semites, who desired their implication, testified that Moritz Lewy had been frequently seen in Winter's company. Lewy denied having been acquainted with Winter, although he admitted that he might have spoken to him, and even have walked with him a certain distance, as witnesses had testified, without knowing him by name. At the trial for perjury of the normal-school student Speisiger, who had made various statements implicating Jews, Lewy renewed his statement that he had not known Winter, while various witnesses testified that they had seen them together. Lewy was arrested Oct. 6, 1900. The charges against the Lewys rested on the testimony of a disreputable person, named Masloff, and his mother-in-law, named Ross. Masloff alleged that he had passed by Lewy's cellar on the evening of the murder and had been attracted by groaning and by an unusual light which proceeded from it. Lying on the ground, he watched people who had some human remains on a butcher's block, and he saw three of them after a while leave the house with a package and go in the direction of the lake. The testimony was manifestly false, and contained many contradictions which Masloff tried to explain by an alleged confession that he had gone to the place in order to commit an act of burglary. Persons who had passed Lewy's house about the time that Masloff claimed to have been watching the persons in the cellar had not noticed any one lying on the ground. That a man should remain for an hour and a half on the ground on a cold night in March was in itself highly improbable; the murder could not have been committed at such a late hour; and an investigation of the cellar showed no traces of such a deed nor any evidence of the thorough cleaning which its commission would have rendered necessary. The woman Ross seems to have been the inciter of the conspiracy, which most likely had for its object the securing of the promised great reward for the discovery of the murderer. She had worked in the Lewy family, and claimed to have seen Winter's cigar-case with his photograph in the possession of the Lewy family. It was, however, proved that no photograph of Winter existed. Masloff was sentenced to one year and his mother-in-law to eighteen months in the penitentiary for perjury (Oct. 25, 1900); but the jury signed a petition for their pardon, which the emperor did not grant. The accusation against the Lewys, which had rested on this false testimony, was now disproved, although the government in its anxiety to purge itself from the charge of shielding the Jews brought the matter to trial (Sept. 25, 1901), when the case was dismissed. Meanwhile Moritz Lewy had been committed for perjury on the ground of his denial of acquaintance with Winter; and although he held to his original statement, and in spite of the fact that he could have had no reason for perjuring himself other than the fear of involving himself in difficulties, he was sentenced to four years in the penitentiary (Feb. 13, 1901). He was released, however, on Oct. 12, 1903, when the emperor granted his pardon. His father had long before removed to Berlin, as his business had been entirely ruined, which also was the case with many others, so that the number of Jews residing in Konitz fell from 481 in 1900 to 350 in 1903.

The Reason for the Crime.

Of great importance was an investigation made in Danzig by the board of health (Königliches Medizinalkollegium) for West Prussia, which proved that Winter had been choked to death, and that, contrary to the statement of the county physician, his death was not the result of the cutting of his throat. This opinion, rendered Sept. 7, 1901, was confirmed by the highest medical authority, the Wissenschaftliche Deputation für Medizinalwesen (state board of health), Jan. 15, 1902. It was further shown that jealousy was, in all likelihood, the motive of his death.

Again, it was evidently for political reasons that the appeal of Winter's father to the superior court (Oberlandesgericht) of Marienwerder was considered sufficiently well founded to be made the basis of a trial, which was held June 4, 1902, and which proved the baselessness of all the accusations against the Jews.

The government showed itself stronger in prosecuting cases of libeling the authorities. Bruhn, the publisher, and Bötticher, the editor, of the "Staatsbürgerzeitung," which paper had from the beginning accused the police and the courts of shielding the perpetrators of the crime because they were Jews, were sentenced for libel, the former to six months and the latter to one year in jail (Oct. 11, 1902). Both of them, however, were elected to the Reichstag in 1903. Previously G. A. Dewald, a Berlin publisher, had been sentenced to six months in jail because on the first anniversary of Winter's assassination he had published souvenir postal cards representing Winter suspended by his feet in Lewy's cellar and the Jews ready to cut his throat.

A sad sequel to the Konitz trial was the cruel murder of a Polish typesetter, Abraham Levy, in Steegers, West Prussia (Sept. 28, 1903), by two

drunkards, who taunted him with the murder and, when he resented the insult in offensive language, beat him to death. Of the perpetrators of this crime one was sentenced to spend a year in jail, while the case against the other was dismissed (Jan. 13, 1904). Mysterious as the Konitz case undoubtedly is, it has at least been clearly established, as has been noted above, that the motive of the crime was jealousy.

BIBLIOGRAPHY: The completest history of the case will be found in *Mittheilungen aus dem Verein zur Bekämpfung des Antisemitismus*, 1900 *et seq.* Anti-Semite pamphlets: Sutor, *Der Konitzer Mord*, Berlin, 1900; idem, *Die Konitzer Prozesse: Ein Weiteres Wort zur Aufklärung*, ib. 1900; *Der Blutmord in Konitz mit Streiflichtern auf die Staatsrechtliche Stellung der Juden im Deutschen Reiche mit einem Vorworte von Liebermann von Sonnenberg*, ib. 1901; *Das Gutachten der Sachverständigen über den Konitzer Mord*, ib. 1904; W. Zelle, *Wer Hat Ernst Winter Ermordet?* Brunswick, 1904.

D.

KONKI (CONQUI or CUENQUI). See CONQUE.

ḲONṬRES (קונטרס; Levita punctuates קונטֹרס): Usual designation, among the Tosafists, of Rashi's commentary on the Talmud. Rashi himself uses the expression once to designate a written Talmudic interpretation by his "old teacher" (Jacob b. Yaḳar on Giṭ. viii. 82a). In the commentary on Ta'an. 21b, a "ḳonṭres of Rome" is mentioned, which elsewhere (commentary on Ker. 5a) is called "perush [commentary] of Rome" (see Berliner, "Beiträge zur Gesch. der Raschi-Commentare," p. 4). Rashi's Bible commentary likewise is termed "ḳonṭres" by himself and by his pupils (*l.c.* pp. 10, 19); in one place it is called קונטריסין (plural; *l.c.* p. 11). The word does not designate the commentary itself, but the note-book, or books, in which it was written. Rashi himself, in explaining the Talmudic word which designates the clasp (see Blau, "Buchwesen," p. 171) used to hold the leaves of a book in place, speaks of the "leaves of the ḳonṭres" (דפי הקונטרס; commentary on Shab. 98a; Men. 32a). In the Yalḳuṭ to Ps. xlv. 5 (§ 746) an unwritten ḳonṭres is mentioned (קונטרס חלק); the source of the Yalḳuṭ (Midr. Teh., ed. Buber, p. 271) has קרטס (*χάρτης*). "Ḳonṭres" was used to designate explanations written in a book even before it was so used by Rashi; afterward it became customary to designate Rashi's Talmud commentary as the "ḳonṭres" par excellence. Elijah Levita ("Tishbi," *s.v.* קונטרס) states it as the generally prevailing opinion that Rashi's Talmud commentary was originally written in single blank books, which were then bound together to form one book, for which reason it was called "ḳonṭres." Zunz, who appropriately translates the word "lecture note-book" ("Zeitschrift für die Wissenschaft des Judenthums," p. 324), holds it to be an abbreviation of קומנטרים ("commentarius"; Giṭ. 28b). In the Talmudic passage mentioned by Zunz this word is used only in the plural (קומנטרסים); the singular does not occur at all (see Krauss, "Lehnwörter," ii. 509 *et seq.*). Zunz is undoubtedly right in holding that קונטרס is a singular, formed from the Talmudic word. The form found in the Sifre to Num. xxvii. 12 (§ 134) is without a מ before the נ (קונטריסים).

That "ḳonṭres" came to be used in the sense of a "writing-book" appears to have been due to its resemblance in sound to "quinternio" or "quaternio," from which Levita derives it. However, such a derivation leaves the *s* at the end of the word unexplained, and it is better to have recourse to the words "quaternus," "quinternus," which likewise were used to designate books of four or five leaves (see Wattenbach, "Das Schriftwesen des Mittelalters," Index). Nevertheless in Rashi's school the existence of the Talmudic word doubtless contributed to establishing the form קונטרס. In other than Jewish circles "quaternus" ("quaternio") indicated a writing-book, without any reference to the number of its pages (Wattenbach, *l.c.* p. 178). Mussafia's explanation may be mentioned as a curiosity (see Kohut's "Aruch Completum," vii. 122a), namely, that the word is shortened from "commentarius" ("explanation," or "one who explains"), a derivation which has been adopted by Levy ("Neuhebr. Wörterb." iv. 265b).

The original meaning of "ḳonṭres," which was spoken and written also with ד (קונדרים) has been preserved in later literature. The leaves of a book are called קונדריסים (see Steinschneider, "Cat. Bodl." col. 1093; comp. also p. lxvi.). A small book is called קונטריס or קונדריס (see Steinschneider, "Vorlesungen über die Kunde Hebräischer Handschriften," p. 23). Benjacob ("Thesaurus Libr. Hebr." p. 524a) defines the bibliographical meaning of "ḳonṭres" thus: A "ḳonṭres" is a small opus which is not large enough to form a separate volume, but which is usually appended to another volume. Benjacob enumerates a large number of books and treatises of which "Ḳonṭres" either is the only title or else is prefixed to the title (pp. 524–526; Nos. 228–310). In modern times the writings of A. Jellinek may be mentioned, in which the word "Ḳonṭres" forms part of the titles, and which furnish a systematic bibliography to various fields of Jewish literature (see Lippe, "Bibliographisches Lexicon," pp. 209 *et seq.*, Nos. 82–87).

BIBLIOGRAPHY: In addition to citations in the article, see S. M. Schiller-Szinessy, *Cat. Hebr. MSS.* i. 181, Cambridge, 1876; Güdemann, *Gesch.* i. 193.

G. W. B.

KOPLIK, HENRY: American physician; born at New York Oct. 28, 1858; educated at the College of the City of New York and at the College of Physicians and Surgeons (M.D. 1881). He took a postgraduate course at the universities of Leipsic, Prague, and Vienna, and on his return to America established himself as a physician in his native city (1883). There he became connected with Bellevue Hospital, the Good Samaritan Dispensary, and other medical institutions. Since 1899 he has been assistant professor of pediatrics at Bellevue Medical College.

Koplik was the first to describe an early diagnostic sign in measles, since known as "Koplik's spots"; and he found, too, the bacillus of whooping-cough. He also introduced the free delivery of Pasteurized milk to the needy poor, in which he was followed later by Nathan Straus.

Besides essays in the medical journals Koplik is the author of "Diseases of Infancy and Childhood," New York, 1902.

A. F. T. H.

KOPPELMANN: Rabbi at Nuremberg toward the end of the fourteenth century. In 1406 Rabbi Israel went to Nuremberg and taught there, at first together with Koppelmann. Afterward they had a controversy, which Rabbi Jacob Weil, interfering, strongly urged the council of the Jewish community to end. Thereupon the latter settled the question by deciding that the two rabbis should lecture on alternate days, the pupils to have the right to attend the lectures of either. The peace, however, does not appear to have been of long duration; for in 1412 a "Koppelmann, son of the schismatic," was forever banished from the city.

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S. S. M. L. B.

KOPPELMANN, JACOB BEN SAMUEL: German author and translator; born in the district of Breisgau 1555; died 1598. In 1583 he went to Frankfort-on-the-Main, but was obliged to leave that city on account of the plague. While on the road he composed his "Ohel Ya'aḳob" (Freiburg, 1584), a commentary on the "'Iḳḳarim" of Joseph Albo.

He published also: a Judæo-German translation of the Five Megillot, with the Targum Sheni to Esther (*ib.* 1583); a translation in Yiddish of Berechiah ha-Naḳdan's "Mishle Shu'alim" (*ib.* 1588); and "'Omeḳ Halakah" (Cracow, 1598), expositions of mathematical passages in the Talmud illustrated by figures (this book received the approval of the Council of Four Lands).

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D. B. Fr.

KOR. See Weights and Measures.

KORAH (קרח): **1.** Son of Esau by Aholibamah; mentioned as a "duke" (אלוף) of the land of Edom (Gen. xxxvi. 5, 14, 18; I Chron. i. 35). **2.** Son of Eliphaz, Esau's son by Adah; also mentioned as a "duke" of Edom (Gen. xxxvi. 16). **3.** Son of Hebron of the tribe of Judah (I Chron. ii. 43).

4. Biblical Data: Son of Izhar, of the family of Kohath, and great-grandson of Levi (Ex. vi. 22; in I Chron. vi. 7 he is mentioned as a son of Kohath, but verse 22, following, also mentions him as the son of Izhar the son of Kohath). During the journey of the Israelites in the wilderness, Korah, with Dathan and Abiram, sons of Eliab, On, son of Peleth, and two hundred and fifty other "men of renown," rebelled against the leadership of Moses and Aaron (Num. xvi. 1–3). Moses ordered Korah and his company to appear in the Tabernacle on the following day, each bearing a censer filled with lighted incense, and the Lord would decide who were the rightful leaders of the people (xvi. 4–17). Korah and his company obeyed, and went to the Tabernacle with their lighted censers, followed by the whole congregation. The congregation was commanded to separate itself from Korah and his band, and when this order was carried out "the earth opened her mouth," and the arch conspirators "and all that appertained to them went down alive into the pit, and the earth closed upon them," while a fire from the Lord consumed their two hundred and fifty attendants (xvi. 18–35). Korah's children, however, did not die with their father (xxvi. 11). The censers of the conspirators were made into broad plates to cover the altar, as a warning to future conspirators (xvii. 1–5, Hebr.). After Korah's destruction the people murmured against Moses for having caused it, and a plague was sent by the Lord to destroy them. This plague killed 14,700 men before its ravages were stopped by an atonement offered for the people by Aaron (xvii. 6–15, Hebr.).

From Korah were descended the Korahites, or Korhites, first mentioned in Ex. vi. 24, and reappearing as Levites in Num. xxvi. 58 and I Chron. ix. 31. Several Psalms (xlii., xliv.–xlix., lxxxiv., lxxxv., lxxxvii., lxxviii.) are headed "for the sons of Korah," and the Korahites appear again as singers before Jehoshaphat fought the Moabites and Ammonites (II Chron. xx. 19). Several Korahite warriors joined David while he was at Ziklag (I Chron. xii. 6). Korahites are mentioned also as porters at, and gate-keepers of, the Tabernacle (I Chron. ix. 19, xxvi. 1, 19).

J. JR. C. J. M.

——**In Rabbinical Literature:** The name "Korah" (קרח) is explained by the Rabbis as meaning "baldness." It was given to Korah on account of the gap or blank which he made in Israel by his revolt (Sanh. 109b). Korah is represented as the possessor of extraordinary wealth, he having discovered one of the treasures which Joseph had hidden in Egypt. The keys of Korah's treasuries alone formed a load for three hundred mules (Pes. 119a; Sanh. 110a). He and Haman were the two richest men in the world, and both perished on account of their rapacity, and because their riches were not the gift of Heaven (Num. R. xxii. 7; comp. Ex. R. li. 1). On the other hand, Korah is represented as a wise man, chief of his family and as one of the Kohathites who carried the Ark of the Covenant on their shoulders (Tan., ed. Buber, Ḳoraḥ, Supplement, 5; Num. R. xviii. 2).

Cause of Revolt.

The chief cause of Korah's revolt was, according to the Rabbis, the nomination of Elizaphan, son of Uzziel, as prince over the Kohathites (Num. iii. 30), Korah arguing thus: "Kohath had four sons [Ex. vi. 18]. The two sons of Amram, Kohath's eldest son, took for themselves the kingdom and the priesthood. Now, as I am the son of Kohath's second son, I ought to be made prince over the Kohathites, whereas Moses gave that office to Elizaphan, the son of Kohath's youngest son" (Num. R. xviii. 1; Tan., Ḳoraḥ, 3). Korah plied Moses with the following questions: "Does a ṭallit made entirely of blue wool need fringes?" To Moses' affirmative answer Korah objected: "The blue color of the ṭallit does not make it ritually correct, yet according to thy statement four blue threads do so" (Num. xv. 38). "Does a house filled with the books of the Law need a mezuzah?" Moses replied that it did; whereupon Korah said: "The presence of the whole Torah, which contains 175 chapters, does not make a house fit for habitation, yet thou sayest that one chapter thereof does so. It is not from God that thou hast received these commandments; thou hast invented

them thyself." He then assembled 250 men, chiefs of the Sanhedrin, and, having clad them in ṭallitot of blue wool, but without fringes, prepared for them a banquet. Aaron's sons came for the priestly share, but Korah and his people refused to give the prescribed portions to them, saying that it was not God but Moses who commanded those things. Moses, having been informed of these proceedings, went to the house of Korah to effect a reconciliation, but the latter and his 250 followers rose up against him (Num. R. xviii. 2; Tan. *l.c.*; comp. Targ. pseudo-Jonathan to Num. xvi. 2).

Korah consulted his wife also, who encouraged him in the revolt, saying: "See what Moses has done. He has proclaimed himself king; he has made his brother high priest, and his brother's sons priests; still more, he has made thee shave all thy hair [comp. Num. viii. 7] in order to disfigure thee." Korah answered: "But he has done the same to his own sons." His wife replied: "Moses hated thee so much that he was ready to do evil to his own children provided the same evil would overtake thee" (Midr. Agadah to Num. xvi. 8; Yalḳ., Num. 750; comp. Num. R. *l.c.*; Tan. *l.c.*; Sanh. 110a).

Korah incited all the people against Moses, arguing that it was impossible to endure the laws instituted by the latter. He told them the following parable: "A widow, the mother of two young daughters, had a field. When she came to plow it, Moses told her not to plow it with an ox and an ass together (Deut. xxii. 10); when she came to sow it, Moses told her not to sow it with mingled seeds (Lev. xix. 19). At the time of harvest she had to leave unreaped the parts of the field prescribed by the Law, while from the harvested grain she had to give the priest the share due to him. The woman sold the field and with the proceeds bought two sheep. But the first-born of these she was obliged to give to Aaron the priest; and at the time of shearing he required the first of the fleece also (Deut. xviii. 4). The widow said: 'I can not bear this man's demands any longer. It will be better for me to slaughter the sheep and eat them.' But Aaron came for the shoulder, the two cheeks, and the maw (*ib.* verse 3). The widow then vehemently cried out: 'If thou persistest in thy demand, I declare them devoted to the Lord.' Aaron replied: 'In that case the whole belongs to me' (Num. xviii. 14), whereupon he took away the meat, leaving the widow and her two daughters wholly unprovided for" (Num. R. xviii. 2–3; Tan., Ḳoraḥ, 4–6).

Korah's Parable.

The question how it was possible for a wise man like Korah to be so imprudent as to rebel is explained by the fact that he was deceived through his own prophetical capacity. He had foreseen that the prophet Samuel would be his descendant, and therefore concluded that he himself would escape punishment. But he was mistaken; for, while his sons escaped, he perished (Num. R. xviii. 7; Tan., Ḳoraḥ, 12).

At the time of Korah's engulfment, the earth became like a funnel, and everything that belonged to him, even linen that was at the launderer's and needles that had been borrowed by persons living at a distance from Korah, rolled till it fell into the chasm (Yer. Sanh. x. 1; Num. R. *l.c.*). According to the Rabbis, Korah himself underwent the double punishment of being burned and buried alive (Num. R. *l.c.* 14; Tan., Ḳoraḥ, 23). He and his followers continued to sink till Hannah prayed for them (Gen. R. xcviii. 3); and through her prayer, the Rabbis declare, Korah will ascend to paradise (Ab. R. N. xxxvi.; Num. R. xviii. 11; comp. Sanh. 109b). Rabbah bar bar Ḥana narrates that while he was traveling in the desert, an Arab showed him the place of Korah's engulfment. There was at the spot a slit in the ground into which he introduced some wool soaked in water. The wool became parched. On placing his ear to the slit, he heard voices cry: "Moses and his Torah are true; and we are liars" (B. B. 74a; comp. Tan., ed. Buber, Ḳoraḥ, Supplement).

Destruction of Korah.

s. s. M. Sel.

——**Critical View:** Korah in the chief narrative concerning him (Num. xvi.) is associated with Dathan and Abiram in leading a revolt against Moses and Aaron. A close examination of the chapter shows that two independent narratives—one in which Dathan and Abiram figure and one in which Korah alone appears—have been woven together. In verses 12–15, 27b–32 Moses speaks with Dathan and Abiram, while in the rest of the passage he speaks with Korah alone. Then, as the narrative now stands, Korah and his followers are killed twice, once in xvi. 32b–33 and again in verse 35. The Deuteronomist (Deut. xi. 6) knew only the story as related of Dathan and Abiram. This form of the tale comes from JE.

The story of Korah thus separated originally related a contest between a band of Israelites and Moses and Aaron over the right of the Levites to exercise the priestly office. This narrative belongs to P. A still later writer, by inserting "the son of Izhar, the son of Kohath, the son of Levi" in verse 1, and by adding verses 8–11, made the contest appear as one between a band of Levites and the house of Aaron over the priesthood.

Wellhausen ("Composition des Hexateuchs," p. 108) points out that Korah in I Chron. ii. 43 is a Judahite clan, and Bacon ("Triple Tradition of the Exodus," pp. 194 *et seq.*) has argued strongly for the view that the original P narrative is based on a Judahite story of J.

Bibliography: Kuenen, *Hexateuch*, pp. 95 *et seq.*, 334; Bacon, *Triple Tradition of the Exodus*, pp. 191 *et seq.*; J. Estlin Carpenter and G. Harford Battersby, *Hexateuch*, ii. 212 *et seq.*

J. JR. G. A. B.

KORAN: The sacred scriptures of Islam. According to Mohammedan belief, based upon the testimony of the book itself, the Koran consists of separate revelations vouchsafed by God to Mohammed through the angel Gabriel (sura ii. 91, xxv. 34). These were delivered in Arabic (xxvi. 195) and were thus first of all for the Arabs, who had previously received no manifestation of the will of God (xxxiv. 43). They were designed, also, to confirm the older books of the Torah and the Gospels, and to lead mankind in the right way (iii. 2, *et al.*). Mohammed is, therefore, the messenger of God (xcviii. 2, etc.) and the seal of the Prophets (xxxiii. 40). In the prime of life this remarkable man, whose devel-

opment is traced in no authentic records, voluntarily retired to solitude. There, through vigils and fasting, he fell into religious trances, in which he felt himself inspired to warn his fellows of an impending judgment.

The oldest portions of the Koran represent the material result of this inspiration. They reflect an extraordinary degree of excitement in their language —in their short, abrupt sentences and in their sudden transitions, but none the less they carefully maintain the rimed form, like the oracles and magic formulas of the pagan Arab priests (Al-A'sha, in Ibn Hisham). This form is preserved in the later sections also, in some of which the movement is calm and the style expository. The book, which is about equal to the New Testament in size, was put together long after the prophet's death; and its 114 sections were arranged without any regard for chronological sequence.

Form of Revelation.

Quotations from the Koran are found as early as the period of Mohammed's activity in Mecca (Ibn Hisham, *ib.* p. 226). The oldest fragments may have been recited by the prophet himself before a band of followers, though probably a small one, who could more easily preserve them, either orally or in writing. The following extracts, referring to the most important articles of faith taught in the Koran, will give an approximate idea of its language and mode of thought:

"Allah is the Creator of the heavens and the earth; when He says 'Be,' it is" (ii. 111; iii. 42, 52). "With Him are the keys of the unseen. None knows it save Him; His is the understanding of all that is in the land and in the sea; and no leaf falls without His knowledge" (vi. 59). "Should God touch thee with harm, there is none to remove it save Him; and if He wish thee well, there is none to restrain His bounty" (x. 107). "Do not the unbelieving see that the heavens and the earth were one until We clove them asunder and made every living thing from water" (xxi. 31). "He it is who appointed the sun for brightness; He established the moon for light and ordained her stations, that ye may know the number of the years and the reckoning of them" (x. 5). "The cattle, likewise, have We created for you; in them are warmth and much profit, and of them ye eat. In them is there beauty for you when ye fetch them from their pastures, and when ye drive them forth to graze. They bear your heavy burdens to towns which ye could not otherwise reach, save with great wretchedness of soul: verily, your Lord is gracious and merciful!" "Horses, too, has He created, and mules, and asses, for you to ride upon and for an ornament" (xvi. 5–8). "He it is that sends rain from heaven, whereof ye drink; from which grow the trees whereby ye feed your flocks." "He makes the corn to grow, and the olives, and the palms, and the grapes, and all manner of fruit: verily, herein is a sign unto them that reflect" (xvi. 10, 11). "He it is that subjected the sea unto you, that ye may eat fresh meat therefrom and bring forth from it the ornaments which ye wear; and thou mayest see the ships that sail upon it" (xvi. 14). "He it is that created you of dust, then of a drop, then of clotted blood, and then brought you forth as children; then ye attain your full strength; then ye become old men—though some of you are taken sooner—and then ye reach the time appointed for you" (xl. 69).

Allah and Creation.

"O ye men! fear your Lord! Verily the earthquake of the Hour is a mighty thing!" "On the day ye shall see it, every suckling woman shall forget her sucking babe; and every woman with child shall cast forth her burden; and thou shalt see men drunken, though they have drunk naught" (xxii. 1, 2). "And the day when We shall move the mountains, and thou shalt see the earth a level plain; and We shall gather all men together, and leave no one of them behind; then shall they be brought before thy Lord in ranks. Now are ye come to Us as we created you at first! Nay, but ye thought that we would never make Our promise good! And each shall receive his book, and thou shalt see the sinners in alarm at that which is therein; and they shall say, 'Alas for us! what a book is this, leaving neither small nor great unnumbered!' And they shall find therein what they have done; and thy Lord shall deal unjustly with none" (xviii. 45–47). "We shall set just balances for the Day of Resurrection, and no soul shall be wrong; even though it be the weight of a grain of mustard-seed, We shall bring it" (xxi. 48). "Verily, those that believe, and those that are Jews, and the Sabeans, and the Christians, and the Magians, and those that join other gods with God—verily, God will decide between them on the Day of Resurrection" (xxii. 17).

Last Judgment; Resurrection.

"Verily, We have prepared for the evil-doers a fire, the smoke whereof shall encompass them; and if they cry for help they shall be helped with water like molten brass, which shall scald their faces" (xviii. 28). "But for those that misbelieve, for them are cut out garments of fire; there shall be poured over their heads boiling water; what is in their bellies, and their skins, shall be dissolved; and for them are maces of iron. Whenever in their pain they shall come forth, they shall be thrust back into it" (xxii. 20–22). "Nay, when the earth shall be crushed with crushing on crushing, and thy Lord shall come, and the angels, rank on rank, and hell on that day shall be brought nigh—on that day man shall be reminded! But how shall he have a reminder? He will say, 'Would that I had prepared in my life for this!' But on that day none shall be punished with a punishment like his, and none shall be bound with chains like his!" (lxxxix. 22–27).

Hell and Paradise.

"On that day shall there be joyous faces, well pleased with their past deeds, in a lofty garden where they shall hear no vain discourse; wherein is a flowing fountain; wherein are high couches and goblets set, and cushions laid in order, and carpets spread!" (lxxxviii. 8–16). "Verily, the righteous shall dwell among delights; seated on couches they shall gaze about them; thou mayest recognize in their faces the brightness of delight; they shall be given to drink wine that is sealed, whose seal is musk; for that let the aspirants aspire! And it shall be tempered with Tasnim, a spring from which those

that draw nigh to God shall drink" (lxxxiii. 22–28). "O thou soul that art at rest! return unto thy Lord, well pleased and pleasing him! And enter among my servants, and enter my paradise" (lxxxix. 27–30).

Although the passages here quoted contain many original phrases and figures, they are frequently reminiscent of similar passages in the Old and New Testaments. These points of contact are the more numerous because Mohammed repeats many Biblical narratives. These are found especially in the later suras, which have all the characteristics of sermons. The chief subjects taken from the Old Testament are: the Creation; Cain and Abel; Noah; Abraham and his sons; Jacob and his sons; Moses and Aaron; Saul; David and Solomon; Ṭob and Jonah; but from the New Testament, besides Jesus and Mary, only John is mentioned.

Old and New Testament Stories.

In the Old Testament narratives the Koran frequently follows the legends of the Jewish Haggadah rather than the Biblical accounts, as Geiger pointed out in his "Was Hat Muhammad aus dem Judenthume Aufgenommen?" (Bonn, 1834; 2d. ed. Berlin, 1902). Thus, the story of Abraham's destruction of the idols in his father's house, and his answer to those that asked who had done it (xxi. 58–64), agree with Gen. R. xvii.; the sign that restrained Joseph from sin (xii. 24) corresponds to Soṭah 36b; the refusal of Moses to accept food from the Egyptian women (xxviii. 11) parallels Soṭah 12b; and the account of Solomon and the Queen of Sheba (xxvii.) harmonizes with the commentary of Targum Sheni to Esther i. 13.

For many of these borrowed narratives the sources are unknown. Thus, for instance, the story in the "Sefer ha-Yashar" of the Egyptian women that cut their fingers in bewilderment at Joseph's beauty (xii. 31) is based on the Mohammedan narrative, and no older Jewish source thereof is known. For the legend of Samiri, comp. "Z. D. M. G." lvi. 73.

In its version of the story of Jesus the Koran shows more dependence on the apocryphal than on the canonical Gospels. Thus the story of the giving of life to the bird of clay (iii. 43, v. 110) is found in the Gospel of Thomas (ed. Tischendorf, ii. 2). The account of Mary's marvelous food (iii. 32) is given in the Protevangelium Jacob, viii., as well as the casting of lots for the care of her (ch. ix.), found in iii. 39.

Furthermore, there are many variations, especially in the case of proper names, which are due to confusion on the part of Mohammed himself. Thus, Pharaoh desires to build a tower (xxviii. 38), the story being based on the account of Nimrod (Josephus, "Ant." i. 4, §§ 2–3); by a confusion with Miriam, Mary is called the sister of Aaron (xix. 29); Haman is the servant of Pharaoh (xxviii. 38); and Azar becomes the father of Abraham (vi. 74)—a reminiscence in Mohammed's mind of the name of Eliezer (comp. also, for the account of Idris [xix. 57]. Nöldeke in "Zeit. für Assyr." xvii. 83).

There are frequent anachronisms in the teachings of Mohammed. Thus, the regulation concerning prayer and almsgiving is mentioned in connection with God's compact with Israel (v. 15); God commanded Moses and Aaron to provide places of prayer in Egypt (x. 87); and the destruction of Lot's wife was foreordained by God (xv. 60). Other additions were made to suit Arabic conditions, such as the description of Moses' staff (xx. 19); the reason assigned for his approach to the burning bush ("I will bring you a blazing brand from it"; xxvii. 7); crucifixion on palm-trees as a punishment (xx. 74); and Joseph as guardian of his brothers' baggage (xii. 17; comp. Wellhausen, "Skizzen," iv. 157; for the description of Solomon's glory, "dishes as large as cisterns"; comp. Al-A'sha, in Al-Mubarrad, 4, 14).

Application of Quotations and References.

A fundamental alteration, which has a direct bearing on the Arabs and on Mecca, is found in the story of Abraham and his sons, the Koran representing the Biblical patriarch as the founder of the sanctuary at Mecca. Ishmael is not mentioned with him until the later suras, whereas, according to the earlier ones, Isaac and Jacob are the sons of Abraham: probably a confusion in Mohammed's own mind (comp. Snouck Hurgronje, "Het Mekkaansche Feest," p. 32).

In all the Biblical narratives which are found in the Koran the words placed in the mouths of the speakers are intended to convey Mohammed's opinions and beliefs. The relation of Mohammed to the Meccans is but thinly disguised under the warnings of individual prophets to a sinful people, and in the answers of the latter. Noteworthy in this connection are the words of Adam and Eve (vii. 22); of Abel (v. 32); of Noah (vii. 57, 59; xi. 27); of the unbelievers in Noah's time (vii. 58; xi. 34, 45, 48); of Jacob (xii. 99); of Joseph (xii. 33, 37); of Moses (vii. 103, xxviii. 15); of the Egyptian magicians (xx. 75); and of Jesus (xix. 31).

A few legends, in addition to the Biblical narratives, have been taken into the Koran, such as the legend of Alexander the Great, with "the two horns" (xviii. 82 *et seq.*), which is derived from a Syriac source (Nöldeke, "Beiträge zur Gesch. des Alexanderromans," p. 32); the legend of the Seven Sleepers (xviii. 8 *et seq.*; comp. Koch, "Die Siebenschläfer Legende," Leipsic, 1883; Guidi, "Testi Orientali Inediti Sopra i Sette Dormienti di Efeso," Rome, 1885); the legend of Moses and the servant of God (xviii. 64 *et seq.*); and the story of the one hundred years' sleep (ii. 261; comp. the story of Ḥoni ha-Me'aggel, Yer. Ta'an. iii. 66d; Guidi, "Sette Dormienti," p. 103).

The Koran contains also native Arabic legends, apparently somewhat altered in form, which are included for the moral they convey. To this class belong the stories of the destruction of the Thamud (the Θαμουδῆνοι of Diodorus Siculus, iii. 44; Ptolemy, vi. 7, 21; "Notitia Dignitatum," ed. Seeck, pp. 58, 59, 73), on account of their disobedience to their prophet (vii. 71, *et al.*); of the Madyan (vii. 83, *et al.*; the מדין of the Bible and the Μαδιάμα of Ptolemy, vi. 7, 27); and of the 'Ad (xi. 62, *et al.*), a general term for a mythological, prehistoric people (comp. Nöldeke, "Fünf Mu'allakat," iii. 31, in "Sitzungsberichte der Wiener Akademie," 1903). Here, also, belong the story of the breaking of the dam in Yemen (xxxiii. 14) and the speeches placed in the mouth of Luḳman (xxxi. 12 *et seq.*), who is mentioned

likewise in old Arabic poems. The Koran, in addition, includes many passages of a legislative character and of later date. These contain regulations concerning the pilgrimage (ii. 185); fasting (ii. 181); almsgiving (ii. 273 *et seq.*, lxiv. 17 *et seq.*); the spoils of war (viii.); marriage (iv. 23, *et al.*); inheritance (iv. 2, *et al.*); and the like. In these portions, also, the typical expressions of the earlier passages relating to articles of faith recur as interpolations in the text itself.

The language of the Koran is held by the Mohammedans to be a peerless model of perfection. An impartial observer, however, finds many peculiarities in it. Especially noteworthy is the fact that a sentence in which something is said concerning Allah is sometimes followed immediately by another in which Allah is the speaker; examples of this are suras xvi. 81, xxvii. 61, xxxi. 9, and xliii. 10 (comp. also xvi. 70). Many peculiarities in the positions of words are due to the necessities of rime (lxix. 31, lxxiv. 3), while the use of many rare words and new forms may be traced to the same cause (comp. especially xix. 8, 9, 11, 16). See also Islam; Mohammed.

Bibliography: Flügel, *Corani Textus Arabicus*, Leipsic, 1869; *Concordantiæ Corani Arabicæ*, ib. 1842; H. O. Fleischer, *Beidhawii Commentarius in Coranum*, i., ii., *ib.* 1846–48; Wherry, *A Comprehensive Commentary on the Quran*, with additional notes and emendations, 4 vols., London, 1883–86; Ullmann, *Der Koran aus dem Arabischen Uebersetzt*, 6th ed., Bielefeld, 1862; Kasimirski, *Le Koran, Traduction Nouvelle*, Paris, 1864; E. H. Palmer, *Translation of the Quran*, in *S. B. E.* vols. vi. and ix., Oxford, 1880; Th. Nöldeke, *Geschichte des Qorans*, Göttingen, 1860.

G. S. Fr.

The dependence of Mohammed upon his Jewish teachers or upon what he heard of the Jewish Haggadah and Jewish practises is now generally conceded. The subject was first treated from a general point of view by David Mill, in his "Oratio Inauguralis de Mohammedanismo e Veterum Hebræorum Scriptis Magna ex Parte Composita" (Utrecht, 1718); and by H. Lyth in his "Quo Successu Davidicos Hymnos Imitatus Sit Muhammed" (Upsala, 1806–1807). Geiger's epoch-making work laid the foundation for the study of the Koran in its relation to Jewish writings. J. Gastfreund, in his "Mohamed nach Talmud und Midrasch" (i., Berlin, 1875; ii., Vienna, 1877; iii., Leipsic, 1880), has attempted to show the parallels, also, in later Mohammedan literature; though not always with success, as Sprenger has pointed out ("Z. D. M. G." xxix. 654). Further parallels are given by Grünbaum (*ib.* xliii. 4 *et seq.*). The subject has received an exhaustive treatment at the hands of Hartwig Hirschfeld, in his "Jüdische Elemente im Ḳoran" (1878), in his "Beiträge zur Erklärung des Ḳoran" (Leipsic, 1886), and more especially in his "New Researches into the Composition and Exegesis of the Qoran" (London, 1902; comp. the remarks of August Müller in "Theologische Literaturzeitung," 1887, No. 12, cols. 278 *et seq.*).

Hebrew translations of the Koran were not unknown, and fragments of these may lie buried in Oriental genizahs. Before such translations were made a simple transliteration into Hebrew characters sufficed. Portions of such a transliteration are to be found in Bodleian Manuscript No. 1221 (= Hunt No. 529), the first parts of which are even punctuated; on the margin are Hebrew translations of some passages and references to the Bible and the haggadic literature; the manuscript is in a modern Spanish rabbinical script. Additional fragments of such manuscripts are in the libraries of the Deutsche Morgenländische Gesellschaft (from the Crimea; see Rödiger in "Z. D. M. G." xiv. 485), the Vatican (Cod. 357, 2), and the Vienna bet hamidrash (Pinsker, No. 17). In a bookseller's list cited in "J. Q. R." xv. 77 is mentioned a volume containing the Torah, the Targum, and the Koran bound together (ט"ו גזו תורה תרגום וקראן). A translation into Hebrew from the Latin was made in the seventeenth century by Jacob b. Israel ha-Levi, rabbi of Zante (d. 1634; see Neubauer, "Cat. Bodl. Hebr. MSS." No. 2207); and, in modern times, by Herrman Reckendorf (אלקוראן, Leipsic, 1857). A translation into Spanish of sura 70 ("Al-Mi'raj") was made in the thirteenth century, at the behest of Alfonso X., by the physician of Toledo, Don Abraham; a French rendering of this was afterward made by Bonaventura de Seve. Koran citations, either for polemical purposes or in translations from the Arabic, are occasionally found in Hebrew writings (*e.g.*, in those of Saadia and Hai Gaon). Simon Duran (1423), in his critique of the Koran (see "Ḳeshet u-Magen," ed. Steinschneider, in "Oẓar Ṭob," 1881), quotes the Koran; but he mixes such quotations with others from the Sunnah, and probably takes them from translations of Averroes' works. In some translations from the Arabic, the citations from the Koran were occasionally replaced by quotations from the Bible (*e.g.*, in Al-Bataljusi, and in Judah Nathan's translations of Ghazali's "Maḳaṣid al-Falasifah").

Hebrew Translations.

Bibliography: Steinschneider, *Hebr. Bibl.* pp. 309, 339, 591, 854; *Z. D. M. G.* xv. 381, xlviii. 354; *J. Q. R.* xii. 499; *Polemische Literatur*, pp. 313–316.

G.

KORÁNYI, FRIEDRICH: Hungarian physician and medical writer; born Dec. 20, 1828, at Nagy-Kallo. In 1851 he took his doctor's degree at Budapest, and after practising for two years in the surgical clinic of Professor Schuh at Vienna, he settled as a physician in his native town. In 1865 he became privat-docent for nervous diseases at the University of Budapest, and in the following year was appointed director of the internal clinic and full professor. In 1881 Emperor Francis Joseph conferred upon him the Order of the Iron Crown; in 1884 he was raised to the Hungarian nobility; and in 1891 he became a member of the Hungarian House of Magnates. He was decorated with the cross of the Order of St. Stephen.

Korányi has contributed numerous essays to the medical journal "Orvosi Hetilap." The following works, written by him in German, may also be noted: "Der Milzbrand" (in Nothnagel's "Specielle Pathologie und Therapie"); "Die Rotzkrankheit" (*ib.*); "Zoonosen" (*ib.*); "Die Lungenschwindsucht in Ungarn"; "Die Krankheiten der Lunge" (in Eulenburg's "Realencyklopädie der Gesammten Heilkunde"). Korányi has embraced Christianity

Bibliography: *Pesti Napló*, Oct. 21, 1897; *Pallas Lex.* x., xviii.

S. L. V.

ḲORBAN (lit. "an offering"): **1.** A sacrifice of any kind, whether bloody or bloodless; term used by Josephus in the sense also of a vow-offering, or of something devoted to God ("Ant." iv. 4, § 4; "Contra Ap." i. 22; Mark vii. 11). **2.** The sacred treasury in which the gifts for the Temple, or the almsbox in which the gifts for the poor, were kept (Josephus, "B. J." ii. 9, § 4; comp. Matt. xxvii. 6).

The term "ḳorban" was frequently used in vows. By saying, "Let my property be to you ḳorban"—that is, a gift consecrated to God—a man could prevent another from deriving any benefit from what he possessed (Ned. i. 4). This, of course, led to great abuses, as, in fact, all inconsiderate vows did, and, therefore, was much opposed by the sages (see Eccl. v. 1–5). Jesus (Mark vii. 11–13; comp. Matt. xv. 5–9) had such a vow in view when he said: "If a man say to his father or mother, That wherewith thou mightest have been profited by me is Ḳorban, ye no longer suffer him to do aught for his father or his mother, making void the word of God by your tradition" (Greek). But the charge of hypocrisy, or lip-service, raised against the Pharisees in this connection is entirely unfounded; for pharisaic tradition did actually provide a remedy against rash vows by empowering any sage consulted to dissolve the vow in case it could be shown that it was not made with a full consideration of all its consequences; this very power "to loosen that which is bound" by the Law being declared to be a privilege of the Rabbis, derived from the spirit of the Law while seemingly against the letter ("hetter nedarim"; Ḥag. i. 8).

It is expressly declared, however, by R. Eliezer that if a vow infringes upon the honor due to father or mother, the right procedure is to endeavor to convince him who made it that he failed to consider the consequences sufficiently, and then to dissolve the vow; others, however, dissented, holding that God's honor ought to be considered first (Ned. ix. 1). Against this, R. Meïr declares (Ned. ix. 4) that "wherever a vow is made which infringes the laws of humanity, the vow should be dissolved by the sage." Thus the Mishnaic code shows the instance quoted in the New Testament to be, instead of a reproach of pharisaism, as contended by Oort in "Theol. Tijdschrift," xxxviii., a vindication of the humane spirit prevailing among the Rabbis; possibly Jesus had only the rigorous class of teachers in mind, while his more humane views were those shared by others. See Alms.

J. K.

KOREFF, SOLOMON: German Talmudist; born about 1700; died in Prague May 24, 1774. For more than forty years he presided over a large yeshibah at Prague. On the record of the appointment of Ezekiel Landau as chief rabbi of Prague (1754; see Kaufmann in "Ha-Eshkol," i. 177–184, Cracow, 1898) is found the signature of Solomon Koreff, although he, like many others, was said to be an opponent of the newly elected rabbi on account of the quarrel about Jonathan Eybeschütz.

When the empress Maria Theresa issued the decree banishing the Jews from Prague (Dec. 18, 1744), a deputation of influential Jews at once proceeded to the government authorities to protest. Koreff was the speaker of this deputation, and when, in his excitement, he became too loud, and was rebuked in consequence, he made the memorable answer, "Ten thousand souls cry from within me." It is said that he alone was allowed to remain. After the Jews had left Prague (March 31, 1745) on account of the impossibility of enduring the new conditions imposed upon them, negotiations with the government were maintained until they terminated (Aug., 1748) in the repeal of the act of banishment. Solomon Koreff's name is repeatedly found among the number of the "Schtadlanim" who signed the memorials submitted to the government between 1745 and 1748. After the Jews had been readmitted, Koreff was appointed by the government one of the four elders of the community.

Bibliography: S. Hock, *Die Familien Prags*, ed. D. Kaufmann, pp. 327–328, Presburg, 1892; G. Wolf, *Die Vertreibung der Juden aus Böhmen*, in *Jahrb. für die Gesch. der Juden*, iv. 169 *et passim*, Leipsic, 1869; Abr. Trebitsch, *Ḳorot ha-'Ittim*, p. 19b, Brünn, 1801.

G. S. E.

KORIYYAT. See Coriat.

KORN, SELIG (FRIEDRICH N. NORK): German writer and mythologist; born April 26, 1803, at Prague; died at Teplitz Oct. 16, 1850. Expelled from the gymnasium of his native town on account of a poem composed by him satirizing a teacher, he adopted a mercantile career, educating himself during his leisure hours. However, he soon became dissatisfied with his position, and in 1829 left for Leipsic. The following years he spent in Budapest, Vienna, Prague, Dresden, Leipsic, and Stuttgart, engaged in literary work. After the death of his parents he became a convert to Christianity.

Among Korn's many writings, mostly satirical, some of which he published under one or the other of the noms de plume "Friedrich N. Nork" or "Spiritus Asper" and "Spiritus Lenis," may be mentioned the following: "Zeriel's des Infernalischen Schauspieldirectors Reise auf die Oberwelt," Leipsic, 1830; "Belial und Astarte, oder die Liebe der Teufel," 1832; "Panorama von Ofen und Pest," *ib.* 1833; "Figaro's Memoiren," 1833; "Die Seleniten," 1834; "Humoristische Charactergemälde," 1835; "Mythen der Perser," 1836; "Brahminen und Rabbinen," 1836; "Vergleichende Mythologie," 1836; "Der Prophet Elias, ein Sonnen-Mythus," 1837; "Versuche der Hieroglyphik," 1837; "Das Leben Mosis," 1838; "Rabbinische Quellen und Parallelen zu Neutestamentlichen Schriften," 1839; "Biblische Mythologie," 1842–43; "Etymologisch Symbolisches Realwörterbuch," 1843.

Neither his satirical works nor his mythological studies brought Korn any success; and his writings, with few exceptions, are now forgotten.

Bibliography: *Allgemeine Deutsche Biographie*, xxiv., Leipsic, 1887.

S. F. T. H.

KÖRNER, MOSES B. ELIEZER: Russian Hebrew author of the eighteenth and nineteenth centuries; grandson of Yom-Ṭob Lipman Heller. He was for some time rabbi at Rendsburg; he lived next at Shklov; and from 1802 he lived at Grodno. Toward the end of his life he traveled for some years in Europe, with the purpose of securing

aid in the publication of his works. He published: "Torat Mosheh," Biblical and Talmudic exegesis (Novidvor, 1786); "Zera' Ḳodesh," on Talmudic and rabbinical literature (Berlin, 1797); an edition of Elias Levita's "Tishbi," with notes (Grodno, 1805); "Ke-Or Nogah," strictures on the "Sefer ha-Berit" of Phinehas Elijah b. Meïr (Breslau, 1816); "Iggeret Rishpe Keshet," the story of his wanderings and hardships (Hanover, 1831); "Birkat Mosheh," a treatise on the benediction "She-Heḥeyanu" (Berlin, 1833); "Seder Hosha'not," according to the ritual of German and Polish Jews (ed. with preface, Hanover, 1834); an edition of the "Megillat Ebah" of Yom-Ṭob Lipman Heller, with a German translation by J. H. Miro (Breslau, 1836).

Bibliography: Steinschneider, *Cat. Bodl.* col. 6499; Roest, *Cat. Rosenthal. Bibl.* i. 643, Amsterdam, 1875; Zedner, *Cat. Hebr. Books Brit. Mus.*

H. R. A. S. W.

KORNFELD, AARON: Austrian Talmudist; born Aug. 2, 1795, at Goltsch-Jenikau, Bohemia; died there Oct. 26, 1881. His only teacher was his father, Rabbi Mordecai Bär Kornfeld, head of a yeshibah, who taught him both the Talmud and the profane sciences. Kornfeld was only eighteen years old when he took over the direction of the yeshibah at his father's death. The fame of the school was so great that sometimes as many as eighty pupils were in attendance. When Sir Moses Montefiore was passing through Bohemia on his return from Damascus, he undertook the difficult journey to Goltsch-Jenikau purposely to become acquainted with the celebrated Talmudist.

In 1864, when Kornfeld suffered from an affection of the eyes and was not allowed to read until an operation had been performed, he composed from memory a compendium of 300 commandments which he skilfully clothed in the gematriot of their Biblical verses. It appeared under the title "Ẓiyyunim le-Dibre ha-Ḳabbalah," Prague, 1865. Besides a short article, printed in "Shomer Ẓiyyon ha-Ne'eman," this is Kornfeld's only publication.

Bibliography: M. H. Friedländer, *Das Leben und Wirken der Hervorragendsten Rabbinischen Autoritäten Prags*, pp. 51–59, Vienna, 1902.

S. A. Kı.

KORNFELD, HERMANN (nom de plume, **SAMUELO):** German physician; born at Posen 1840; son of the Talmudist Samuel ben Naḥman Kornfeld and grandson of R. Akiba Eger. He received his education at Breslau, Berlin, and Vienna, taking his degree in 1863. Until 1871 he was physician at a hospital in Breslau; since 1901 he has been "Landgerichtsarzt."

Kornfeld is the author of: "Paralyse der Irren beim Weiblichen Geschlecht" (1877); "Sitz der Geistesstörungen" (1878); "Ueber Natürlichen und Abnormen Tod" (1879); "Handbuch der Gerichtlichen Medicin" (1884); "Die Entmündigung der Geisteskranken" (1901). The last-named work has an appendix showing that the circulation of the blood must have been known to the ancient Hebrews. In two articles, "Was Sollen Wir Essen?" and "Ueber die Bedeutung des Bluts" (published in "Sitzungsberichte für Gerichtliche Medizin," and in Virchow's "Archiv," 1875), he discussed, from a hygienic and humanitarian standpoint, the eventual effects of a general introduction of the Jewish method of slaughtering, and of the dietary laws.

S.

KORNIK (KURNIK), MEÏR BEN MOSES: German rabbi and calendar-maker; born at Glogau, where he was afterward rabbi; died at Hamburg Aug. 9, 1826. Kornik was the author of the following works: (1) "'Ezrat ha-Sofer" (Amsterdam, 1796), a manual for scribes on the writing of the scroll of Esther. (2) "Ḥadre Ḳodesh" (Dyhernfurth, 1817), a vocabulary to the first and the last mishnayot of the "Sefer Yeẓirah" and to the passages of the Zohar which are recited in the nights of Shabu'ot and Hosha'na Rabbah. (3) "Dabar be-'Itto" (vol. i., Breslau, 1817), elements of a Jewish calendar, but chiefly a refutation of Lazarus Bendavid's "Zur Berechnung und Gesch. des Jüdischen Kalenders" (see Bendavid, Lazarus). This work, in which Kornik mentions another work of his, "Me'ir 'Ene 'Ibrim," is furnished with some glosses by M. B. Friedenthal. (4) "System der Zeitrechnung in Chronologischen Tabellen" (Berlin, 1825), a concordance of the Julian, Gregorian, Jewish, and Mohammedan calendars. This work was the basis of Jahn's "Tafeln" (Leipsic, 1856), and is highly praised by Isidore Loeb ("Tables du Calendrier Juif," Paris, 1886). A series of corrections of Kornik's tables has been given by Max Simon in Berliner's "Magazin," xviii. 296.

Bibliography: David Fränkel, in *Sulamith*, v. 242 *et seq.*; Fürst, *Bibl. Jud.* ii. 206; Zeitlin, *Bibl. Post-Mendels.* p. 184.

S. M. Sel.

KOROBKA ("meat-tax"): That part of the Basket-Tax which is levied in Russia on kasher meat and poultry. The tax on salt, preserved provisions, flour, and grain, while in some instances included in the basket-tax, should not be confounded with the meat-tax proper. The meat-tax was originally devised by the Jews themselves in order to supply funds for various communal needs, such as the support of the poor, and the maintenance of hospitals and other charitable or educational institutions. At first under the direct control of the Ḳahal, it was later placed under the jurisdiction of the corresponding municipal government. With the abolition of the ḳahal organizations in 1844 its character was somewhat changed, and it was made obligatory instead of voluntary on the part of the Jewish communities.

The imposition of this tax and the consequent increase in the price of meat have been the cause of much dissension within the communities. The burdensome character of the tax has increased since the abolition of the ḳahal, the present system of farming out the kasher meat monopoly to individuals having led to a lax collection of the other portions of the basket-tax and the more rigid collection of the meat-tax proper. Kasher meat costs in many places from 2 to 3 cents per pound more than other meat; and the burden of taxation thus falls most heavily on the poor, resulting in their imperfect nourishment and stunted development.

Bibliography: Levanda, *Polny Khronologicheski Sbornik Zakonov*, s.v., St. Petersburg, 1874; Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, 2d ed., p. 434, *ib.* 1898; M. Morgulis, in *Yevreiskaya Biblioteka*, vi. 61; *Budushchnost*, 1901, No. 7.

H. R. J. G. L.

KÖRÖSI, JOSEPH: Hungarian statistician; born April 20, 1844, at Pesth. He was educated privately, and then accepted a position with an insurance company, and also entered the field of journalism. In 1867 he became editor of the department of economics on the "Pesti Napló," subsequently joining the staff of the "Reform." His literary activity resulted in his appointment as director of the bureau of statistics at Budapest in 1870. He was elected member of the Royal Hungarian Academy in 1879; honorary M.D. of the University of Pennsylvania; and honorary member of the University of Klausenburg in 1896, in which year also King Francis Joseph I. elevated him to the Hungarian nobility with the prænomen "de Szántó."

Besides numerous papers in Hungarian, Körösi is the author of the following works: "Bulletin Annuel des Finances des Grandes Villes," 18 vols.; "Bulletin Hebdomadaire de Statistique Internationale," 24 vols.; "Projet d'un Recensement du Monde," Paris, 1881; "Armuth und Todesursachen," Vienna, 1886; "Kritik der Vaccinations-Statistik," Berlin, 1890; "Beiträge zur Frage des Impfschutzes," *ib.* 1891; "Demologische Beiträge," *ib.* 1892; "Plan einer Mortalitäts-Statistik für Grosstädte" (*ib.*); "Maass und Gesetze der Ehelichen Fruchtbarkeit," Vienna, 1894; "An Estimate of the Degree of Legitimate Natality," London, 1895; "Die Seculare Weltzählung vom Jahre 1900" (Berlin, 1897).

Körösi proposed an international movement for the uniformity of the census of 1900, and his plan was adopted by the Institut International de Statistique.

Bibliography: Szinnyei, *Magyar Irók Elete*; *Pallas Lex.* x., xviii.; *Meyers Konversations-Lexikon.*

S. L. V.

KOS, COS, or **COOS** (Greek, Κῶς or Κῶος): An island belonging to the Sporades group in the Ægean Sea near the Carian coast; known also as Meropis and Nymphæa. Diodorus Siculus (xv. 76) and Strabo (xiv. 657) describe it as a well-fortified port. Its position gave it a high importance for the Ægean trade; while the island itself was rich in wines of considerable fame (Pliny, xxxv. 46).

At a comparatively early period Jews are mentioned among the population of Kos; and under Alexander the Great and the Egyptian Ptolemies (from 336 B.C.) the town developed into one of the great Jewish centers in the Ægean. Josephus ("Ant." xiv. 7, § 2) quotes Strabo to the effect that Mithridates sent to Kos to fetch the gold deposited there by Queen Cleopatra and "800 talents belonging to the Jews." Jews of Kos are mentioned at the time of Antiochus VII., Sidetes, Kos being one of the islands to which the rescript of the Roman consul Lucius was sent (139 B.C.; I Macc. xv. 23). It appears probable that in course of time the Jews became the chief bankers in the island, and that they took charge, at a certain rate of interest, of the large sums of money owned by the temples. In the sacrificial tablet of the Temple of Adrasteia and Nemesis, they are mentioned (lines 17, 18) as πάντες ὑπὸ τ[ων τρα]πεζειτῶν ἢ ἄλλως (Herzog, "Critische Forschungen," p. 35). This inscription is of the first century B.C. Rayet ("Mémoire sur l'Ile de Kos," p. 80) thinks that the 800 talents ($960,000) deposited by Cleopatra were held by these Jewish τραπεζῖται; but of this there is no evidence (Paton and Hicks, "Inscriptions of Cos," p. xxxviii.). In 49 B.C. the Koans are reminded by the consul Caius Fannius to obey the decree of the Roman Senate and to allow safe passage to Jewish pilgrims traveling to Jerusalem (Josephus, *l.c.* xiv. 10, § 15). Herod is said to have provided an annual stipend for the benefit of prize-winners in the athletic games (Josephus, "B. J." i. 21, § 11); and a statue was erected there to his son Herod the Tetrarch ("C. I. G." 2502). The epigrammatist Meleager, who was living at Kos about 95 B.C., complains of having been abandoned by his mistress for a Jew (Epigram No. 83, in "Anthologia Græca," v. 160). The modern name of Kos is Stauchio (Greek, Itaukos, Isola Longa).

Bibliography: Küster, *De Insula Co*, Halle, 1833; Böttger, *Topographisch-Historisches Lexicon zu Flavius Josephus*, p. 95; Pauly-Wissowa, *Real-Encyc.* ii., *s.v.*; Paton and Hicks, *Inscriptions of Cos*, 1891.

E. G. H.—G.

——In Medieval and Modern Times: It is not known whether Jews continued to live at Kos from Roman times down to the conquest of the island by the Knights of Rhodes in 1315. Under the rule of the knights, however, Jews were banished (1502) from the island (Coronelli, "Isola di Rhodi," p. 180) and transported to Nice, in accordance with the decree promulgated by Pierre d'Aubusson, grand master of the Hospitalers of St. John. It is not definitely known whether the Jews returned from Nice to Kos a year after their banishment, *i.e.*, during or after the conquest of the island by the Turks. But, according to a document, now at Rhodes, containing some notes on the administration of the community of Rhodes, the community of Kos was in 1685 dependent on that of Rhodes, paying to the latter a tax collected from eighteen persons whose names are mentioned in the document. The amount of the tax, which was paid up to 1870, indicates probably that the community was not very large and had no chief rabbi, but was under the direct control of the chief rabbi of Rhodes.

Synagogue and Cemeteries.

In 1747 a certain Eliezer Tarica built at his own expense a handsome little synagogue; the date of building and the name of the builder are commemorated in a gilt Hebrew inscription in relief, placed above the door of the tabernacle. Subsequently two shops and a house were bequeathed for the support of this synagogue; and the income from these covers the expenses even today.

There are two Jewish cemeteries at Kos. One very old one, situated on the seashore at Cape Sable, is no longer used. The other, more in the interior of the island, contains over one hundred tombs, the earliest dating from 1715. Following are the names of the chief families which the present writer copied from the gravestones in 1901: Romano, Capelluto, Angel, Tarica, Gabaï, Couriel, Benveniste, Coenca, Alhadef, Mir, Pisante, Habib, Abzaradel, Franco, Finz, Ergas; the most prominent among these families being those of Tarica, Alhadef, and Franco. The last-named was engaged especially in exporting raisins, the chief product of the island, and had connections at the principal centers of commerce of

Europe. Later on Jews from Salonica came every year to the markets of Kos to buy the products of the island.

In 1850 the Jews of Kos were accused of ritual murder under the following circumstances: Some Greeks, having found the dead body of an old man named Tiringongo, a habitual drunkard, accused the Jews of having killed him, and, aided by the governor of the island, Amin Bey, entered and searched the synagogue one Friday evening. Not finding anything, they came back the following day, searched the garden of the temple, and maltreated the Jews. Fortunately for the latter, the colonel in charge of the soldiers on the island, Ramiz Bey, took their part, pointing out to the governor the responsibilities he would incur should he lend support to the Greeks. Thereupon the Greeks and Jews were sent to Rhodes, where the former were punished, and the latter acquitted in conformity with the firman which Sultan 'Abd al-Majid had granted to the Jews subsequent to the calumnies of Damascus and Rhodes (1840–41). Three years later the slayer of the drunkard Tiringongo was discovered. He was a Mohammedan, named Haji Ṣalih, who, seeing Tiringongo stealing in his field, had shot and killed him. His body was thrown into the street by a negro, who subsequently made this revelation.

Blood Accusation.

In 1851 the body of a Jew who had died at Kos was found the day after burial absolutely naked with the hands mutilated. Investigations being made by the governor of the island, Muṣtafa-Sharif Pasha, the act was traced to some Greek shepherds, who confessed that they had cut some fingers from the hands of the Jew for the purpose of placing them among their flocks, in order to increase the number of the beasts, according to a belief common among them that the hand of the Jew brought fruitfulness and increase of wealth.

Mutilation of a Jewish Corpse.

The Jewish population of Kos consisted in 1850 of 40 families, in 1872 of 25 families, and in 1901 of only 10 families, half of whom were strangers. The Jews are engaged in retail business, and live in perfect harmony with the other inhabitants. They have in the synagogue three sacred rolls, and they support a shoḥeṭ, who is at the same time schoolmaster and officiating rabbi at the temple. The Kos Jews speak Turkish and Greek in addition to the Judæo-Spanish dialect.

G. A. Ga.

KOSCH, RAPHAEL: German physician and deputy; born at Lissa, Posen, Oct. 5, 1803; died at Berlin March 27, 1872. Educated at the University of Königsberg (M.D. 1826), he became assistant at the surgical-ophthalmological clinic there and commenced to practise in 1832.

Kosch soon became interested in the political life of Prussia. In 1848 he was sent as representative from Königsberg to the Prussian National-Versammlung, where he was elected a vice-president. From 1850 to 1860 he took no active part in politics, but again became interested therein in 1861, when he was elected from Königsberg to the Prussian Lower House, of which he remained a member until his death. He belonged to the party of the Left ("Fortschrittspartei"). It was partly through his energy that the oath "More Judaico" was repealed in 1869.

Kosch, who was unmarried, bequeathed his fortune to an orphan asylum of Königsberg.

Bibliography: *Allg. Zeit. des Jud.* 1903, No. 41; H. Vogelstein, in the *Hartungsche Zeitung* (Königsberg), evening ed., Oct. 5, 1903.

S. F. T. H.

KOSINI, LEVI. See Cosin, Lewi.

KOSLOV. See Eupatoria.

KOSMINSKY, MARKS: Founder of the town of Nhill in the colony of Victoria, Australia; died there May 6, 1895. He founded most of the local institutions, the hospital, Mechanics' Institute, the Agricultural and Pastoral Society, the Masonic lodge, and the fire-brigade. He took an active part in the movement to provide the town with water, and it was through his efforts that local land-boards, courts, and public buildings were established.

Bibliography: *Jew. Chron.* June 28, 1895.

J. G. L.

KOSSARSKI, JULIUS: German poet; born 1812 at Bromberg; died there July 1, 1879. He went to Berlin to take up the study of literature, afterward studying philosophy and philology at the university. Ill health induced him, however, to return shortly to his native city, where he turned to numismatics. He published the following works: "Wallfahrt in Palästina" (1847); "Sagen des Morgenlandes" (1852); "Der Mönch von Meran" (1855); "Titus oder die Zerstörung von Jerusalem" (1855); and others.

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten des 19. Jahrhunderts*, p. 442; Kayserling, *Die Jüdische Literatur von Moses Mendelssohn bis auf die Gegenwart*, pp. 164 *et seq.*

S. M. K.

KOSSARSKI, LUDWIG: German poet and writer; brother of Julius Kossarski; born 1810 at Bromberg; died Nov. 3, 1873, at Berlin. He studied medicine at Berlin, but soon devoted himself entirely to German literature, becoming a contributor to several periodicals and journals. He published poems and stories, including: "Nachklänge" (1834); "Dämmerungen, Novellen" (1840); "Friedrich Wilhelm III.: Skizzen aus Seinem Leben in Poesie und Prosa" (1840); "Hier und Dort" (1855).

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten des 19. Jahrhunderts*, p. 443.

S. M. K.

KOSTEL (PODIVIN): Town in Moravia. Its Jewish community is said to be the oldest in Moravia. According to Cosmas of Prague (d. 1125), a Jew named Podiva founded (1067) the castle which was named after him "Podivin"; this is still the Slavic name of the town (Pertz, "Monumenta Germaniæ Scriptores," ix. 80; D'Elvert, "Zur Gesch. der Juden in Mähren und Oesterreich-Schlesien," pp. 49, 52, Brünn, 1895; comp. Grätz, "Gesch." vi. 61). This community may therefore be regarded in a certain sense as the mother of the Moravian communities. Local documents relating to it do not, however, reach back further than 200 years. According to popular tradition, the synagogue was built about 150 years ago. The earliest tombstones are dated 1690.

Kostel is one of the congregations of Moravia which possess the rights of a township. With its branch at Eisgrub—the summer residence of the

sovereign Prince of Liechtenstein—it numbers about 500 persons (1903). Its institutions include a parochial school, a ritual bath, a ḥebra ḳaddisha, and a women's society. The officiating rabbis have been: Aron Unger, last decade of the eighteenth century; Markus Blatt, end of the eighteenth century to 1839; Samson Kulke, 1840–94, son-in-law of the late Rabbi Nehemiah Trebitsch of Nikolsburg; S. Mandl, 1895–99; present incumbent, Abraham Weiss, since 1899. The well-known ghetto poet Eduard Kulke, who portrayed in his stories types from his native community of Kostel, was a son of the above-mentioned Samson Kulke.

D. S. Mdl.

KOSTELIZ (COSTELLEZ), ABIGDOR BEN SIMON: Egyptian rabbi and cabalist; born before 1572; died 1659. He studied under Moses ha-Kohen, head of the yeshibah in Egypt, one of his fellow pupils being David Conforte.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 2; Conforte, *Kore ha-Dorot*, pp. 41a, 50a; Michael, *Or ha-Ḥayyim*, No. 19.

K. M. Sel.

KOVEL: District town in the government of Volhynia, Russia. In the beginning of the fourteenth century it was given by Gedemin to his grandson, Theodor Sangushko, and in 1518 the Magdeburg Rights were granted to it by Sigismund I. About the beginning of the sixteenth century the Jews and Christians of Kovel were freed from military duties in return for a specified contribution for various government needs. In 1540 the Jews of Kovel together with those of other Lithuanian towns protested to King Sigismund against an accusation made by a baptized Jew that they were preparing to remove with all their possessions to Turkey, and that meanwhile they were killing or circumcising Christian children. The court appointed by the king established the innocence of the Lithuanian Jews.

In response to a petition of the Kovel Jews, Queen Bona ordered in 1547 that the Jewish house-owners be relieved from the payment of the annual taxes, and that, instead, they pay on each house a yearly tax of one gold ducat. People living in rented houses were to pay one-half gold ducat per year; but the house occupied by the rabbi was to be exempt. As to other duties, the Jews were to share them with the remaining inhabitants of the town; and they were also to share their privileges. This document was presented for entry in the city records by the Jewish citizen Hirsh Itzkovich. Some years later (1556) Queen Bona decreed, in response to the petition of a number of the burghers of Kovel, that Jews be forbidden to reside in the market-place, and that it should be the duty of the magistrate of Kovel to see that Jews owning houses in the market-place should remove to the Jewish streets, in accordance with a tradition which precluded them from being numbered at the census among the Christians. On the other hand, the queen ordered that Christians living in the Jewish streets should remove thence and, in accordance with the custom of other towns in the district, should own no houses there. This document was successively confirmed by Sigismund August and Sigismund III.

About 1565 the town was presented by King Sigismund August to the Russian prince Andrei Mikhailovich Kurbski, who had been induced to betray his country and to enter the service of the Polish king. Escaping with his followers from Yuryev (Dorpat) to Lithuania, Kurbski established himself within sixteen miles of Kovel, which he ruled through trusted agents, and often compelled the Jews to advance him large sums of money. On July 14, 1569, his agent at Kovel, Ivan Kelemet, attacked the Jews at the instigation of a baptized Jew named Lavrin, and, in defiance of their ancient rights and privileges, placed Yuska Shmoilovich, Avram Yakovovich, and Bogdana, the wife of Agron, in a dungeon in which was much water, and closed and sealed all the houses, stores, and taverns of the Jews with all their merchandise, personal property, and provisions. Some Jews of Vladimir having protested against this action, Kelemet stated that he was merely carrying out the wishes of Prince Kurbski, who was free to punish the Jews of Kovel, who were his subjects, as he pleased. He also admitted that he had placed the two Jews and the Jewess in the dungeon and had immersed them up to their necks because they, having become security for Agron Natanovich, had failed to produce him at the appointed time. The matter was carried by the Jews to the king at the Diet of Lublin, and he ordered the release of the imprisoned Jews. Kelemet, however, refused to recognize the royal decree, claiming that he was subject only to his master, Prince Kurbski; and he ordered all the Jews of Kovel to leave the town on the following day. After an imprisonment of five weeks (doubtless not in the dungeon) the prisoners were liberated by order of Kurbski, who was finally compelled to obey the royal decree. He gave directions also for the removal of the seals from the synagogue, houses, and stores belonging to the Jews; but at the same time he warned them that he would obtain satisfaction from them at a future time. Notwithstanding these threats, however, the prince continued to deal with the Jews and to borrow money from them, as is shown by his will dated June 5, 1581, wherein he admits that he owes Mordecai Shichich of Kovel 100 gold ducats. This debt and sums owing by Kurbski to other Jews remained unpaid in 1585; and the creditors were obliged to bring suit against the estate.

Under Kurbski.

In 1616 the burghers of Kovel complained to the king that the Jews bought up taverns and houses without having the right to do so, thus crowding out the Christians, some of whom had been reduced to beggary by the unjust exactions of the Jews; that the latter farmed the taxes imposed by the Diet, as well as private taxes; that by exacting enormous profits the Jews were ruining the town, in consequence of which people were removing from it; and, finally, that the Jews took no interest in providing for the repair of the walls and in guarding the town. The king appointed a commission to investigate the complaint, and to render a decision, each side to have the right to appeal to the king within six months thereafter.

Petitions Against Jews.

The resentment of the Christian merchants against their more successful Jewish competitors was intensified during the following thirty years, and found emphatic expression in the turbulent times of Chmielnicki. In 1648 the magistrate of Kovel reported to the authorities at Vladimir that the local burghers had helped the Cossacks to drown both the Jews and the Catholics who had remained in the town, being unable to get away on account of their extreme poverty.

In 1670 King Michael issued at Warsaw a grant of privileges, containing among other items a recapitulation of a document issued by Sigismund III. in March, 1609, in which the Jews of Kovel were ordered to share with the Christian burghers the cost of repairing the town walls and the performance of sentry duty. There is also recapitulated a document issued by Ladislaus IV. March 23, 1635, confirming the decree issued by Queen Bona in which the Jews were ordered to live and to build their houses in a separate street; also a document of Sigismund III. providing that the taxes should be paid direct to the collector and not to the Jews, who usually farmed them from the collector, thereby ruining the town and injuring the burghers. In 1661 there were only twenty Jewish house-owners in Kovel.

Of the history of the Kovel community from the seventeenth to the nineteenth century, no information of importance is forthcoming.

In 1898 the Jewish community numbered 6,046 souls in a total population of 17,304. It had a Talmud Torah, a synagogue, and a number of charitable institutions. Among the more prominent Jews were: Aaron Solomon Feuerman (d. 1897); H. Geller, the Hebrew journalist; Rabbi Yehudah Idl; Dr. Perelman; and Rabbi Löb Gershonov Diament.

Bibliography: *Regesty*, i. *s.v.*; *Russko-Yevreiski Arkhiv*, i. and ii., passim; *Ha-Zefirah*, 1898, No. 160; Antonovich, *Monografiya po Istorii Zapadnoi i Yugo-Zapadnoi Rossii*, i., Kiev, 1885.

H. R. J. G. L.

KÖVES, JOSEPH: Hungarian painter; born at Nagy Karoly 1853. When only fourteen he left home, and, earning his living as he went, arrived two months later at Budapest, where he became a merchant. When twenty-two years of age he entered a drawing-school, graduating as a teacher of drawing in 1879. In the following year he went to Paris, where he became a pupil of Fleury, Laurens, Le Roux, and others. In 1882 he returned to Budapest, where he has since resided. Many of his paintings deal with Jewish subjects; among these may be mentioned: "Homeless"; "The Jews in the Triumphal Procession of Titus"; "Moses Mendelssohn and Frederick the Great"; "Spinoza and His Judges"; "King Mathias and His Wife Welcomed by the Jews of Ofen"; "The Disputation at Tortosa"; etc. He was commissioned by the government to make a painting of the national hero Johann Hunyadi.

Bibliography: Dr. Gonda, in *Israelitisches Familienblatt*, 1902, No. 52; 1903, Nos. 2 and 3.

S. F. T. H.

KOVNER, SAVELI GRIGORYEVICH: Russian physician; born at Wilna 1837; died at Kiev Sept. 22, 1896; graduated from the University of St. Vladimir, Kiev, in 1865. He remained at the same university as a stipendiary to prepare for a professorship, but in 1867 was appointed city physician at Yalutorovsk, government of Tobolsk, and shortly afterward transferred as county physician to Nezhin. In 1873 he was appointed chief physician of the Nezhin Hospital and physician of the Lyceum of Prince Bezborodko. In 1879 he gave up his position in order to devote himself entirely to science. Kovner settled permanently at Kiev in 1890.

In 1865 he published "Spinoza and His Philosophy." Knowing the classical languages as well as Hebrew and Arabic, he made a special study of the history of medicine, the results of which are contained in "Drevnyaya i Srednevyekovaya Meditzina" (3 vols., Kiev, 1879). In the first volume of this work there is a chapter on the practise of medicine among the Jews, which constitutes a valuable addition to the history of Jewish civilization. Of his contributions to various Hebrew periodicals the most valuable is "Ha-Rambam be-Tor Rofe," in "Ha-Meliz," 1895.

Bibliography: *Khronika Voskhoda*, 1896, No. 38; *Ahiasaf*, p. 319, Warsaw, 1897.

H. R. M. R.

KOVNO or KOVNA: Russian fortified city in the government of the same name; situated at the junction of the Viliya and the Niemen.

There is documentary evidence that Jews lived and traded in Kovno toward the end of the fifteenth century. At the time of the expulsion of the Jews from Lithuania by Alexander Jagellon (1495) the post of assessor of Kovno was held by Abraham Jesofovich. By an edict dated Oct. 25, 1528, King Sigismund awarded to Andrei Procopovich and the Jew Ogron Nahimovich the farming of the taxes on wax and salt in the district of Kovno ("Metrika Litovskaya Sudebnykh Dyel," No. 4, fol. 20b). In the Diet of 1547 a proposition was submitted to the King of Poland to establish at Kovno, Brest-Litovsk, Drissa, and Salaty governmental timber depots, in order to facilitate the export of timber, and to levy on the latter a tax for the benefit of the government. This measure found favor owing to the claim that the Jewish and Christian merchants of Kovno and of other towns derived large profits from the business, while they at the same time defrauded the owners of the timber and encouraged the destruction of the forests. The proposition was adopted by the Diet and sanctioned by the king ("Kniga Posolskaya Metriki Litovskoi," i. 36).

In the Sixteenth Century.

In 1558 a Jew of Brest-Litovsk, David Shmerlevich, and his partners obtained a monopoly of the customs duties of the city of Kovno on wax and salt for three years, for an annual payment of 4,000 kop groschen ("Aktovyya Knigi Metriki Litovskoi, Zapisi," No. 37, fol. 161). David of Kovno, a Jewish apothecary, is mentioned in a lawsuit (Oct. 20, 1559) with Moses Yakimovich, a Jew of Lyakhovich ("Aktovyya Knigi Metriki Litovskoi Sudnykh Dyel," No. 39, fol. 24b). By an agreement of about the same date between Kusko Nakhimovich, a Kovno Jew, and Ambrosius Bilduke, a citizen of Wilna, it would seem that the latter had beaten and wounded the Kovno rabbi Todros, and that

Kusko, in consideration of 2 kop groschen, had settled the case and was to have no further claim against Bilduke (*l.c.* No. 41, fol. 120).

From a decree issued by King Stephen Bathori Feb. 8, 1578, it is evident that Jews were living in Kovno at that time ("Akty Zapadnoi Rossii," iii. 221). Another document (June 19, 1579), presented to Stephen Bathori by the burghers of Troki, both Catholic and Greek-Catholic, and by the Jews and Tatars, contains their petition concerning the Christian merchants of Kovno, who had prohibited the complainants from entering the city with their merchandise, and from trading there; this in spite of the fact that the burghers of Troki had from time immemorial enjoyed the privilege of trading in Kovno on an equality with the other merchants, both Christian and Jewish, of the grand duchy of Lithuania. In reply, the king ordered the Kovno merchants not to interfere for the time being with the Jewish and other merchants of Troki, and promised an examination of the complaint at the end of the war then in progress ("Akty Gorodov Wilna, Kovno, i Troki," ii. 175).

On March 28, 1589, Aaron Sholomovich, leader of the Jewish community at Troki, in his own name, and in behalf of his Jewish brethren of Troki, complains to King Sigismund of the merchants of Kovno, who have forbidden the Jews of Troki to trade in Kovno, and have confiscated their wares in defiance of privileges granted by the Polish kings and by the Grand Duke of Lithuania. In response to this complaint the king orders the magistrate of Kovno, Prince Albrecht Radziwill, to protect the Jews of Troki from molestation by the native merchants (*ib.* ii. 180).

A document issued twelve years later (Aug. 14, 1601) shows that the Jews of Grodno and of other Lithuanian towns were deprived of the old privilege of shipping to Kovno grain, salt, and herring, retaining only the right to trade at retail and to keep inns ("Akty Wilenskoi Arkhivnoi Kommissii," vii. 103, 125; "Akty Yuzhnoi i Zapadnoi Rossii," ii. 13).

In the Eighteenth Century.

At the beginning of the eighteenth century the Jews of Kovno made an agreement with the Christian merchants of that city whereby the former in return for the privileges of residence and trading in Kovno assumed the obligation to pay a fifteenth part of all the taxes and of the city expenditures. In time, however, the documents relating to this compact were lost, and the merchants began to oppress the Kovno Jews and to withdraw from them their privileges. The matter was brought before the Supreme Court of Poland at Warsaw, and by a decision of Sept. 14, 1753, the Jews were given the right to reside only in the district of Starochinska. They were allowed also to trade at the fairs. A few years later Proser was appointed mayor of Kovno, and he began to persecute the Jews not only in the city, but throughout his jurisdiction. In 1761 he instigated a riot during which the Jewish houses of the district were burned. When Christian neighbors attempted to stop the excesses of the mob, they were prevented by the officials. After the rebuilding of the Jewish dwellings Proser drove the Jews out of the city. The case was carried to the Supreme Court, which ordered (Jan. 20, 1766) an investigation of the wrongs inflicted upon the Jews, and compensation for the losses sustained by them; these latter to be determined by the findings of a commission appointed for that purpose.

The mayor and his followers, fearing the result of the investigation, attempted to discredit it, and to place obstacles in the way of the commission. As the oppression of the Jews was not discontinued, the leaders of the Jewish community of Slobodka, a suburb of Kovno, brought the matter before the Supreme Court. In 1781 Prince Carl Stanislaus Radziwil, the owner of Slobodka, intervened, and showed that great injustice had been and was being done to the Jews. In 1782 the court ordered the city of Kovno to pay to the Jews damages amounting to 15,000 florins besides the costs of the case. The mayor of Kovno and his associates were sentenced to two weeks' imprisonment (A. Tabilovski, in "Keneset Yisrael," i. 57, Warsaw, 1886).

The Kovno Megillah.

There is in the possession of the heirs of Rabbi Isaac Zeeb Soloveichik of Kovno a megillah, bearing the Hebrew date 1 Adar II., 5543, and written in commemoration of the granting of the right of residence to the Jews of Kovno by King Stanislaus Augustus Poniatowski (1783). Therein it is stated that Jews had lived in Kovno since ancient times, and that when they were driven out of the city in 1753, they had found an asylum in the suburb of Kovno, then a part of the king's private estate. When they were again expelled, in 1761, all their houses and the synagogue had been plundered and destroyed by the mob. The megillah lauds the king's generosity, and praises those members of the community who had taken an active part in defending the rights of their brethren. These were Rabbi Moses of Kovno and Slobodka and his brother Abraham, the sons of Rabbi Isaac Soloveichik. They also built the large synagogue in Slobodka, which was then known as Williampol. The author of the megillah, as appears from an acrostic contained in it, was Samuel ha-Ḳaṭan of Wilna, a resident of Kovno. The style shows that he was a learned man and a fluent Hebrew writer. Fuenn thinks that he was the Samuel ha-Ḳaṭan who had an only son Joseph, as is mentioned on a tombstone over the grave of Zipporah, Joseph's daughter, in the Kovno cemetery (Fuenn, "Ḳiryah Ne'emanah," p. 196, Wilna, 1860). A manuscript Hebrew prayer-book entitled "Kol Bo," preserved in the synagogue of Brest-Litovsk, was written by Samuel ha-Ḳaṭan, undoubtedly the writer of the megillah.

In 1887 the Jewish community of Kovno (including Slobodka) numbered about 36,000 persons. In 1902 it had increased to 37,196, or about one-half of the total population. It had twenty-five synagogues and prayer-houses, and many yeshibot supported by wealthy men, one of them by Lachman of Berlin. The leader of the students in the yeshibot was Isaac Blaser, formerly of St. Petersburg. In 1876 the society Maḥzike 'Eẓ-Ḥayyim was founded by Süsman Novikhovich and Hirsh Rabinovich, rabbi of Mitau, for the study of the Talmud, rabbinical literature, and the Hebrew language. The Talmud

Torah has from 300 to 400 pupils, and a teaching staff of 6 "melammedim" and 6 teachers of Hebrew, Russian, and arithmetic. The annual expenditure of the Talmud Torah amounts to about 1,600 rubles, and is provided for out of the meat-tax and by private contributions, in addition to 15 per cent of the income from the cemetery. There is another Talmud Torah, situated in the more modern portion of the city, known as "Neuer Plan," and connected with the synagogue Naḥalat Yisrael. It has 50 pupils and 2 teachers. The non-Jewish middle-class schools in the city of Kovno showed in 1887 the following proportion of Jewish pupils: classical gymnasium for boys 104 Jews in a total of 369; classical gymnasium for girls 115 Jewish girls in a total of 310 ("Voskhod," 1888, iv. 4).

The hospital was reorganized in 1813 by Benjamin Ze'eb ben Jehiel, father of Rabbi Ẓebi Naviyazer, and Eliezer Lieberman. They began a new pinkes in place of the one lost at the time of Napoleon's invasion (1812), when the inhabitants fled, and the city archives, including the pinkes, disappeared in the ensuing disorder.

In 1854 Hirsh Naviyazer made great efforts in behalf of the hospital and succeeded in collecting enough funds to erect a stone building for the institution. In 1875 Tanḥuma Levinson and Ze'eb Frumkin reorganized the hospital on a modern basis. The annual income and expenditure are each about 15,000 rubles. There are accommodations for more than 600 patients; and 4,000 patients are treated annually in the dispensary.

Philanthropic and Charitable Institutions.

Among the other philanthropic and charitable organizations of Kovno may be mentioned the societies known as "Somak Nofelim" and "Gemilut Ḥesed," the former founded in 1862 by Ẓebi Shafir, and Isaac Zeeb, father of Joseph Dob, rabbi of Brest-Litovsk (Fuenn, "Keneset Yisrael," ii. 163). The ḥebra ḳaddisha was founded in 1862. Of the leaders of the community (in the 19th cent.) may be mentioned Israel Bacharach, Abraham Dembo, Naḥman Reichseligman, Fishel Kahn, Ezekiel Jaffe, Solomon Osinsky, and Lieberman Shakhovski, grandson of Eliezer Shakhovski. Rabbi Israel Lipkin, known widely as Rabbi Israel Salanter, was prominent in the life of the Kovno community during the latter half of the nineteenth century. He successfully conducted for many years the local yeshibah. His son, Lipman Lipkin, Abraham Mapu, and the latter's brother were all born in Kovno.

A statistical study of the Jewish artisans in 1887 shows that in the city and district of Kovno there were 5,479 masters, 1,143 assistants, and 766 apprentices, distributed among the different trades. The greatest numbers of masters were to be found in the following trades: tailors and seamstresses, 445; shoemakers and workers in allied trades, 380; cigar- and cigarette-makers, 366; butchers and fishermen, 330; bakers, 445; gardeners and truckers, 338; drivers and coachmen, 509; common laborers, 595. Jewish artisans were also well represented among bookbinders, carpenters, blacksmiths, machinists, masons, brick-makers, brewers, wine-makers, barbers, and millers ("Voskhod," 1889, i.–vi.).

Jewish Artisans.

H. R.

KOWNER, ABRAHAM URI: Russian Hebrew critic; born at Wilna about 1837. He became renowned on account of a campaign which he conducted against many of the Hebrew Maskilim and which called forth violent polemics between himself and the latter. He first published his articles in "Ha-Karmel" and "Ha-Meliẓ"; then he wrote against the editors of those papers. Kowner was afterward involved in a bank defalcation, on account of which he was banished to Tomsk, Siberia, where he embraced Christianity and became a government official.

He published his criticisms and other essays in two small volumes: "Heḳer Dabar," Warsaw, 1865; and "Ẓeror Peraḥim," Odessa, 1868. The first work contains, after criticisms on Mitzkun's "Kinnor Dawid" and Lerner's "Moreh ha-Lashon," an essay on the place of the Hebrew language in modern education. He wrote this essay in answer to the questions of the government published in the "Kievlyanin" concerning the education of the Jews. Among other questions were the following: "In what way can culture be spread among the Jews?" "Should the books be written in Hebrew or in Judæo-German?" Kowner declared that the Hebrew language must be adapted to modern requirements; otherwise it were better to write in Judæo-German. The main thing was that the Jews must be instructed; therefore, there was no need of Hebrew books filled with poetical and antiquated expressions. He praises highly Lewinsohn, Slonimski, Mapu, and Erter, whose Hebrew works brought much good to the Jews, as well as the Judæo-German writers. But he castigates all the others; proving that not only is there no utility in their works, but that they corrupt the Hebrew language.

The second work is an answer to the attacks of his contemporaries, which, it must be admitted in justice to Kowner, while pretending to refute his criticism, consist only of insults. Zederbaum is most of all criticized in this work as the editor of "Ha-Meliẓ," while in the first work he is praised for his editing of a Judæo-German newspaper entitled "Ḳol Mebasser." Kowner contributed also to "Yevreiskaya Biblioteka" and other Russian periodicals.

Bibliography: *Ha-Meliẓ*, 1868, No. 16; *Sistematicheski Ukazatel*, Index.

H. R. M. Sel.

KOZZI, MOSES. See Moses of Coucy.

KRACZWSKI, JOS. IGNATZ. See Poland.

KRÄMER, MOSES BEN DAVID: Lithuanian Talmudist of the seventeenth century; died at Wilna Oct. 19, 1683. After officiating as rabbi in a number of Lithuanian cities, he in 1623 went in the same capacity to Wilna. His contemporaries, who refer to him frequently, mention him as an important Talmudist. He left no works except a few glosses, which are contained (1) in "Rosh Yosef" by his son-in-law, Joseph ben Jacob, (2) in "Zera' Yisrael" by his grandson Jacob ben Joseph, and (3) in "Pi Shenayim." Krämer is still the subject of many local tales in Wilna, where marvels are related of his piety and scholarship. Among his descendants was Elijah of Wilna.

Bibliography: Fuenn, *Kiryah Ne'emanah*, p. 95.

S. S. A. Pe.

KRAMSZTYK, ISAAC: Polish writer and preacher; born at Warsaw 1814; died there 1889. He graduated from the rabbinical school of Warsaw, in which he became a teacher, filling that position up to the closing of the institution in 1862. He at the same time was preacher in the synagogue of Warsaw. At first he preached in German; but out of patriotism he in 1852 delivered the first sermon in Polish, which aroused the ire of certain fanatics. Kramsztyk officiated as preacher without any remuneration up to 1863, with an intermission of a few months in 1861–62 spent at Bobruisk. From 1863 to 1868 he lived in Saratov.

Kramsztyk's works in Polish were: "Mowa Miana," etc., a sermon at the consecration of the synagogue (1852); "Przeklad Przyslow Salomona" (1867), a translation of Proverbs, with a commentary; "Prawda Wieczna," etc. (1871), on the eternal truth, or the foundation of the Mosaic religion (1871); and "Kazania," a collection of his sermons, with biographical notes (published posthumously, Cracow, 1892).

Bibliography: Orgelbrand, *Encyklopedja Powszechna*, Warsaw, 1900.

H. R. M. R.

KRAMSZTYK, STANISLAUS: Polish naturalist; born at Warsaw 1841; son of Isaac Kramsztyk; educated at the Warsaw gymnasium, and studied medicine in the Medico-Surgical Academy, and physics and mathematics in the University, whence he was graduated in 1866 as master of natural sciences. Unable, on account of his religion, to obtain an appointment as teacher in the gymnasium, Kramsztyk took a position in the Polish Bank at Warsaw, where he was employed until the closing of the same in 1886. Simultaneously he was a teacher in the Commercial College and in various private schools.

Kramsztyk's literary activity began in 1862, when he became a collaborator on the Polish periodical "Przyjaciel Dzieci." Since 1868 he has also contributed largely to the "Wszechswiat," "Ateneum," "Biblioteka Warszawska," "Przeglad Pedagogiczny," and other periodicals.

His most important works are: "Fizyka," Warsaw, 1876; "Wyklad Arytmetiki Handlowy" (Manual on Commercial Arithmetic), 1879; "Wiadomosci Poczatkawe z Fizyki," on the rudiments of physics, *ib.* 1883 (2d ed. 1886; Russian transl. 1896); "Fizyka bez Przyrzadow," 2 vols., 1891–93; "Szkice Przyradnicze z Dziedziny Fizyki Geofizyki i Astronomji," 1893; "Ziemia i Niebo," 1898; "Komety i Gwiazdy Spadajace," 1899; "Bibljoteczka Nauk Przyrodniczych" (Little Library of Natural Sciences), 3 vols. He also translated: Mohn's "The Bases of Meteorology," 1883; Ball's "Experimental Mechanics," 1894; Mack's "Popular Scientific Lectures," 1899; Helmholtz's "On the Relation of Natural Sciences to Other Branches of Knowledge."

Kramsztyk edited the department of natural sciences of the "Encyklopedja Powszechna," and is the editor of the department in the latest edition of that work. On the Great Illustrated Polish Encyclopedia he has charge of the department of physics and astronomy.

H. R. M. R.

KRANZ, JACOB. See Jacob ben Wolf Kranz of Dubno.

KRASNOPOLSKI, HORACE: Austrian jurist; born Nov. 5, 1842, at Pistyn, Galicia, where he received his earliest education in the ḥeder. From 1853 to 1861 he attended the gymnasium at Czernowitz, in the latter year entering the University of Prague, where he studied law and graduated in 1868. In 1871 he attended the lectures of Thöl, Roscher, and Wächter at the universities of Göttingen and Leipsic, and in 1872 became privat-docent of commercial and Austrian civil law at the University of Prague, his inaugural dissertation being: "Einleitung in die Lehre von der Zession der Forderungsrechte"; in 1876 he was appointed assistant professor, in 1881 professor, of Austrian civil law. He was thrice dean ("dekan") of the juridical faculty—in 1883, 1891, and 1896.

Krasnopolski wrote: "Die Haftung Aussergenossenschaftlicher Verbindlichkeiten"; "Ueber die Prioritätsabtretung"; "Die Gewerbenovelle vom 8. März, 1885"; "Studien über das Anfechtungsrecht der Gläubiger nach Oesterreichischem Recht"; "Das Anfechtungsrecht der Gläubiger nach Oesterreichischem Recht Systematisch Dargestellt"; "Zur Lehre von den Verträgen zu Gunsten Dritter"; "Zur Auslegung des § 63 des Allgemeinen Bürgerlichen Gesetzbuches"; "Das Ehehindernis der Höheren Weihen"; "Die Haftpflicht der Eisenbahnen nach Oesterreichischem Recht" (in the "Staats-Wörterbuch"); "Lehrbuch des Oesterreichischen Privatrechtes" (1904).

S. A. Ki.

KRAUS, ADOLF: American lawyer; born at Blowitz, Bohemia, Feb. 26, 1850; emigrated to the United States at the age of fifteen, and worked successively on a farm, in a factory, and in a store. In 1871 he went to Chicago, Ill., and while engaged in mercantile pursuits studied law and was admitted to the bar (1877).

Kraus attained to prominence in his profession; and, notwithstanding the claims of an extensive practise, he has always found time to take an active part in local public affairs. He has been a member of the board of education (1881–87), serving two years as its president; he was appointed corporation counsel in 1893; and was the second president of the civil service commission (1897). For a time he was editor and proprietor of the "Chicago Times."

Kraus is likewise interested in Jewish communal affairs, being a grand officer of the I. O. B. B., president of Isaiah Temple, Chicago, and a member of the executive board of the Union of American Hebrew Congregations.

A. J. Sto.

KRAUS, ALFRED, BARON VON: Austrian general; born 1822 at Pardubitz, Bohemia; the son of a Jewish tenant-farmer. He received his early education, which was strictly Orthodox, from his cousin Joseph Kisch, father of Heinrich and Alexander Kisch. At the age of thirteen he went to Prague, where he attended the gymnasium and subsequently studied law at the university. After taking his degree and accepting baptism, he entered the army, where he received appointments befitting his legal

attainments. At Mantua in 1849 he conducted the trial of Orsini, who had been arrested there; and at Parma he conducted the trial of the murderer of its duke. He then entered the adjutant corps as captain, and was appointed, with the rank of major, aide-de-camp to General Degenfeld, the minister of war. For a number of years he was connected with the imperial military court, acting as deputy president from 1869 to 1880.

In April, 1881, Kraus was appointed president of the Military Supreme Court, and was decorated with the Order of the Iron Crown of the second class. In July of the same year he became governor-general of Bohemia, receiving other decorations and the title of privy councilor. He retired in 1896 and has since lived in Vienna.

S. A. Ki.

KRAUS, FRIEDRICH: Austrian physician; born at Bodenbach, Bohemia, May 31, 1851. He studied at the gymnasium at Prague and at the universities of that city and of Vienna, obtaining his M.D. degree in 1882. From that time until March, 1885, he was assistant in the Physiological-Chemical Institute of Prague, and in November of that year he took a similar position at the Pathological-Anatomical Institute in the same city. In 1888 he was appointed privat-docent in internal pathology at the University of Prague, a position which he held until 1890, when he became assistant to Kohler at the clinic of the Allgemeines Krankenhaus, Vienna. Kraus was made assistant professor in the University of Vienna in 1893, and a year later professor of medical pathology and therapeutics of the indoor clinic at Graz.

Kraus, who has made a specialty of the study of alkalis and the oxidation of sugar in the blood, is the author of: "Ueber Ermüdung als Mass der Constitution und über Säure Autointoxication"; "Krankheiten der Mundhöhle und Speiseröhre"; and "Krankheiten der Sogenannten Blutdrüsen." He is the author also of a number of articles on similar subjects in specialist magazines.

Bibliography: Pagel, *Biog. Lex.* 1901, pp. 910-911; *Das Geistige Wien*, ii. 280.

S. E. Ms.

KRAUS, LEOPOLD GOTTLIEB: Austrian physician; born at Kolin, Bohemia, Dec. 22, 1824; died in 1901. He studied at the University of Prague, making a specialty of neurology, and obtained his degree in 1847. Kraus then became a practising physician in Leipnik and Vienna. He was the author of: "Vollständiges Therapeutisches Taschenbuch" (1863); "Compendium der Speciellen Pathologie und Therapie Unserer Haussäugetiere" (1867); "Encyklopädisches Wörterbuch der Staatsarzneikunde" (1872–78); "Compendium der Speziellen Pathologie und Therapie" (1874): "Die Behandlung der Syphilis" (1875); "Die Hygiene" (1878). His brother **Bernard Kraus** was one of the first contributors to the "Allgemeine Wiener Medicinische Zeitung" (1856–1879) and to the "Zeitschrift für Gerichtliche Medicin und Oeffentliche Gesundheitspflege" (1865–68).

Bibliography: *Das Geistige Wien*, ii. 280-281.

S. E. Ms.

KRAUSHAR, ALEXANDER: Polish jurist and author; born 1843 at Warsaw; educated at the Royal Gymnasium in that city and at the preparatory college instituted by the marquis Wielopolski, where he devoted himself to the study of jurisprudence and graduated master of law and administration in 1866. He practised law till 1872, and was appointed to the high position of government advocate in the senatorial department of Warsaw (1873).

Kraushar's first literary products appeared in the "Jutrzenka": "Kolko Domow," "Przeglad Tygodniowy," and "Niwa." He has also published numerous articles in other literary periodicals of Warsaw and other cities.

Among Kraushar's numerous works, which treat mainly of historical subjects, are: "Historie Zydow w Polsce" (2 vols., Warsaw, 1865–66), "Syn Pulkownika Berka" (Frank i Frankisci Polscy, 2 vols., 1895), etc. His poetical compositions include "Tytana," "Argona z Koryntu," "Strofy," and "Elekcja w Babinie."

Kraushar has been elected member of learned societies in Paris, Posen, and Cracow, and has received a decoration from the reigning prince of Schaumburg-Lippe for his work "Sprawa Zygmunta Unruga."

His wife, **Jadwiga Krausharowa** (b. Warsaw 1858), has written several important works, among them "Jedua Noc," "Na Monte Pincio," and "Alfred de Musset" (a biographical sketch).

Bibliography: *Encyklopedya Powszechna*, viii., Warsaw, 1900.

H. R. S. A. B.

KRAUSKOPF, JOSEPH: American rabbi and author; born in Ostrowo, Prussia, Jan. 21, 1858. He emigrated to America (New York) in July, 1872, and from New York he went to Fall River, Mass., where he found employment as clerk in a tea-store. Through the influence of friends Krauskopf secured admittance into the Hebrew Union College, Cincinnati (Oct., 1875). While studying there and in the University of Cincinnati, Krauskopf acted as a tutor, contributed articles to journals, and published (with H. Berkowitz) "The First Union Hebrew Reader" and "Second Union Hebrew Reader" and "Bible Ethics" (1883). He graduated from the university and from the Hebrew Union College (rabbi) in 1883. In 1885 the faculty of the college conferred upon him the degree of D.D. Krauskopf received and accepted a call from the Bnai Jehudah congregation in Kansas City, Mo. He was appointed by the governor of Missouri as a life-member of the Board of National Charities and Corrections, and in 1885 was elected vice-president of the Pittsburg Conference, of which Dr. I. M. Wise was president. In the same year Krauskopf received a call from the Keneseth Israel congregation (Reform) of Philadelphia.

Krauskopf entered on his duties in Philadelphia, Oct. 19, 1887. He established a Sunday service in addition to the regular Sabbath service; under his ministration the congregation flourished, and has become one of the largest Jewish congregations in the United States. Seventeen volumes of Krauskopf's lectures, embracing subjects in the fields of religion, ethics, and social science, have been published since 1888. He aided in the organization of the

Jewish Publication Society of America, in the spring of 1888.

In the spring of the year 1894, when the stream of immigration of Russian Jewish exiles into the United States was at its fullest, Krauskopf resolved to visit Russia. He made a study of the condition of the Jews within the Pale of Settlement and of the agricultural colonies in the interior. One of the institutions Krauskopf visited was the Jewish Agricultural School at Odessa, the excellence of which so impressed him that immediately after his return to the United States he set to work to establish a National Farm School, at Doylestown, Pa.; Krauskopf is president of that institution. By his efforts Keneseth Israel succeeded in building its present house of worship in 1892. Shortly after the outbreak of the Spanish-American war (1898), Krauskopf was chosen by the National Relief Commission as one of three special field commissioners instructed to visit the camps of the United States and Cuba, and to render such relief as was found necessary. In March, 1903, he was elected director-general of the I. M. Wise Memorial Fund, and in July of the same year president of the Central Conference of American Rabbis.

Krauskopf is the author of the following: "The Jews and Moors in Spain" (1886); "Sunday Discourses" (1887–1902); "The Evolution of Judaism" (1887); "Service Ritual" (1888); "Service Manual" (1892); "Gleanings from Our Vineyard" (1895); "The Mourners' Service" (1895); "Sabbath-School Service" (1896); "Society and Its Morals" (1900); "A Rabbi's Impressions of the Oberammergau Passion-Play" (1901); "The Seven Ages of Man" (1902); "Old Truths in New Books" (1902).

A. M. Go.

KRAUSS, FRIEDRICH SALOMON (pseudonym, **Suljo Serhatlija**): Austrian folklorist; born at Pozega, Slavonia, Oct. 7, 1859. He studied classical philology at the University of Vienna (Ph.D.), and then devoted himself to South-Slavonian folk-lore, which he was the first to investigate scientifically. He was commissioned by the Austrian crown prince Rudolph to travel through Bosnia, Herzegovina, Slavonia, Croatia, and Dalmatia, where he discovered an unsuspected wealth of Moslem and Slavic songs. For eight years he edited the folk-lore monthly "Am Urquell."

Krauss is the author of a great number of publications, the most noteworthy of which are: "Artemidoros Symbolik der Träume" (1881), "Sagen und Märchen der Südslaven" (2 vols., 1883–84), "Südslavische Hexensagen" (1884), "Südslavische Pestsagen" (1884), "Sitte und Brauch der Südslaven" (1885), "Volksglaube und Religiöser Brauch der Südslaven" (1900); with L. Scherman, "Allgemeine Methodik der Volkskunde" (1899), "Die Volkskunde in den Jahren 1897–1902," "Künstlerblut," drama in four acts.

Krauss was for a number of years secretary of the Israelitische Allianz zu Wien.

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S. B. Te.

KRAUSS, SAMUEL: Hungarian philologist and historian; born in Ukk, a village in the county of Szala, Hungary, Feb. 18, 1866. At the age of eleven he was sent for two years to the Talmud school of the Lo Alman Yisrael society at Jánosháza, and he studied subsequently for more than three years at the Talmud school of Dr. Solomon Breuer, at the time rabbi at Papa. He then taught for a time in small villages, entered the rabbinical seminary at Budapest in 1884 (graduated 1889), took the theological course in that institution, and attended lectures at the same time at the University of Budapest. He continued his studies at the Lehranstalt für die Wissenschaft des Judenthums and at the universities of Berlin (1892) and Giessen (Ph.D. 1893, his dissertation being "Zur Griechischen und Lateinischen Lexicographie aus Jüdischen Quellen," published in "Byzantinische Zeitschrift," vol. ii.). In 1894 Krauss was appointed professor of Hebrew at the Jewish teachers' seminary at Budapest, a position which he still (1904) retains. In the same year he was ordained rabbi.

Besides a large number of philological and historical essays, Krauss has published: "Rendszeres Zsidó Vallás es Erkölcstan," a manual of Jewish religion and ethics; "Talmudi Eletszabályok és Erkölcsi Tanitások," on Talmudic maxims and ethical teachings (Hungarian transl. of Derek Erez); "Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum" (2 vols., with notes by Immanuel Löw, Berlin, 1898–99); "Das Leben Jesu nach Jüdischen Quellen" (*ib.* 1902). With W. Bacher and J. Bánóczi he has edited the Hungarian translation of the Bible.

S.

KREFELD: Prussian manufacturing town near Düsseldorf, in the province of the Rhine. Small neighboring villages, embraced in the former electorate of Cologne, and which probably contained Jews, are mentioned in accounts of persecutions as early as the First Crusade, but no Jewish community is spoken of in connection with Krefeld. While the first mention of Krefeld as a town dates back to the middle of the twelfth century, the first Jew to settle there was Jacob of Mörs, in 1617. The Jewish population of Krefeld increased but slowly, and when the town, in 1702, came under Prussian control, the community was still small. Eleven years after this a royal edict required the magistrate to admit only such Jews as had received the king's permit. In 1765 Krefeld's small Jewish community erected a synagogue at its own expense; up to that time it had worshiped with the neighboring congregation of Hüls. In 1780 it contained but eleven Jewish families (about seventy individuals). In 1808 the synagogue there was rebuilt on a larger scale, Löb Karlsburg being installed as rabbi.

Under the French government Krefeld formed a consistorial diocese, the Jews of which were citizens of the empire, with full legal rights. By the Peace of Paris (May 30, 1814) Krefeld became again a part of Prussia; the existing conditions were allowed to stand, but a cabinet order of March 3, 1818, renewed the Napoleonic edict of May 17, 1808, which had imposed restrictions on Jewish money-lenders during a term of ten years, although in France itself the edict had lapsed (see JEW. ENCYC. v. 469, *s.v.* FRANCE). Following R. Karlsburg, Dr. Ullmann

(to Sept. 4, 1843), L. Bodenheimer (1845-68), and Dr. J. Horowitz (since 1869) have successively occupied the rabbinate. The present synagogue took the place of the old in 1853 (dedicated June 17). Jewish benevolence is exercised through a number of institutions, in addition to the usual societies, among them being the Verein zur Förderung und Unterstützung des Handwerks und des Schulwesens im Rabbinatsbezirk Crefeld. Krefeld has a population of 106,928, including 1,800 Jews.

Bibliography: Keussen, *Die Stadt und Herrlichkeit Krefelds*, Krefeld, 1859; Salfeld, *Martyrologium*, p. 418; Horowitz, *Festschrift zum 125 Jährigen Jubiläum der Chebra Kadischa zu Crefeld*, 1890; Rœnne and Simon, *Die Verhältnisse der Juden im Preussischen Staate*, pp. 36 *et seq.*

D. S. Sa.

KREMENETZ (Polish, **Krzemieniec**): District town in the government of Volhynia, Russia. The Jews of Kremenetz are first mentioned in a charter of privileges granted by the grand duke Svidrigaila of Lithuania May 9, 1438, to the waywode of Kremenetz, the German Yurka. In this charter the latter is given jurisdiction over the Ruthenians, Poles, Wallachians, Germans, Armenians, Jews, and Tatars of the town. The next mention of Jews is under date of March 15, 1536, when Kremenetz had come under Polish rule. At that time King Sigismund granted the Magdeburg Rights to the city, which deprived the Jews of certain commercial advantages. In an edict of Nov. 27, 1551, the Jewish community of Kremenetz is mentioned among those exempted from the payment of the special tax known as "Serebschizna" (tax on silver). This shows that it was not in a prosperous condition at that time—a conclusion which is sustained by the fact that in 1552 there were only 48 Jewish house-owners in the town.

A few years later, however, wealthy Jewish merchants bid successfully on certain leases. In 1556 the Canon of Plock (Plotzk) and Warsaw, Yan Makovetzki, who was sent by the king to investigate the administrative affairs of the castle of Kremenetz, reported that Avram (Abraham) Mosheyevich and Pesakh Khaimovich, Jews of Kremenetz, bid for the lease of commercial taxes, inns, etc., the sum of 300 kop groschen per annum, an amount greatly in excess of that paid by the Christian leaseholders, the aldermen Semashko and Kuibyeda. The king's reply, characteristic of the contemporary policy of the Polish court, was: "We should always endeavor to increase our income from the towns and castles; and through the competition of the Jews the value of our leases has always increased. This competition may impel the Christians to bid even more." Hence the king ordered that the leases be awarded to the Jews. The success of the Jewish tax-farmer Avram Mosheyevich led to an attempt at retaliation by the previous tax-farmer, the alderman Semashko, as appears from a document dated July 4, 1557. In a lawsuit brought by the Jew Eska Zelmanovich against Avram Mosheyevich, Semashko, who acted as judge, decided in favor of the former, but the decision was reversed on appeal to the king, who had ordered the case to be brought before him. Five other Jewish leaseholders, Levon Itzkhakovich, Pesakh Khaimovich, Moshe and Yanush Davidovich, and Eska Kheskilovich, are mentioned in a document dated Dec. 15, 1557. The prediction of the king as to the increase in revenue owing to the competition of the Jews was fulfilled; for it appears that the leases and taxes of Kremenetz, which formerly had been farmed for 450 kop groschen per annum, were now leased for the annual sum of 600 kop groschen to a non-resident, the Jew Jacob Felixovich, son of the well-known Felix, manager of the Wilna mint.

Leaseholding.

In the second half of the sixteenth century the community of Kremenetz was much less important than those of other Volhynian towns, as is evidenced by the apportionment of taxes among the Jewish communities of Lithuania on July 25, 1563. A census of Kremenetz taken in that year shows that the Jews owned property as follows: on Hill street, 13 lots; on Middle street, 55½ lots; on the Jewish street, 67 lots; on Resurrection street (Voskresenskaya), 11 lots; on Viesnevetzkaya street, 9½ lots; on Grand street, 14 lots; on Khrusvitzka street, 12½ lots. Among the buildings, the synagogue, the Jewish meeting-house, the houses of Rabbi Samuel, of two other rabbis, and of Bella, a rabbi's wife, the Jewish hospital, and the house of the Jewish sexton are mentioned. The most important Jewish property-owners were Sarko and certain members of his family. According to the above-mentioned tax schedule, Kremenetz was to pay 140 kop groschen, while Vladimir was to pay 500, Lutzk 550, and Ostrog 600. In 1569 by an edict of King Sigismund August, the Jews of Kremenetz were placed under the jurisdiction of the waywode Alexander Czartoryski.

Perles, in his "Gesch. der Juden in Posen" ("Monatsschrift," 1864, p. 366, note), mentions Kremenetz as one of the places where the Council of Four Lands was held in 1607, and where the "Takḳanot" were drawn up. This statement, which has been accepted by Graetz and other historians, is an erroneous one; for in that year the Council was held at the "Gramnitza" (Candlestick) fair at Lublin—the similarity of the two names doubtless causing the error (see Harkavy, "Ḥadashim gam Yeshanim," p. 38, in supplement to the Hebrew edition of Graetz's "Gesch." vol. vii.).

Yom-Ṭob Lipman Heller in his "Megillat Ebah" refers to Kremenetz in connection with the Council of Four Lands in 1635. During the Cossack uprising (1648-49) many thousands of Jews were killed in Kremenetz; but the community was not entirely destroyed, as is evidenced by the edict of King John Casimir, dated Jan. 26, 1650, renewing its charter of privileges.

But little is known of the life of the Kremenetz community during the eighteenth century. Among the rabbis who were called to take part in the debate with the Frankists in 1757 was a certain Joseph Kremenetz of Moghilef (Podolia). His name indicates either that he was born in Kremenetz or that he had officiated there as rabbi before he went to Moghilef. Jekuthiel Solomon, the great-grandfather of Isaac Bär Levinsohn, who acquired considerable wealth, was a native of Kremenetz. Levinsohn's grandfather Isaac, his father-in-law, the wealthy and learned Zalman Cohen, and his father, Judah Le-

vin, who also was a wealthy merchant and was equally popular among Jews and Gentiles, likewise lived there. At the beginning of the nineteenth century Kremenetz gained fame through its son Isaac Bär Levinsohn, "the Russian Mendelssohn," as he was sometimes called. His presence there attracted to Kremenetz many scholars and friends of learning. Levinsohn's friend, Mendel Landsberg, was known in the literary world for his extensive collection of books. Aryeh Löb Landsberg, who died at Odessa in 1861, and his son David Isaac, who was an instructor at the Hebrew school in that town, also came from Kremenetz. The Hebrew poet A. B. Gottlober resided for some years in the town.

Rabbis.

Since the organization of the Kremenetz community many noted rabbis have held office. Prominent among them have been: **Abraham Ḥazzan** (d. 1510), author of "Ḥibbure Leḳeṭ"; **Isaac ha-Kohen** (d. 1573), president of the yeshibah; **Mordecai Jaffe** (d. 1612), author of "Lebushim" (*c.* 1590-92); **Simson ben Bezaleel**, brother of Liva (Maharil) of Prague; **Aaron Samuel b. Moses Shalom** (d. 1617), author of "Mishnat Adam" and "Be'er Sheba'"; **Abraham**, who was elected to the Council of Four Lands in 1595 (Perles, in "Monatsschrift," 1864); **Moses Ḥarif Ḥayyim** (d. 1649); **Meïr**, a descendant of Liva ben Bezaleel and of Mordecai Jaffe (?), lived at the beginning of the eighteenth century; **Samuel**, who claimed (1690) that the Karaites could never be recognized as true brethren of the Rabbinite Jews; **Johanan ben Meïr** (d. 1724), author of "Oraḥ Mishor"; **Phoebus** (d. 1770), author of "Mishnat Ḥakamim"; **Jacob Israel** (d. 1788), preacher, author of "Shebeṭ mi-Yisrael"; **David Ẓebi ben Aryeh Löb Auerbach** (d. 1793); **Shalom Ẓebi ben Naphtali Rokeaḥ of Brody** (d. 1811); **Mordecai ben Michael** (d. 1817).

In 1897 the Jews of Kremenetz numbered about 11,000 in a total population of 17,618. They are actively interested in the grain and tobacco trade with Austria.

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H. R.

KREMER, MOSES B. DAVID. See Krämer, Moses b. David.

KREMNITZER, JOHANAN B. MEÏR: Polish rabbinical author; lived in the seventeenth century at Kalisz.

He wrote "Oraḥ Mishor" (Sulzbach, 1692), a commentary on "Darke Mosheh" to Yoreh De'ah, by Moses Isserles. Kremnitzer was the author also of "Oraḥ Mishor" (Berlin, 1724), novellæ on the tractate Nazir containing corrections of the text of the Gemara, of Rashi, and of the Tosafot. It was published together with the second (revised and enlarged) edition of the "Oraḥ Mishor" on the "Darke Mosheh" to Yoreh De'ah. A third, separate edition of the "Oraḥ Mishor" to the "Darke Mosheh" appeared in Fürth in 1766.

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S. S. N. T. L.

KREMSER, SIMON: German army commissary; born Sept. 15, 1775, at Breslau, Germany; died 1851. He became commissary agent to Blücher in 1806, and was entrusted with the Royal Prussian warchest. For his services in saving this at the risk of his life he received the order "Pour le Mérite." Throughout the Napoleonic war Kremser retained his position, but afterward he retired to an estate purchased from General York, and married the Baroness von Adlersthal. Losing his fortune, he in 1822 obtained a concession to run omnibuses in Berlin, and the vehicles were called "Kremser" after him. In 1827 he gave up this business and went to Russia as a commissary, obtaining the honorary rank of major in the Russian army. For his services he obtained a pension and two Russian orders.

BIBLIOGRAPHY: *Juden als Soldaten*, 1897, p. 6.

S. J.

KREMSIER, MORDECAI BEN NAPHTALI HIRSCH: German Talmudist and poet; lived at Cracow in the seventeenth century. He wrote: "Ḳinah" (Lublin [?], *c.* 1650), a dirge in which he mourns over the 120,000 Jews who perished in the Chmielnicki riots in Russia; "Ḳeṭoret ha-Mizbeaḥ" (Amsterdam, 1660), novellæ on the Haggadah in the Talmud treatise Berakot (this work is called also "Tosafot Maharam"); "Ḳeṭoret ha-Sammim" (*ib.* 1660; in the Pentateuch ed. *ib.* 1671), commentary on the Targumim to the Pentateuch of pseudo-Jonathan and of Jerusalem. The title, taken from Ex. xxxi. 11, and which in Aramaic has the equivalent "Mura Dakya," is an allusion to the author's name, "Mordecai," which is explained in Ḥul. 139b as being derived from the two words just mentioned, meaning "pure myrrh."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 208; Steinschneider, *Cat. Bodl.* col. 1671.

S. M. Sel.

KREMSIR: Town in Moravia, Austria, twelve miles southwest of Prerau. The oldest authentic records of its Jewish community date from the year 1322, when John, King of Bohemia and Poland, gave to the Bishop of Olmütz permission to settle one Jew in Kremsir and one in each of three other cities of his diocese. Soon, however, other Jews came to Kremsir and at once formed a community. The building of the first synagogue may be placed in the fifteenth century, and even at this early date the community appears to have owned a cemetery likewise. Tombstones dating from 1535 have been found in the old Jewish burial-ground, and there were doubtless others even more ancient; for the register of deaths, which is still preserved, extends back to the year 1482.

The Jewish community in Kremsir was under the bishops of Olmütz, who in general exercised a benevolent régime.

The community was destroyed by the Swedes in the Thirty Years' war (1642). It was built up again in 1670, when Bishop Karl, Count of Lichtenstein, granted permission to a few emigrants from Vienna to settle in Kremsir. Since these newcomers were mostly energetic merchants, the community flourished and became one of the largest in Moravia. In 1699 the Jews were threatened with expulsion, probably merely in order to extort money from them. The danger was avoided, however, and the community grew in numbers, while its prosperity increased as well.

The Jews of Kremsir suffered also during the war of the Austrian Succession. The reason in this case, as in that of the Thirty Years' war, was the situa-

tion of the town, which lay at the intersection of so many commercial and military roads. Kremsir was plundered like many other Moravian communities, and money for the release and protection of Jewish captives was exacted with ruthless severity. Consequently many Moravian families, among them some from Kremsir, left the country. Of the 5,400 Jewish families tolerated by Maria Theresa, 106 lived in Kremsir (see FAMILIANTEN GESETZ).

Plundered During War.

When the French entered Kremsir in 1805 the Jewish community had to surrender its silverware. Aged men still remember Oct. 18, 1818, the Day of Atonement, when Crown Prince Ferdinand was escorted under the baldachin to the temple, and there attended service. A memorial tablet commemorates this festal occasion. Then came the year 1848, which freed the Jews of Kremsir from episcopal control. Kremsir was the first city in the province which received permission to remove the gates of the ghetto. In the Reichstag which convened in Kremsir five Jewish members had seats. The political revolution which took place before the eyes of the Kremsir Jews meant also a turning-point in their religious life, and a change in the internal condition of the community. For a time there was peace; but dissensions soon arose both in the religious and in the civil spheres.

Several decades passed thus, alternating between internal calm and strife, a prominent cause of contention being the condemnation of the old cemetery by the city, to which measure the congregation, after protracted litigation, finally had to yield (1882).

In 1897 the Jews of Kremsir numbered 920 in a total population of 12,480. The new cemetery has been in existence since 1850; and the present synagogue was built in 1693.

Kremsir boasts a long line of rabbis. From 1680 to 1700 the town was the seat of the Moravian "Landesrabbiner." The more important rabbis have been: M. M. KROCHMAL (1636-42), Issachar Berush ESKELES, S. Helman, Elias Herz, and Nathan Feitel, the last-named of whom went to Kremsir with many emigrants from Vienna. Since 1877 the rabbinate has been occupied by the present incumbent, A. FRANKL-GRÜN.

Rabbis.

BIBLIOGRAPHY: Frankl-Grün, *Gesch. der Juden in Kremsir*, Breslau and Frankfort, 1896-1901.

D. A. F.-G.

KRESPIA NAḲDAN: Scribe of the thirteenth century. He is recorded as having copied in March, 1243, a manuscript of Maimonides' "Yad ha-Ḥazaḳah" now in the British Museum. The same manuscript contains an "azharah," with an acrostic on Krespia's name, which has reference to the disputation at Paris in 1240. This Krespia Naḳdan has been frequently confounded with Berechiah Naḳdan, the composer of the fox-fables, as by Carmoly ("Les Israélites de France," p. 24) and Geiger ("Oẓar Neḥmad," i. 106).

BIBLIOGRAPHY: Dukes, in Kobak's *Jeschurun*, iv. 18, 19; Steinschneider, *Hebr. Bibl.* xiii. 83; Renan-Neubauer, *Les Rabbins Français*, pp. 490-492.

G. J.

KRESPIN, MORDECAI: Turkish rabbi and writer; lived on the island of Rhodes in the first half of the eighteenth century; son-in-law of R. Moses Israel, author of "Masse'ot Moshe." Krespin was the author of the following two works: "Ma'amar Mordekai" (Salonica, 1828), a commentary on Giṭṭin; and "Dibre Mordekai" (*ib.* 1836), a commentary on the four Ṭurim and on the Talmud. Both of these works were annotated by the author's grandson and namesake.

BIBLIOGRAPHY: Ḥazan, *Ha-Ma'alot li-Shelomoh*, pp. 20, 57a, 69b.

S. M. FR.

KRETI AND PLETI. See CHERETHITES.

KREUZNACH: Prussian town and watering-place in the government of Coblenz. The first mention of Jews in Kreuznach occurs in an account of an attack upon them on March 31, 1283, given in Salfeld's "Martyrologium." In a number of documents, beginning with one of Feb. 2, 1342, Abraham of Kreuznach is mentioned as a highly esteemed Jewish resident of Bingen. The Jews of Kreuznach were among the victims of the anti-Jewish riots that occurred at the time of the Black Death. Rupert III. (1398-1410), who, as elector, had expelled Jews from the Palatinate, tolerated them as king, and took Gottschalk of Kreuznach, among others, under his protection. The Jews of this city are mentioned also in 1464 and 1525. The business transactions of the Jews were regulated by special edict, which included permission to sell medicines and merchandise, and to possess a cemetery. An edict of 1548 granted them permission to appoint "an instructor or schoolmaster." In 1722 there were in the electoral district of Kreuznach thirty-six Jewish families, twenty-two of which lived in the city, while the remaining fourteen families were scattered in neighboring towns. The present rabbi (1904) is Dr. Tawrogi, who was preceded by Rabbis L. Bamberger and Hirsch. The community maintains a number of charitable foundations. Kreuznach has a population of 21,334, including 665 Jews.

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D. S. SA.

KRIEGSHABER, ISAAC. See GRIESHABER, ISAAC.

KRIMCHAKS: The so-called "Turkish Jews," inhabitants of the Crimea, whose center of population is Kara-Su-Bazar, one of the most densely populated districts of Taurida. They differ from the other Jews of Russia in that the Semitic and Tatar elements are in them intimately blended.

In their mode of life they greatly resemble their Tatar neighbors, but in religion they adhere strictly to the Jewish faith, even to Talmudic Judaism. Their dress is identical with that of the Tatars, the outer garment of the men being the "arkbaluk," a coat made of blue material, and gathered at the waist by a wide belt ornamented with silver, attached to which is usually a small dagger, or a copper ink-well with the other accessaries for writing. The married women and girls wear bright-colored pantaloons and pointed, embroidered slippers.

Their head-gear is much like the Turkish "chalma." The Krimchaks are distinguished from the Tatars in that neither the men nor the women shave their heads, though they clip their hair frequently. They, however, retain a few long locks and the carefully curled pe'ot; and the girls permit a number of tiny braids to escape from under the red coin-ornament worn by them.

Manners and Customs.

The men are almost all of tall stature and slenderly built, and are marked by the reddish-golden color of their hair, a tint which is uncommon among Semitic tribes. The women have retained more tenaciously the characteristically Jewish type. They are pretty, and have delicate complexions and bright black eyes. Their finger-nails and palms are colored yellow, in imitation of their Tatar neighbors; and, like the latter, they use rouge on their faces and dye their eyelids. Like the Mohammedan women, they are careful to conceal their features with a white veil when appearing in public. The Krimchaks are not addicted to drink; and most of them abstain from wine, notwithstanding the fact that wine is the common drink of the region and is very cheap.

The houses of the Krimchaks are built in the usual Tatar style; and the interiors are characterized by cleanliness and order. Cushions and rugs are practically the only furniture, meals being partaken of at low tables while the eater sits on the floor. Patriarchal customs still survive; and the head of the household possesses considerable authority. The Krimchaks employ a pure Tatar language, but use the Hebrew alphabet in writing.

Probable Origin.

It is still uncertain when the Krimchaks first settled in the Crimea. They themselves believe that they came to the region about the sixth century. According to a tradition current among them, a certain manuscript prayer-book, which has been handed down from generation to generation and is reverenced as a sacred relic in their synagogue, was brought from Kiev by some Jewish families which, together with some Caucasian Jews and the Krimchaks, established the community of Kara-Su-Bazar. This prayer-book was printed in the eighteenth century in the first Jewish printing-office at Eupatoria.

The Crimean judge Sumarokov, who wrote an essay on the Krimchaks in 1801, speaks of their migration from Constantinople as having taken place in the fourteenth century, when Kara-Su-Bazar was the capital of the Crimean khans. It is possible that Sumarokov had in mind the Turkish immigrants who joined their Caucasian and Kiev coreligionists. Speaking of their customs, he asserts that at one time polygamy was prevalent among them, but that since the eighteenth century it has been discontinued. In their marriage ceremonies they have maintained the customs of Oriental peoples. The marriage festival begins, two or three days before the actual wedding, with the formal removal of the bride's wardrobe to the house of the bridegroom. On the eve of the wedding the groom and his nearest relatives repair to the bride's house, where feasting is continued until dawn. The wedding ceremony is performed in the morning. At daybreak the procession starts for the synagogue, where the intimate friends of the bridal pair walk around them seven times with roosters in their arms while the rabbi is reading the prayers. At the end of the ceremony the newly wedded couple must remain in their room for seven days, no strangers being admitted.

From a report made to the Ministry of the Interior by Count Vorontzov, governor-general of New Russia, dated April 27, 1841, it is apparent that the Krimchaks—who should not be confounded with the Karaites resident in Kara-Su-Bazar—became Russian subjects on the annexation of Crimea to the Russian empire, and that they are unwilling to mix with the other Jews, whom they call Polish, although their religious beliefs are identical. Their arrangement of the prayer-book and their pronunciation of Hebrew resemble somewhat those of the Spanish Jews. The Krimchaks, according to Vorontzov, are a peaceful people engaged in industrial occupations, and are on the whole honest, straightforward, and well-to-do.

BIBLIOGRAPHY: Lyakub, *Krymchaki*, in *Razsvyet*, 1860, No. 13; *idem*, in *Golos*, 1866, No. 42; A. Harkavy, in *Ha-Karmel* (Russian supplement), 1866, Nos. 2, 3; *idem*, in *Golos*, 1866, No. 85; O. Lerner, *Yevrei v Novorossiskom Kraye*, Odessa, 1901; E. Deinard, *Massa' ha-Ḥazi ha-I Krim*, Warsaw, 1879; idem, *Massa' Krim*, ib. 1878.

H. R. M. R.

KRISTELLER, SAMUEL: German physician; born at Xions, Posen, May 26, 1820; died at Berlin June 15, 1900. He received his diploma as doctor of medicine from the University of Berlin in 1844, and settled as a physician in Gnesen, where in 1850 he was appointed "Kreisphysikus" (physician to the board of health). In the following year he moved to Berlin, where he continued to practise till his death.

In 1854 Kristeller founded the Berliner Aerztliche Unterstützungskasse, a benevolent mutual society for physicians, which in 1879 became the Wilhelm-Augusta-Stiftung. He opened a private gynecological hospital in 1855; and in 1860 he was admitted to the medical faculty of Berlin University as privatdocent in gynecology. In 1866 Kristeller became physician (unsalaried) to the poor. As chief surgeon of a hospital he took an active part in the Prussian wars of 1866 and 1870–71; in 1867 he received the title of "Sanitätsrath," and in 1873 that of "Geheimers Sanitätsrath." He was one of the founders of the Medical and Gynecological Society of Berlin.

Kristeller took an active part in Jewish communal affairs. He was a member of the Deutsch-Israelitische Gemeindebund, being president of the executive committee to which he belonged from 1882; he was a member of the executive committee also of the Society for Propagation of Handicrafts Among the Jews, and belonged to a society for the help of Rumanian and Russian Jews.

Kristeller contributed several essays to the medical journals, and translated some Hebrew poems into German.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

KROCHMAL, ABRAHAM: Galician philosopher and writer; born at Brody about 1823; died in 1895; son of Nachman Krochmal. Very lit-

tle is known of his life. He seems to have received an Orthodox education, which included, however, modern science. In 1830 he lived at Odessa, but after a short time he went to Galicia, where he probably remained until his death. In 1867 he published at Lemberg his "Yerushalayim ha-Benuyah," a critical examination of the most important passages of the Talmud Yerushalmi. His work "Eben ha-Roshah" (Vienna, 1871) is an exposition of the philosophy of Spinoza, for whom he had the greatest admiration. Becoming interested in religious reforms, he undertook to criticize the rabbinical system, collaborating on Rodkinson's "Ha-Ḳol" and Schorr's "He-Ḥaluẓ." In his "Ha-Ketab weha-Miktab" (Lemberg, 1875) he engaged in Biblical criticism with a boldness that called forth the attacks of the Orthodox. In his "'Iyyun Tefillah" (*ib.* 1885) he violently attacked, on the one hand, the Reform rabbis who misconceived traditional Judaism, and, on the other, the Orthodox rabbis who would not admit the necessity of religious reforms. In 1881 he published his "Perushim we-Ha'arot," scholia to the Babylonian Talmud. He published also "Theologie der Zukunft; Ein Kritisch-Philosophischer Traktat zur Rechtfertigung des Religiösen Bewustseins" (Lemberg, 1872). As a thinker Krochmal lacked consistency, and his system, borrowed from Kant, Hegel, and Schopenhauer, was chaotic. As a critic he exerted great influence on the Hebrew reading public, and was perhaps the most eminent Biblical critic in Hebrew.

Bibliography: N. Slouschz, *La Renaissance de la Littérature Hébraique*, pp. 164-165; Bernfeld, *Dor Ḥakam*, s.v.

S. N. Sl.

KROCHMAL, ḤAYYIM: Polish Talmudist; born 1626; died 1666 at Cracow; son-in-law of Abraham Chemiesch. He was for many years preacher ("darshan") in the different synagogues of Cracow. By his contemporaries Krochmal was considered an able scholar; and the one work of his which has been preserved, "Meḳor Ḥayyim," or, as some designate it (*e.g.*, Fürst), "Rishon Meḳor Ḥayyim," testifies to his profound and methodical scholarship. This book, which was published (Fürth, 1696) by his grandson Jehiel Krochmal, contains elucidations of the Midrash to the five Megillot and of the Prophets, with the exception of Joel, Nahum, Zephaniah, and Haggai. Two other works of Krochmal's remained unpublished.

Bibliography: Introduction to *Rishon Meḳor Ḥayyim*; Benjacob, *Oẓar ha-Sefarim*, p. 367; Friedberg, *Luḥot Zikkaron*, 2d ed., p. 28, Frankfort-on-the-Main, 1904; Fürst, *Bibl. Jud.* ii. 210; Michael, *Or ha-Ḥayyim*, p. 411.

S. S. M. L. B.

KROCHMAL, MENAHEM MENDEL BEN ABRAHAM: Moravian rabbi; born at Cracow about 1600; died at Nikolsburg Jan. 2, 1661. His teacher in the Talmud was Joel Sirkes, author of "Bet Ḥadash." Krochmal soon distinguished himself so highly that with the permission of his master he was able to open a yeshibah, which sent forth scholars like Gershon Ashkenazi (afterward his son-in-law), and Mendel Auerbach, author of "'Aṭeret Zeḳenim." The Jews of Cracow, in appreciation of his learning, made Krochmal dayyan.

About 1636 Krochmal left his native city and went to Moravia. He was appointed rabbi of Kremsir, where he also founded a yeshibah. In 1645 he returned to Cracow; in the following year he became rabbi of Prossnitz; and in 1650 he accepted a call to the district rabbinate of Nikolsburg.

Krochmal's son Aryeh Löb, who followed him in the rabbinate at Nikolsburg, published from his father's manuscripts the collection of responsa "Ẓemaḥ Ẓedeḳ," Amsterdam, 1775.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 187; Horodetzky, in *Ha-Goren*, ii. 32; Dembitzer, *Kelilat Yofi*, ii. 143b; Frankl-Grün, *Gesch. der Juden in Kremsier*, i. 89; *Kaufmann Gedenkbuch*, p. 373.

D. B. Fr.

KROCHMAL, NACHMAN KOHEN: Austrian philosopher and historian; born at Brody, Galicia, Feb. 17, 1785; died at Tarnopol July 31, 1840. He began the study of the Talmud at an early age. When barely fourteen he was married, according to the custom of the time, his wife being the daughter of the wealthy merchant Habermann. He then went to live with his father-in-law at Zolkiev, near Lemberg, where he devoted himself entirely to his studies, beginning with Maimonides' "Moreh Nebukim" and studying other Hebrew philosophical writings. He then proceeded to study German and the German philosophers, especially Kant, to read Latin and French classics, and Arabic and Syriac books. Breaking down from overwork in 1808, he went to Lemberg for medical treatment; and the friendship he there formed with S. L. Rapoport, whose teacher he became, was most fruitful for Jewish science. On his return to Zolkiev, after having partially recovered, he again took up philosophy, reading Kant, Fichte, and Schelling, and subsequently Hegel, whose system chiefly attracted him and exerted a great influence on his views. Aside from Rapoport, who often visited him in Zolkiev, he gathered around him a group of young students. In 1814, after the death of his wife's parents, he was compelled to earn a livelihood, and he became a merchant. Twelve years later he lost his wife, and his health became very poor. In spite of failure in business, poor circumstances, and loneliness, he refused an invitation to the rabbinate of Berlin, and instead obtained a position as bookkeeper in Zolkiev, which he held from 1836 to 1838. A serious illness then compelled him to retire to his daughter's house in Tarnopol; and here two years later he died.

Krochmal was a brilliant conversationalist and an exceedingly careful student. For a long time he could not be persuaded to publish any of the results of his studies, in consequence of aspersions cast upon him on account of his friendly correspondence with the ḥakam of the neighboring Karaite community of Kokusow. Krochmal defended himself in a circular letter against these accusations. He was not a prolific writer. Besides some Hebrew essays in periodicals ("Sulamith," 1818; "Ha-Ẓefirah," Zolkiev, 1824; and "Kerem Ḥemed," vols. iv., v.), he wrote only one Hebrew book, namely, "Moreh Nebuke ha-Zeman" (Lemberg, 1851), edited, according to the author's last will, by his friend Leopold Zunz. Other editions appeared at Lemberg in 1863 and Warsaw in 1898.

The book is divided into seventeen chapters, of which the first six deal with religion in general.

Ch. vii. describes Israel's spiritual gift as the desire for and faculty of seeking God. The next three chapters contain a philosophical analysis of Jewish history, which, corresponding to Israel's attachment to the Lord, that is, to its religious development, is divided into three epochs. These epochs terminate respectively: (1) with the death of Gedaliah after the destruction of the Temple; (2) with the death of Bar Kokba (*c.* 135); and (3) with the expulsion of the Jews from Spain (1492). The author does not characterize the modern period in which he himself lived. Ch. xi.–xv. deal with the post-exilic Biblical and the Apocryphal literature and with the various religious movements. The author discusses also the necessity of tradition and gives a critical résumé of the development of the Halakah and Haggadah. Ch. xvi. gives a brief sketch of the future development of Jewish religious philosophy based on the principles of Hegel. The work finishes with an exposition of Ibn Ezra's philosophy. The historical digressions in the book touch the profoundest problems of Jewish science; and it remains their indisputable merit to have paved the way for critical studies in Jewish history. The work really became, as intended by the author, a "guide" to students of Jewish science in the nineteenth century.

Bibliography: *Kerem Hemed*, vi. 41 *et seq.*; Zunz, *G. S.* ii. 150 *et seq.*; Letteris, *Toledot R. Nahman Krohmal* (in Hebrew), in Wertheimer's *Jahrbuch für Israeliten*, i., Vienna, 1553, and in Krochmal, *Morch Nebuke ha-Zeman*, Lemberg, 1863; Warsaw, 1898; Grätz, *Gesch.* xi.; Bernfeld, *Juden und Judenthum im XIX. Jahrhundert*, pp. 93 *et seq.*; idem, in *Ha-Meliz*, 1888, Nos. 3, 6, 8, 15, 19, 21; Schechter, *Studies in Judaism*, pp. 56 *et seq.*; Morais, *Eminent Israelites*, pp. 180 *et seq.*; Fürst, in *Orient, Lit.* 1849, pp. 81 *et seq.*, 103 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 733; N. Slouschz, *La Renaissance de la Littérature Hébraïque*, pp. 44 *et seq.*; J. L. Landau, *Nachman Krochmal*, Berlin, 1904.

S. S. G. Ro.

KRON, JUDAH BEN ELEAZAR: Russian teacher and author; born at Tuckum, Courland, Feb. 1, 1793; died at Mitau 1831. He was educated by Rabbis J. W. Blumenfeld and M. Ezekiel and also in the district school of his native town, and occupied himself with teaching in Mitau throughout his life. In 1826 he passed an examination as an authorized translator of the Hebrew language before a school commission at the University of Dorpat, and in the same year was appointed translator to the city magistrate of Mitau.

Kron was the author of: "Derek Selulah" (Wilna, 1826), a Hebrew-German dictionary; "Betrachtungen über die Welt" (Riga, 1829), a German translation of Bedersi's "Behinat ha-Olam"; and "Reshit ha-Limmud" (Wilna, 1880), a work on the Hebrew alphabet.

Bibliography: Wunderbar, *Gesch. der Juden in den Provinzen Liv- und Kurland*, p. 71, Mitau, 1853; Fürst, *Bibl. Jud.* ii. 211.

H. R. M. Sc.

KRONECKER, HUGO: German physiologist; born at Liegnitz, Prussian Silesia, Jan. 27, 1839; educated at the universities of Heidelberg and Berlin (M.D. 1863). Attending the hospitals of Berlin University, he became assistant to Traube in 1865 and studied in the physiological laboratory. In 1871 he became assistant at the physiological institute connected with Leipsic University; in 1872 privat-docent; and in 1875 assistant professor. He was called to Bern University in 1878 as department chief of its physiological institute, and in 1885 was appointed professor of physiology, which position he still occupies (1904).

Kronecker's researches in physiology resulted in many discoveries: as, the center of coordination for the pulsation of the heart-ventricles; the innervation of the respiratory organs; the contraction of the unstriped muscles; the nerve-centers of the blood-vessels; the action of poison on the heart; etc. Kronecker has contributed many essays to the medical journals. He wrote "Beiträge zur Anatomie und Physiologie," Leipsic, 1874, and from 1881 to 1885 was, with Senator, editor of the "Centralblatt für die Medizinische Wissenschaft."

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

KRONECKER, LEOPOLD: German mathematician; born Dec. 7, 1823, at Liegnitz; died Dec. 29, 1891, at Berlin. Educated at the universities of Bonn, Breslau, and Berlin (Ph.D. 1845), he became teacher at Liegnitz, where he remained till 1855, when he moved to Berlin, in which city he continued to reside until his death. In 1860 he became a member of the Academy of Sciences, and the following year privat-docent at Berlin University, where he became professor of mathematics in 1883, having embraced Christianity.

Kronecker was the greatest German algebraist of his time. He gave new demonstrations of Gauss's theory of the irreducibility of the segmental equations, of the impossibility of solution of algebraic equations of more than the fifth grade, and of the possibility of solution of Abelian equations. He solved also arithmetical and algebraic problems of the elliptic functions, and established the connection between the multiplication and transformation of the elliptic functions and the square forms of negative determinants, etc. He was one of the editors of Crelle's "Journal für Mathematik," first with Weierstrass, later alone. Of his numerous writings, which have appeared in the professional journals, may be mentioned: "De Unitatibus Complexis," Berlin, 1845; reprinted in 1881; "Grundzüge einer Arithmetischen Theorie der Algebraischen Grössen," *ib.* 1882; "Ueber den Zahlenbegriff," Leipsic, 1887.

The Berlin Academy of Science entrusted to him the publication of Dirichlet's works, of which, however, he published only vol. i. Kronecker's correspondence with Dirichlet was published by Schering in the "Göttingische Gelehrte Anzeigen," 1855; his "Vorlesungen über Mathematik" was published by Hensel and Netto, Leipsic, 1894; and his collected works were published at Leipsic since 1895 by Hensel, who was appointed to this work by the Prussian Academy of Science.

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; Frobenius, *Gedächtnissrede auf Leopold Kronecker*, Berlin, 1893; H. Weber, in the *Zweiter Jahresbericht der Deutschen Mathematiker*.

S. F. T. H.

KRONENBERG, LEOPOLD JULIAN, BARON: Polish-Russian banker; brother of Stanislaw Kronenberg; born in Warsaw 1849. After graduating from the gymnasium he studied in the law department of the high school, and then took up

the study of agriculture at Bonn and Popelsdorf. While his father was still active Kronenberg managed the St. Petersburg branch of the Warsaw Commercial Bank; but he was obliged to resign in 1887, on account of his brother's illness, in order to look after the management of the railway lines in which the latter was interested and of the Commercial Bank of Warsaw.

Notwithstanding his many business obligations, Kronenberg has taken an active interest in various useful public institutions. He has been president of the Society for the Mutual Help of Musical Artists, a working member of the Polytechnical Committee in Warsaw, etc. In recognition of his distinguished services in connection with great commercial undertakings, he was made a hereditary baron of the Russian empire in 1893.

Valuable musical compositions by Kronenberg have been published under the pseudonym "Wiejesky."

Bibliography: Orgelbrand, *Encyklopedya Powszechna*, viii.

H. R. J. G. L.

KRONENBERG, STANISLAW LEOPOLD: Polish-Russian financier; brother of Leopold Kronenberg; born at Warsaw 1846; died there 1894. After graduating from gymnasium and high school he went to France. For two years he devoted himself to the study of political economy and finance, and was granted at Paris the degree of doctor of philosophy. During the Franco-Prussian war he took part in the defense of Paris, retiring with the rank of lieutenant and the cross of the Legion of Honor.

Upon the death of his father he returned to Warsaw, and assumed the management of his commercial and railroad interests. He was made president of the Teraspol and Upper Vistula lines, director of the Vienna line, president of the Bank of Commerce, and director of various other commercial institutions; and was concerned in the publication of the "Gazeta Polska," "Nowin," and "Biblioteka Umiejetnoscy Prawnych." His writings on economy and finance, written in Polish, appeared in the "Economiscie." He wrote also "Campagne," 1870–71, and "Quelques Souvenirs et Appréciations d'ex-Officier d'Infanterie." Paris, 1871.

Bibliography: *Encyklopedya Powszechna.*

H. R. J. G. L.

KRONER, THEODOR: German rabbi; born at Dyhernfurth, Prussian Silesia, May 12, 1845. He was educated at the gymnasium at Glatz, the yeshibah of R. Pollack at Weisskirchen, Moravia, and the Jewish theological seminary and the university at Breslau (Ph.D. 1869). After three years as rabbi and principal at the Jewish teachers' seminary in Münster he became (1872) rabbi at Lengsfeld, Saxe-Weimar, and (1883–85) at Erfurt. From Erfurt he went to Hanover as assistant rabbi and principal of the Jewish teachers' seminary; in 1894 he was called to the rabbinate ("Kirchenrath") at Stuttgart.

He is the author of "Gesch. der Juden in Erfurt," Erfurt, 1885, and "Gesch. der Juden," Frankfort-on-the-Main, 1898.

S. F. T. H.

KRONIK (KRONIKER), MOSES BEN AKIBA OF GLOGAU: Rabbi of Flatow (Zlotowo); lived in the first half of the nineteenth century. He was the author of "Tefillah we-Todah," hymns and prayers for the community of Glogau on the occasion of the raising of the siege on April 24, 1814, with a German translation by Mayer Neumark (Breslau, 1814); and "Yemin Mosheh," lectures and commentaries interspersed with Hebrew poems, with an appendix entitled "Ebel Yahid," containing an elegy on the death of Abraham Tiktin (*ib.* 1824).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1846; Zeitlin, *Bibl. Hebr. Post-Mendels.* p. 187.

G. I. Br.

KROTOSCHIN. See Posen.

KROZHE: Town in the district of Rossieny, government of Kovno, Russia. The Jewish community dates from the fifteenth century. With the transfer of the gymnasium to Kovno, in 1848, and owing to a ruinous fire in the following year, the town lost its importance. Since the building of the Libau-Romny Railroad in 1880 it has become still poorer; and in recent years many families have emigrated to the United States, Africa, and Australia.

Among the rabbis of Krozhe in the eighteenth and nineteenth centuries the following may be mentioned: R. Eliezer (died at Wilna 1769), teacher of Samuel b. Abigdor of Wilna, and known as an eminent Talmudist and philosopher; Abraham (d. 1804), author of "Ma'alot ha-Torah," a brother of Elijah Wilna; Uri; Mordecai Rabinowitz; and Jacob b. Menahem, who occupied the rabbinate for forty years, and died at Jerusalem.

Talmudic scholars and other prominent men of Krozhe of the same period were: Abba Rosina, called also "Abba Ḥasid" (d. 1792), brother-in-law of R. Löb of Telshi (he was a miller by trade, but corresponded with many prominent rabbis on questions of rabbinical law; Raphael ha-Kohen of Hamburg was his pupil); his son Hirsch (d. 1810); Elijah b. Meïr (Elie Krozer), a wealthy merchant, brother-in-law of the gaon of Wilna, and lived at Krozhe in the first quarter of the nineteenth century (his son Ezekiel was rabbi at Shavli, and his son Jesaiah was dayyan at Krozhe and rabbi at Salaty); Moses Hurwitz (Krozer), dayyan at Wilna, where he died in 1821. Isaac ha-Levi Hurwitz; David, rabbi at Meretz; Zebulon b. Lipman, rabbi at Plungian; and R. Jacob Joseph, who died at New York in 1902, likewise were natives of Krozhe.

In 1897 the Jews of Krozhe numbered 1,125 in a total population of about 3,500. About 40 per cent of the former are artisans, and a few are farmers and gardeners. Besides the usual charitable institutions, Krozhe has two synagogues, two prayer-houses, and about ten different circles for the study of the Bible and the Talmud.

Bibliography: H. N. Steinschneider, *'Ir Wilna*, Index; Fuenn, *Kiryah Ne'emanah*, Index; *Ha-Ẓefirah*, 1888, Nos. 173–176.

H. R.

KRUG, WILHELM TRAUGOTT: Christian advocate of the emancipation of the Jews; born June 22, 1770, in the village of Radis, near Wittenberg, Prussia; died at Leipsic Jan. 12, 1842. He was lecturer at the University of Wittenberg (1794–

1801), and professor of philosophy at the universities of Frankfort-on-the-Oder (1801–4), Königsberg (1805–9), where he succeeded Kant, and Leipsic (1809 until his death).

Krug wrote a great number of books, essays, and dissertations. In his autobiography, "Lebensreise, in Sechs Stationen Beschrieben" (Leipsic, 1825), published under the pseudonym "Urceus," and reissued in 1842 under his own name, he gives a list of 189 of his writings.

He was a warm defender of political and religious liberty. Having in 1819, in his "Eusebiologie oder Philosophische Religionslehre," spoken highly of the Jews and Judaism, he pleaded for their emancipation in a pamphlet which was entitled "Ueber das Verhältniss Verschiedener Religionsparteien zum Staate und über die Emancipation der Juden" (1828). In 1830 a new constitution was proposed for Saxony, which contained the provision that "To every inhabitant of the kingdom are granted liberty of conscience and protection in the exercise of his religious duties." But in another paragraph this liberty was restricted to Christians, it being stated that "diversity of the Christian denominations shall be no impediment to the enjoyment of civil and political rights." Krug protested against this flagrant contradiction, and in the pamphlet "Die Politik der Christen und die Politik der Juden in Mehr als Tausendjährigem Kampfe" (Leipsic, 1832) he refuted all objections to the emancipation of the Jews, and proposed the abolition of all missionary institutions for their conversion.

Upon Krug's initiative Bernhard Beer addressed (1833) to the Diet of Saxony a petition which Krug, as a member of the Upper House, presented and warmly advocated. In spite of all opposition, he submitted to the Diet a regulation for granting equal rights to all religions, and published it in a pamphlet entitled "Henotikon: Oder Entwurf eines Neuen Religionsgesetzes für Christliche Staaten; Nebst einer Petition an die Königliche Ständeversammlung" (*ib.* 1836). The proposition was, however, rejected. Krug then wrote "Kritische Gesch. Oeffentlicher Verhandlungen über die Bürgerliche Gleichstellung Aller Religionsparteien in Christlichen Staaten" (*ib.* 1837), in which he held out to the Jews hope for the final victory of the cause of justice and humanity, and in which he called upon King Frederick August to glorify his government by uniting all his subjects under the banner of freedom and equality. The pamphlet "Friedenswort an Alle Religionsparteien" was the last public utterance of this champion of the freedom of faith and conscience.

Bibliography: *Allgemeine Deutsche Biographie*, xvii. 220–222; Jost, *Neuere Gesch. der Israeliten*, i. 197 (note 1), 237, Berlin, 1847; Kayserling, in *Allg. Zeit. des Jud.* 1892, pp. 28–30.

D. S. Man.

KRUMENAU, S. See Oppenheim, Simon b. Jacob.

KRYSA, JUDAH LÖB BEN NATHAN: Frankist leader; lived in Galicia in the eighteenth century. He filled the office of rabbi at Nadworna, Galicia, but joined the Frankist movement as soon as it arose and became the leader of the sect. Sent as the representative of the Frankists to a religious controversy with the Talmudists, Krysa made (May 25, 1759), in the name of the sect, a Christian (Roman) confession of faith. He declared that the cross symbolized the "holy trinity" spoken of in the Zohar, and the seal of the Messiah. In his hatred of the Talmudists he asserted before the ecclesiastical dignitaries that the Talmud prescribes the use of Christian blood. Like his master Jacob Frank and most of the Frankists, Krysa embraced Christianity (1759).

Bibliography: See under Frank, Jacob.

K. I. Br.

KUBA: Chief town of the district of Kuba, government of Baku, Transcaucasia, having (1897) a total population of 15,346, in which were about 7,000 Jews, mostly Caucasian, or, as they are called there, "Mountain Jews." The latter occupy a separate suburb near the River Kubinka. There is a striking difference between them and their European coreligionists. They dress like the Caucasian Mohammedans in "peshmets" (short, quilted Tatar coats), and wear high astrakhan caps ("papakh"); the women wear wide trousers. The Kuban Jews call themselves by the names of their fathers, adding the word "ogly" (son); *e.g.*, "Abraham Isaac Ogly," means Abraham son of Isaac. Their names are Biblical, but are wofully mispronounced. Among themselves they use the Tat language, but with the natives they converse in Tatar. The use of liquor is common among them, even among the women.

The Jews of Kuba live in small earthen huts ("saklya"), often as many as ten to fifteen persons occupying a hut which gets its sole light from a small window in the roof. They have hardly any furniture, as, like the Mohammedans, they eat and sleep on the floor. They are engaged mostly in agriculture and commerce, especially in the export of carpets to Constantinople. While the merchant class is wealthy, the rest of the population is quite poor; and the average Mountain Jew will work as a laborer at 20 to 30 copecks a day. In religious matters they are very fanatical; and any one who does not comply strictly with all the laws is accused of apostasy. Polygamy is not prohibited. In writing they use the Rashi script.

Bibliography: Chorny, *Sefer ha-Massa'ot*; Veidenbaum, *Putevoditel po Kavkazu*, p. 128, Tiflis, 1888.

H. R. M. R.

KUENEN, ABRAHAM: Dutch Christian Old Testament scholar; born in Haarlem, North Holland, Sept. 16, 1828; died in Leyden Dec. 10, 1891. He was educated at Leyden (1846–51), where in 1852 he was appointed assistant professor, and in 1855 professor, in the theological faculty; and there he remained until his death.

He was one of the leaders of the modern school of Old Testament critics. His chief work is an introduction to the Old Testament ("Historisch-Kritisch Onderzoek," etc., 3 vols. 1861–63; of the second edition, 1885 *et seq.*, the third part was left unfinished at his death). There is an English translation of the first part ("The Hexateuch," by P. H. Wicksteed, 1886), and a German translation of the whole ("Historisch-Kritische Einleitung," etc., by Th. Weber and C. Th. Müller, 1886 *et seq.*).

The most important critical problems are discussed with masterly method in many articles, especially in the "Theologisch Tijdschrift" (1867 *et seq.*), of which Kuenen was one of the editors.

Special mention is appropriate here of his investigations of the membership of the Sanhedrin (1866), the men of the Great Synagogue (1876), and the genealogy of the Masoretic text (1873), published in the transactions of the Amsterdam Academy of Sciences ("Verslagen en Mededeelingen"). These, with a number of the articles in periodicals, may be found in a German translation by Budde in "Gesammelte Abhandlungen zur Biblischen Wissenschaft von Dr. A. Kuenen" (1894).

His "Religion of Israel."

The first noteworthy attempt to construe the history of the Hebrew religion from the premises of the new critical school was Kuenen's "Godsdienst van Israël," 2 vols. 1869–1870 (English transl., "The Religion of Israel to the Fall of the Jewish State," 3 vols., 1874–75). In this work Kuenen accepted the opinion, which Graf had revived in 1866, that the ceremonial law is the latest part of the Hebrew legislation. He made Graf's theory consequent by including with the Law the cognate histories in the Hexateuch; and discovered in Neh. viii.–x. a counterpart to II Kings xxii.–xxiii., narrating the introduction of the priestly laws by Ezra. The chief significance of his "National Religions and Universal Religions" (Hibbert Lectures for 1882) also lies in the chapters on Judaism, and on Christianity in its relations to Judaism. "De Profeten," 1875 (English transl., "The Prophets and Prophecy in Israel," 1877), is rather a refutation of dogmatic supernaturalism than a complete study of the phenomena of prophecy.

From 1885 until his death Kuenen presided over a group of scholars engaged in a new translation of the Old Testament, with introductions and notes, which was published in 1899 ("Het Oude Testament," etc., 2 vols.).

A complete list, by Van Manen, of Kuenen's writings will be found in "J. Q. R." 1892, iv. 471–489, and, revised, in the "Gesammelte Abhandlungen zur Bibl. Wissenschaft," pp. 501–511.

Bibliography: Oort, *Kuenen als Godgeleerde*, in *De Gids*, March, 1893, pp. 509–565; Tiele, in *Jaarboek van de Koninklijke Akademie van Wetenschappen te Amsterdam*, 1892; Toy, in *The New World*, March, 1892, pp. 64–88; Wicksteed, in *J. Q. R.* July, 1892, pp. 571–605; Kamphausen, in Herzog-Hauck, *Real-Encyc.* xi. 162–170.

T. G. F. M.

KUFAH, AL-: Ruined city of Asiatic Turkey, 88 miles south of Bagdad, situated on an affluent of the Euphrates; founded by Omar on the ruins of Ctesiphon in 639. A strip of land near it was given by him to the Jewish exiles from Arabia. An important Jewish community existed at Al-Kufah from the time of the unfortunate Calif 'Ali, with whom the Jews sided in his struggle against Mu'awiyah. Benjamin of Tudela visited the place at the end of the twelfth century, and found there 7,000 Jews. Tradition made the site of Al-Kufah the burial-place of King Jeconiah; and at the time of Benjamin of Tudela the supposed sepulcher was still in existence. It consisted of a large building in front of which was a synagogue.

Bibliography: Abu al-Fida, *Annales*, ed. Adler, i. 135; Weil, *Gesch. der Chalifen*, i. 56; Grätz, *Gesch.* v. 114; Benjamin of Tudela, *Itinerary*, ed. Asher, p. 69.

G. I. Br.

KUH, DAVID: Austrian journalist and deputy; born in Prague 1818; died Jan. 26, 1879. He gave up the study of medicine and law, which he had been pursuing in Vienna, and became first a teacher, then an actor, and finally a publicist in Pest. He was an enthusiastic follower of Louis Kossuth during the Hungarian war of independence, and was punished with imprisonment for participation in the revolt. When liberated, in 1850, he returned to Prague, and founded a German political journal. He was an adherent of the Germans during the struggle between them and the Czechs, and received a mandate as deputy to the Reichstag, which, however, he soon gave up.

Bibliography: *Neue Freie Presse*, Jan. 27, 1879.

S. M. K.

KUH, EMIL: Austrian poet and novelist; born Dec. 13, 1828, at Vienna; died Dec. 30, 1876, at Meran; studied philosophy and history at the University of Vienna. In 1847 he took temporary charge of his father's business, and for a few years afterward was employed by the Nordbahn (Northern R. R.), resigning to devote himself to literature. During a short stay in Berlin he became a Roman Catholic (1857), and in 1858 took up his residence in Vienna, where he was well known as a writer and critic for the leading papers of the Austrian empire.

In 1864 Kuh was appointed professor of German language and literature at the Vienna Commercial College (Handelsschule), but was compelled by ill health to resign after a few years and retire to Meran. He published the following works: "Friedrich Hebbel" (Vienna, 1854); "Drei Erzählungen" (Troppau, 1857); "Gedichte" (Brunswick, 1858); "Dichterbuch aus Oesterreich" (Vienna, 1863); "Ueber Neuere Lyrik" (*ib.* 1865); "Adalbert Stifter" (*ib.* 1868); "Zwei Dichter Oesterreichs" (Budapest, 1872); "Biographie Friedrich Hebbel's" (Vienna, 1877). Together with G. Glaser he published the "Gesammelte Werke von Friedrich Hebbel" (Hamburg, 1864–68), and with F. Pachler the "Nachlass" of Friedrich Halm (Vienna, 1872). The "Wiener Jahrbuch für Israeliten" contains some of his poems. Kuh's correspondence with Theodor Storm was published by his son Paul Kuh in vol. 67 of "Westermann's Monatshefte" (1889–90).

Bibliography: *Meyers Konversations-Lexikon.*

S. M. K.

KUH, EPHRAIM MOSES: German poet; born 1731 in Breslau; died there April 3, 1790. His parents had chosen for him the career of a student of the Talmud; but his faith had been shaken by the influence of a skeptic teacher, and he preferred to enter his father's business. In spending all his spare time in reading and studying, he acquired a substantial knowledge of Latin and modern languages and a general education quite unusual among the Jews of his time. After the death of his father (1755) he at first associated himself with his brothers in business; but in 1763 he accepted a position with his uncle Veitel Ephraim, the well-known

medalist and jeweler to Frederick the Great, and became intimately connected with Moses Mendelssohn and his friends. But in spite of his considerable fortune he soon got into financial difficulties, due largely to indiscriminate charities and to his somewhat irregular mode of living. In 1768 he surrendered his position with his uncle, and with the remainder of his money began to travel, taking with him his library, from which he would not separate himself. He wandered through Holland, France, Switzerland, and some parts of Germany, where he often was deeply humiliated by the imposition of the "Leibzoll" (personal tax).

These travels completed the ruin of his fortune as well as of his health. In Saxe-Coburg-Gotha he was fined heavily for evading the toll, and had to sell his clothing in order to get to Breslau. There his brothers took care of him and endeavored to let him lead a quiet life; but the misfortunes of his career darkened his mind and caused him to isolate himself. Soon his melancholy turned into a madness that lasted for six years, though with brief intervals of sanity in which he wrote some of his best poems. After having recovered, he devoted himself wholly to poetry, till in 1786 he was stricken with apoplexy and remained robbed of all power of movement, and almost of speech, until his death.

In his poems Kuh vividly expresses his patriotism and his reverence for Frederick the Great; but he expresses also resentment at the bad treatment of Jews in Germany and scorn at his own and others' failures and weaknesses. His poems were greatly esteemed by Mendelssohn and other contemporaries. The German poet and critic Ramler revised them and published a selection in German periodicals; but the greater part of Kuh's poems, revised by Ramler, were not published until after the poet's death, and then by the Christian physician Kausch. Critics prefer among his poems the short witty epigrams, often full of biting satire and irony. Gervinus calls his Anacreontic verse "superior to similar poems by Gleim." Kuh was the first German Jew of modern times who won recognition as a poet. Berthold Auerbach made him the hero of a novel entitled "Dichter und Kaufmann" (Stuttgart, 1839).

Bibliography: *Hinterlassene Gedichte von Ephraim Moses Kuh*, Zurich, 1792 (with a biography of Kuh by his friend Moses Hirschel); Kayserling, *Der Dichter Ephraim Kuh*, Berlin, 1864; Gervinus, *Gesch. der Deutschen Dichtung*, iv. 243 *et seq.*, Leipsic, 1873.

D. A. Fe.

KUHN, ABRAHAM: German physician; born at Bissersheim, Alsace, Jan. 28, 1838; died at Strasburg Sept. 15, 1900. Kuhn was educated at the universities of Giessen, Prague, Vienna, Munich, and Würzburg (M.D. 1863). He then went to Strasburg; in 1865 he took a medical diploma there also, and thereupon became lecturer. In 1873, on the opening of the German university at Strasburg, he was appointed assistant professor and chief of the polyclinic for diseases of the throat and nose. As a specialist in these diseases Kuhn has contributed many essays to the medical journals of France and Germany. He translated Troeltsch's "Lehrbuch der Ohrenheilkunde" into French (Paris and Strasburg, 1870), and wrote: "Histologie des Häutigen Labyrinthes der Knochenfische," Leipsic, 1878; "Histologie . . . der Amphibien," *ib.* 1880; "Histologie . . . der Reptilien," *ib.* 1880; "Histologie . . . der Vögel," *ib.* 1884.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

KUHN, MORIZ: Austrian physicist; born in Brünn, Moravia, Jan. 11, 1843; educated at the Polytechnic high school there, and later at the University of Vienna. He entered the service of the state in 1865. In 1867 he was appointed an assistant in the Institute of Meteorology and Terrestrial Magnetism, and in Oct., 1868, to a like position in the Polytechnic Institute at Vienna, where he remained for more than two years until appointed (1870) professor of mathematics and physics at the K. K. Staats-Ober-Realschule in the seventh district of Vienna.

Kuhn was editor of "Die Realschule" from 1872 to 1877, and from 1877 to 1889 of the "Zeitschrift für das Realschulwesen." He is the author of the following works: "Ueber die Lichtenberg'schen Figuren," Vienna, 1873; "Ueber Beziehungen Zwischen Druck, Volumen und Temperatur bei Gasen," *ib.* 1875; "Einiges über die Entwicklung der Kegelschnittslinien aus Zwei Gegebenen Kreisen," 1868.

S. E. J.

KULISHER, MIKHAIL IGNATYEVICH: Russian lawyer and author; born July 7, 1847, in a Jewish agricultural colony near the village of Sophiefka, district of Lutsk. At the age of ten he entered the rabbinical school of Jitomir. Afterward he entered the classical gymnasium in Kamenetz-Podolsk, but had to leave the institution on account of ill health. Later he went up for his final examinations at the gymnasium of Jitomir, and entered the law school of the University of Kiev. At the end of two years he was transferred to the University of Odessa. In 1871 he removed to St. Petersburg, passed his final examinations at the university of that city in 1872, and soon after received an appointment as assistant district attorney. He, however, devoted but little time to his legal practise, and in 1875 went to Vienna and later to Berlin.

Early Writings.

Kulisher's first printed article was a contribution on the status of the Rabbis, published in 1866 in the then recently established periodical "Glasny Sud." While a student at the University of Odessa, Kulisher had edited the "Weekly Chronicle" column in "Dyen," and had published in the same paper a series of biographies of prominent Jewish men like Lasker and Jacobi; also some critical notes, among them those on Bogrov's "Zapiski Yevreya," for which he was later bitterly attacked by that author. From Odessa he had also written several letters for the "Sanktpeterburgskiya Vyedomosti" on the anti-Jewish riots in Odessa in 1871, and somewhat later he wrote three letters for the "Vyedomosti" on the causes of these riots. In 1876 he wrote a book entitled "Das Leben Jesu, eine Sage" (Leipsic, 1876). In that year there appeared in the "Zeitschrift für Ethnologie" his first article on ethnography, entitled "Die Geschlechtliche Zuchtwahl in der Urzeit." During the same year he contributed to "Novoye Vremya" articles on foreign political

questions, and wrote also a historical sketch of the Balkan Slavs. During 1877–78 he contributed from abroad a series of articles on ethnography to the "Zeitschrift für Ethnologie," "Archiv für Anthropologie," "Zeitschrift für Völkerpsychologie und Sprachwissenschaft," "Kosmos," and "Globus." These essays dealt with the history of the human family in its relation to political constitution, private ownership, and commerce.

From 1878 Kulisher contributed to "Slovo," "Russkaya Pravda," "Otechestvennyya Zapiski," and to "Razsvyet" when the publication of the last-named was resumed. He continued to write the leading articles for this publication until 1880, and then became editor of "Pravda." This periodical was discontinued in October of the same year by order of Governor-General Drenteln of Odessa.

As Editor of the "Zarya."

Soon afterward Kulisher was offered, by a circle of philanthropists who established the paper, the editorship of the "Zarya." The purpose of this publication was to champion the cause of the persecuted peoples—the Poles, Ukrainians, and Jews—against the attacks of the anti-Semitic Russian daily the "Kievlyanin," published by Pikhno. Accepting the offer, Kulisher became the active editor, and, in time, the owner, of the "Zarya." The official editor, Andreyevski, who had originally received permission to publish the paper, was retained as nominal editor. In 1886 the department of printing refused to recognize Kulisher as the actual editor, and Andreyevski availed himself of this opportunity to claim the ownership of the paper.

Beginning with 1880 Kulisher published articles on ethnography and the history of civilization in "Vyestnik Yevropy," in the "Zeitschrift für Ethnologie," and in "Ausland."

In 1887 Kulisher published in book form a considerable number of his articles under the title "Ocherki Sravnitelnoi Etnografii i Kultury," and wrote two articles on the history of artisan gilds for "Russkaya Mysl," and two for "Vyestnik Yevropy." In the same year and in 1888 he wrote constantly for the "Novosti," "Nedyelnaya Khronika Voskhoda," "Voskhod," and "Russkaya Mysl." In 1884 he was a delegate to the congress of archeologists in Odessa, and in 1895 delegate to the congress of anthropologists in Carlsruhe.

Since 1888 Kulisher has been devoting himself to his legal practise in St. Petersburg. He has published in the "Voskhod" a series of sketches on the history of the Jews in Russia and in other countries, among them one on the Jews of America based mainly on the data taken from the first volume of the Jewish Encyclopedia; several articles on legal matters in the "Zhurnal Ministerstva Yustitzii," "Pravo," "Russkoye Bogatstvo," and "Novosti"; and a pamphlet, "Razvod i Polozheniye Zhenschin" (St. Petersuburg, 1896), on divorce and the present condition of woman.

Kulisher is a member of the committee of the Association for the Propagation of Culture among the Jews of Russia, and of the central committee of the Jewish Colonization Association.

H. R. D. G.

KULISHER, REUBEN MOISEIYEVICH: Russian physician and educator; born at Dubno 1828; died at Kiev Aug. 9, 1896; educated at the local district school, at the classical gymnasium of Jitomir (graduated with gold medal in 1848), and at the medico-chirurgical academy of St. Petersburg (graduated in 1856). He was attached to the army, at that time in the field, being one of three Jews then appointed military surgeons. After the Crimean war he was appointed junior attending physician at the military hospital of Lutsk, and was assigned to duty at Kiev hospital in 1860. From 1869 to 1876 he undertook a number of commissions of a scientific nature for the government. During his studies abroad Kulisher worked in the laboratories of the most prominent French and German investigators, devoting himself mainly to the study of hygiene and military sanitation. He was also a contributor to a number of scientific works and editor of translations of classical works on medicine.

Kulisher has done much toward improving the education of the Russian Jews. About the middle of the nineteenth century he came forward as the champion of systematic education for the Jewish masses, thereby making many enemies among his Orthodox coreligionists. He wrote on the Jewish question; also on the Russian translation of the Old Testament, in "Yevreiskaya Biblioteka," 1871, vol. i.; "I. Shigarin i Yevo Otnosheniya," etc. (Kiev, 1880); besides articles in "Voskhod," 1891, 1892, 1894.

Bibliography: *Voskhod*, 1896, No. 33; *Sistematicheski Ukazatel*, s.v.

H. R. J. G. L.

KULKA, ADOLF: Austrian journalist; born Oct. 5, 1823, in Leipnik, Moravia; died in Vienna Dec. 5, 1898. He studied philosophy and jurisprudence in Prague and Vienna, and began at that time to publish political treatises and small works of fiction in local periodicals. Having taken an active part in the agitation of 1848, Kulka had the distinction of being the first author whose poems were printed without being censored. In 1854 Ignaz Kuranda engaged him for the "Ostdeutsche Post," for which he wrote political editorials till 1857. Later in conjunction with Ignaz Pisko he founded the juridical journal "Gerichtshalle," and conducted it for more than forty years. When the "Wiener Allgemeine Zeitung" was established, Kulka became a member of its editorial staff, in which capacity he acted for ten years. Amid his journalistic work he found leisure to contribute essays, tales, and poems to various periodicals. Conspicuous among these is a collection of poems entitled "Chanuca-Lichter," translated in parts into several languages.

Bibliography: *Das Geistige Wien*, i.; *Jew. Chron.* Dec. 16, 1898, p. 19.

S. B. B.

KULKE, EDUARD: Austrian author; born at Kostel, near Nikolsburg, Moravia, May 28, 1831; died in Vienna March 20, 1897; educated at the polytechnic institutes of Vienna and Prague. After following for several years the profession of teacher he settled in Vienna and devoted himself entirely to literature. He soon attracted attention by his tales derived from the life of the Moravian ghetto, which

placed him as a ghetto-writer next to Leopold Kompert. Among his works may be mentioned: "Aus dem Jüdischen Volksleben" (Hamburg, 1871); "Geschichten" (Leipsic, 1869); and "Der Kunstenmacher," the last-named published also in Paul Heyse's "Novellenschatz." Kulke was an intimate friend of Friedrich Hebbel, whose memoirs he published under the title "Erinnerungen an Friedrich Hebbel" (Vienna, 1878).

As a musical writer Kulke contributed notices to the "Fremdenblatt" (Vienna) and "Vaterland" (Vienna), in which he with great ardor advocated the Wagnerian cult. Among his essays on this subject are: "Richard Wagner," Prague, 1883; "Die Umbildung der Melodie," *ib.* 1884; and "Richard Wagner und Friedrich Nietzsche," Leipsic, 1890. Subsequently he changed his views and separated from Wagnerianism.

The most important of Kulke's esthetico-philosophical essays is "Zur Entwickelungsgeschichte der Meinungen," Leipsic, 1891. Of his numerous other works, the more widely known are: "Don Perez," tragedy (Vienna, 1873); "Korah," Biblical tragedy (Leipsic, 1873); "Der Gefiederte Dieb," comedy (Vienna, 1876); and "Der Glasscherbentanz" (1881). He was also a diligent contributor to Jewish periodicals.

Bibliography: *Neue Freie Presse*, evening ed., March 22, 1897; Eisenberg, *Das Geistige Wien*, i.

S. B. B.

ḲUMISI, DANIEL AL-. See Daniel ben Moses al-Ḳumisi.

KUNA: Polish name for the pillory, the well-known implement of torture and punishment, used by the Polish and Lithuanian Jews of the eighteenth century, who seem to have adopted it from their Christian neighbors, to punish those who sinned against religion or against the interests of the community. Generally the kuna did not differ much from the pillory used in most other European countries; but in some places it was a chain to which the offender was fastened. The kuna was placed in a corner of the office of the ḳahal, which was usually connected with the synagogue. The offender was placed in the kuna shortly before the morning or the evening service; and each worshiper had the right, and even considered it a duty, to spit in the culprit's face, and to beat and otherwise insult him.

The date of the introduction of the kuna into the Jewish communities is not known. Höschel Lewin, in his "'Aliyyat Eliyahu," a biography of Elijah of Wilna (pp. 47–50, Wilna, 1855), relates that in 1770 a freethinker was punished by the elders of the ḳahal in Wilna. It was probably Abba Glusk (see Glusker Maggid), who had made deprecating remarks before the gaon of Wilna about the Passover Haggadah. The culprit was arrested the same day; he received forty lashes; and was then put in the kuna. After suffering the usual insults the unfortunate man was led out of town and ordered not to return.

In 1772 Elijah expressed to the elders of the ḳahal his wish to punish Issar, the "Ḥasidic heretic," the "priest of Baal," by putting him in the kuna; but they found it inconvenient to comply with his request. Issar received only the usual "malḳut" (lashes); but on the following day the great excommunication ("ḥerem") was pronounced against him and his companions. In 1782 the elders of the ḳahal of Minsk, having been accused by some Jewish artisans of oppressing the Jewish people and of misusing the public money, punished the leaders of the malcontents by putting them in the kuna.

Bibliography: Dubnow, in *Voskhod*, 1890, ii. 102, iii. 99; Bershadski, *Litovskie Yevrei*, p. 48.

H. R.

KUNITZER, MOSES BEN MENAHEM: Rabbi in Ofen and dayyan in Budapest; born at Alt-Ofen; died Feb. 2, 1837. A descendant of Rabbi Löwe ben Bezaleel, he was one of the pioneers of enlightenment in Hungary. His works include: "Bet Rabbi" (Vienna, 1805), *i.e.*, a biography of Judah ha-Nasi, part of which was included in Schmid's Mishnah edition in 1815; "Ben Yoḥai," a defense of the genuineness of the Zohar (*ib.* 1815); "Ha-Mazref," a Hebrew letter-writer (vol. i., Prague, 1820; vol. ii., Vienna, 1857). His responsum in "Nogah ha-Ẓedeḳ" (Dessau, 1818), in which he permits the introduction of the organ into the synagogue, created a great stir. A part of his manuscript is to be found in the library of the rabbinical seminary at Budapest.

Bibliography: Büchler, *A Zsidók Története Budapesten*; Ignatz Reich, *Beth-El*, i. 169–176.

S. A. Bü.

KUNOS, IGNATZ: Hungarian authority on Turkish; born Sept. 20, 1861, at Sámson, Hungary. He attended the gymnasium at Debreczin and the University of Budapest, where he studied linguistics. On receiving his Ph.D. degree he went to the East on a scholarship granted by the Jewish community of Budapest and the Hungarian Academy of Sciences, and traveled through European Turkey, Asia Minor, Syria, Palestine, and Egypt, studying the various Turkish dialects and collecting Turkish popular poetry. The results of these studies were published by the Hungarian Academy in the following works: "Három Karagöz Játék" (1885), "Oszman Népköltési Gyüjtemény" (2 vols., 1887–1889), "Orta-Ojunu" (1889), "Török Nepmesék" (1889), "Anatoliai Képek" (1891), "Köroglu" (1894). On his return (1891) he was appointed lecturer of the Turkish language and literature at the University of Budapest, and professor of Turkish in the Oriental School of Commerce in that city, becoming director of the last-named institution in 1893.

Kunos is the only Jew in Hungary who is director of a state institution of learning. He is also a member of the State School Board of Business Colleges, corresponding member of the Hungarian Academy of Sciences (since 1893), and of the Société Asiatique of Paris (1889). Together with Bernhard Munkácsi he is editor of the "Keleti Szemlé," the only existing periodical for the Ural-Altaic languages. He has been decorated with two high Turkish orders.

S. L. V.

KUPERNIK, ABRAHAM (AVRAAM ARONOVICH): Russian communal worker; born at Wilna 1821; died at Dembitza 1893, on his homeward journey from abroad; buried in Kiev. He studied Talmud at the Volozhin yeshibah and ac-

quired a fair secular education. In 1851 he became manager under Yosel Ginsburg of the liquor monopoly in the government of Grodno, and in 1861 he served in a similar capacity in the government of Kiev.

Kupernik was prominent in the affairs of the Jewish community and did much toward the establishment of hospitals and other charitable and educational institutions. He was president of the Jewish hospital.

For his services as one of the board of directors of the prison Kupernik was decorated with the Order of St. Stanislas. He was also a member of the Red Cross Society and president of the city charities of Kiev (1882). In 1882 he was created honorary and hereditary citizen of the empire. He also received (1888) the gold medal of the Vladimir Order for his services as president of the board of directors of the government bank of Kiev.

As a writer Kupernik is known for his articles in the Hebrew periodicals, and also for a little volume published in 1891 under the title of "Ḳorot ha-Yehudim be-Kiyov," which is, however, not a history, but only a copy of the pinḳes of Kiev.

Kupernik's son **Liov** is one of the most prominent lawyers of South Russia. He ably defended the cause of the Jews in Kiev and Balta during the proceedings following the riots in 1881.

Bibliography: *Ha-Asif*, vi. 161, Warsaw, 1893.
H. R. J. G. L.

ḲUPPAH. See Charity.

KURANDA, IGNAZ: Austrian deputy and political writer; born in Prague May 1, 1812; died in Vienna April 3, 1884. His grandfather and father were dealers in second-hand books. In 1834 he went to Vienna, where he devoted himself to literary work, and wrote the drama "Die Letzte Weisse Rose," which was played first in Stuttgart and later in Carlsruhe and Frankfort-on-the-Main, and won great popularity. In 1838 Kuranda went to Stuttgart, where he became acquainted with David Strauss, the author of "Das Leben Jesu," with Uhland, and with other Swabian poets. Here, too, for the first time he came in touch with public political life. He then went to Paris and Brussels. In the latter city he attracted attention through lectures on modern German literature. With the assistance of Minister Nothomb and the author Hendrik Conscience he in 1841 founded the periodical "Die Grenzboten"; but on account of the obstacles which the Prussian government placed in the way of its circulation in Germany Kuranda removed the headquarters of the paper to Leipsic, where it soon became an important factor in Austrian politics. That which no one dared write in Austria was published in "Die Grenzboten." Kuranda's work "Belgien Seit Seiner Revolution" appeared in Leipsic in 1846.

Ignaz Kuranda.

Establishes "Die Grenzboten."

After the outbreak of the movement of 1848 Kuranda went to Vienna, where he was enthusiastically received in literary circles. From Vienna he was delegated to the Fünfziger Ausschuss in Frankfort-on-the-Main, and later he was returned to the German parliament as delegate for Teplitz. Kuranda did not remain long in the Frankfort parliament. In the summer of 1848 he returned to Vienna and established the "Ostdeutsche Post," which first appeared on Oct. 1, and in which he strove to oppose the revolutionary element. After the promulgation of the constitution (the "Octroirte Verfassung"), which had been forced upon the people, Kuranda had to give up his position as editor of the "Ostdeutsche Post." He was placed under police surveillance because he refused to sign an engagement not to write upon politics, and some time elapsed before he could again publish the periodical, which he made the organ of the so-called "Grossdeutsche" liberal party in Austria, and in which he pleaded for the restoration of constitutional conditions.

Kuranda may be regarded as one of the founders of liberal press conditions in Austria. Memorable is his lawsuit with Sebastian Brunner, a Catholic priest and editor of the "Kirchenzeitung," which case was tried on May 10, 1860. Kuranda had pointed out in the "Oesterreichische Post" that Brunner collected material for his accusations against the Jews "from very unclean and suspicious sources, whereby he spread untruthfulness and slander." Brunner pressed a charge of calumny against Kuranda, who, through his able defense, and after a masterful pleading by Johann Nepomuk Berger, was acquitted in terms which implied a condemnation of Brunner's anti-Jewish campaign.

In 1866 Kuranda discontinued the publication of his paper, and devoted all his energies to politics. He fought the absolutist October policy, and assisted, as friend and confidant, the Austrian secretary of state, Schmerling, in drafting the February constitution.

On March 20, 1861, Kuranda was sent to the Landtag of Lower Austria as delegate for the district of Vienna, and was subsequently elected to the Reichsrath, retaining his seat in that body for twenty years. On the creation of the Delegations (a kind of common parliament of Hungary and Austria with alternative seats at Budapest and Vienna) he was returned as a member of that body. One of the most distinguished members of parliament, Kuranda was a brilliant orator, and spoke mostly on questions of foreign politics. He was also for many years a member of the city council of Vienna.

In Parliament.

In 1881 Kuranda's seventieth birthday was celebrated with great enthusiasm by his political party and by the press; and the city council made him an honorary citizen. The emperor had already in 1867 honored him with the "Ritterkreuz des Leopoldordens." Kuranda's great activity as a politician and publicist, which he exercised for twenty-three years as the leader of the German liberal party, was paralleled by his faithful devotion to the Jewish cause, to which he gave a great part of his powers.

He was for twelve years president of the Jewish community of Vienna. As vice-president of the Israelitische Allianz zu Wien he promoted the study of Jewish science and history, in which he took great interest.

BIBLIOGRAPHY: Wurzbach, *Biog. Lex. des Kaisertums Oesterreich*; *Meyers Konversations-Lexikon*.

S. L. Y.

KURBSKI, PRINCE. See RUSSIA.

KURDISTAN: A country of western Asia, partly under Turkish and partly under Persian rule, although the Kurds pay but little attention to either government. They derive their income from agriculture and cattle-raising, and a goodly share of it from robbery. The Jewish population of Kurdistan is estimated to be from 12,000 to 18,000, scattered in numerous villages, and living in groups of from five to ten houses, or of twenty at most. These communities do not, as a rule, possess a synagogue, but hold services in some house owned by one of their number.

The Jews of Kurdistan have no written record of their first arrival in the country; but they believe that the earliest settlers came in the time of Ezra. The immigration of Jews into Kurdistan in early times may be assumed from the fact that their speech differs but little from the modern Syriac dialect of the Nestorian Christians who are scattered throughout Kurdistan. Moreover, this speech has idiomatic expressions similar to those occurring in the Babylonian Talmud, in the Aramaic translations of the Bible, and in the few Pahlavi inscriptions on monuments and those on the coins of the Sassanid monarchs who ruled in Persia from 266 to 640.

Since the Kurd clans among which the Jews are very sparsely scattered were until quite recently constantly at war with one another, it must be assumed that the Jews suffered considerably from this cause, and that thereby their numbers were greatly reduced. Local records show this to have been the case. In Berdug there are several thousand ancient graves which have partly been demolished; and it is believed that this graveyard belonged to the Jews. Among the graves is that of Rabbi Abraham, which is regarded as sacred and attracts annually many Jewish pilgrims. It is venerated also by the Kurds; and several miracle stories are connected with it. With the subjection of the Kurds by the Turks the internecine struggles have largely ceased; but the Turks have introduced little civilization, and the struggles are apt to be renewed. The Kurds still lead a seminomadic existence. In the spring the shepherds and herdsmen leave their houses, and, carrying their tents of goat-hair with them, drive their flocks and herds from place to place, often causing, in this way, collisions between neighboring tribes. In earlier times the Jews, also, possessed such tents; but those days of affluence and independence have long passed away.

Kurds and Turks.

The Jews and the Mohammedans live, as a rule, on more friendly terms than do the Jews and the Armenians and Nestorians. The belief that the Jews use Christian blood at Passover sustains between the Jew and Christian a deep-seated enmity. Like the other inhabitants of the country, the Jews suffer much from the arbitrary acts of the police. The Jews are placed under the authority of the chief of police of the village in many instances, and have to bear much from the petty police officers. Jewish converts to Mohammedanism are even worse than the native Mohammedans in their hatred of the Jews; and in their zeal they are eager to make reports to the police. This renders the position of the Kurdistan Jews a very unenviable one.

Much effective work in ameliorating the condition of the Kurdistan Jews has been done by the Alliance Israélite Universelle, an important feature being the foundation of schools for Jewish children. Hitherto the latter have had but little opportunity to study their religion or their history, since the rabbis have been so actively engaged in extracting the sinews from meat, in circumcising children (in Mohammedan houses also), and in making amulets, that they have had no time left for religious teaching. Where instruction was given at all, the boys were sent to school at the age of six or seven and remained there until they were thirteen or fourteen. The instruction consisted of writing, reading, and the study of the Scriptures, and at times Mishnah, arithmetical problems being solved by a computing instrument called "taspe." The religious instruction of the girls does not go beyond the "Shema'"; they are taught nothing else but household duties.

The family life is rather primitive. The men marry at seventeen or even earlier; the girls, at thirteen or fourteen. The father of the bridegroom furnishes the bride with her dowry, and the bride, when she has money, brings to her husband 100 toman (1 toman = about $2.25). Monogamy is the rule; but exceptions occur, as, for instance, when the marriage is childless or when the levirate comes into effect. The women are dependent and superstitious. Men and women carry charmed writings as preventives against disease and the evil eye. These amulets contain the name of God in cabalistic formulas, which are usually taken from a well-known mystical book called "Sefer Raziel." Even the Kurds at times apply to Jewish writers for amulets. In such cases the latter are careful not to insert therein the name of God. The preparation of amulets was introduced by Jews from Jerusalem who visited Kurdistan in the course of their collecting tours.

Customs.

In general the Jews of Kurdistan earn their livelihood by keeping stores or by acting as agents in the export trade. The children peddle tobacco, fruit, matches, and other small articles. Many of the men go into the villages and trade with the natives in natural products, such as grain, cheese, wool, honey, wax, gall-apples, grapes, etc. These products are either sold in the towns or are exported to Russia. Jews in better circumstances have stores in the bazaars of the different cities, where they trade from Sunday until Friday. Not infrequently the poorer Jews represent themselves as doctors, or become venders of drugs without knowing anything of medicine. The Jewish merchants are often waylaid and robbed. In order to escape imprisonment for not paying for merchandise supplied to them on credit, they at times abandon their families, leaving them in misery. In many instances the women

thus abandoned are compelled to sell themselves in order to obtain food for their families. The rabbis, being ignorant and poor, have but little influence, and can not correct the existing evils.

In villages where a number of Jews live together they form a community and engage a dayyan, and a shoḥeṭ who also acts as mohel. The head of the community with the advice of the most prominent members determines the taxes to be paid to the government. The burial of the dead is usually conducted three or four hours after death by the "hebra ḳaddisha." During the week of mourning the mourners are visited by their neighbors, who bring food with them and share it with the bereaved. Quarrels and difficulties are adjusted by the rabbi, who calls a bet din. When Jews have differences with Christians or with Mohammedans they submit them to the local Mohammedan chief. Bribery often influences his decision. The higher magistrate is a Turk, who lives in Bashkala and receives his uncertain salary from Constantinople. He presides over a local court composed of ten Mohammedans, one Armenian priest, and one Jew.

The following is a list of the Jewish communities of Kurdistan (1881):

Amidyah: About 50 families.

Bajerga: 40 to 50 families. Formerly there was a large Jewish community here, whose members dealt in salt and other articles, but being forbidden to trade were obliged to leave the place. The few remaining are poor.

Bashkala: 140 families.

Bitanura: 40 to 50 families. There is in the neighborhood a large cave which is supposed to contain the grave of the prophet Elijah. Israelites from other districts make pilgrimages to it. A few of the Jewish inhabitants are in easy circumstances.

Daya: 250 families.

Deze: The seat of government; situated in a valley surrounded by fifty villages. There are from five to ten Jewish families in each village, their synagogue being at Deze, which has ten Jewish families. The Jews living in these villages use the Kurdish language, even in reading the Law.

Eshnu: 80 families. There is a synagogue containing five or six Torah-rolls. Jews possessing fifty dollars are considered rich.

Jezira: 80 families. Most of the men are cobblers.

Karada: 80 families. These are for the greater part farmers, and are well thought of by their neighbors. They all live in easy circumstances.

Maredin: 50 families.

Mia-vandan: About 100 families. This place is partly under Turkish rule and partly under the authority of the Shah of Persia.

Nakada: 60 families. Most of the Jews are linen-weavers and tailors.

Neri: 50 to 60 Jewish families. Both Jews and Armenians are much oppressed. The Jews are not allowed to blow the shofar in the city on Rosh ha-Shanah, but must go out into the field for that purpose. The sheiks of the place receive a portion of the booty secured by their subjects in their predatory expeditions.

Penjur: About 30 families, whose members are mostly cotton-spinners.

Rowandes: 50 to 60 families.

Sacho: 200 persons.

Seneh: An important commercial center. The Jewish community has two synagogues.

Suleimania: 180 families. The men are mostly pedlers, small traders, and tailors.

Bibliography: *Allg. Zeit. des Jud.* 1878, p. 243; Andree, *Zur Volkskunde der Juden*, p. 218, Leipsic, 1881; *La Geogr.* 1901, iv. 293; *Geographical Journal*, 1901, xviii. 121; Percy, *Turkish Kurdistan*, in *Proceedings Royal Inst. Great Britain*, xvi. 640; *Verhandlungen der Gesells. für Erdkund*, xxvii. 128; Albert Löwy, in *Transactions Soc. Biblical Archæology*, iv. 98, London, 1876; *Les Juifs de Kurdistan*, in *L'Univers Israélite*, Nov. 15, 1901; Stern, *Dawnings of Light*, London, 1854; *Ha-Shiloaḥ*, Jan., 1902, p. 52; Apr., pp. 355-356; Naumann, *Vom Goldenen Horn*, etc., Munich, 1893.

H. R. J. G. L.

KURLAND. See Courland.

KURREIN, ADOLF: Austrian rabbi; born Jan. 28, 1846, at Trebitsch, Moravia. He received his doctor's degree from the University of Vienna. He was rabbi of St. Pölten in 1872, of Zinz from 1876 to 1882, of Bielitz from 1882 to 1888, and in the last-named year was called in the same capacity to Teplitz, where he is still active. Kurrein is a disciple of Adolf Jellinek. Besides several collections of sermons, entitled respectively "Maggid Mereshit" (1880); "Maggid le-Adam" (1882); "Patriarchenbilder: I., Abraham" (1893), he is the author of the following pamphlets: "Die Frau im Jüdischen Volke" (1885; 2d ed., Bilin, 1901); "Traum und Wahrheit," a biography of Joseph (1887); "Arbeit und Arbeiter" (1890); "Die Sociale Frage im Judentume" (1890); "Die Pflichten des Besitzes" (1892); "Der Friede" (1892); "Das Kaddisch" (1896); "Der Grabstein" (1897); "Judäa und Rom" (1898); "Bibel, Heidentum, und Heidenbekehrung" (1899; 2d. ed., 1901); "Brauchen die Juden Christenblut?" (1900); "Lichtstrahlen aus den Reden Jellinek's," prepared by him for Jellinek's seventieth birthday.

Kurrein edited the monthly "Jüdische Chronik" from 1894 to 1896 with S. Stern and I. Ziegler, and from 1897 to 1902 alone. During the last four years this periodical has advocated Zionism. S.

KUSEL, RUDOLPH: German jurist and politician; born May 9, 1809, in Carlsruhe; died there Jan. 26, 1890. He studied law in Heidelberg and Munich, and in 1832 was admitted to the bar in Baden. From 1834 he practised law at Rastatt, Bruchsal, and Carlsruhe, and was reputed one of the keenest of jurists. In 1849 he successfully defended the men charged with participation in the revolution at Baden. In 1859–87 he acted as attorney-general. After the abrogation of the Concordat in 1860 he was elected deputy from the city of Carlsruhe to the Second Chamber of the Landstände in Baden (1861), being the first Jew to be thus honored.

Kusel took a prominent part in the legislation concerning the emancipation of the Jews (1862), the new judicial constitution (1864), and schools (1867), and served on the more important committees of the House, particularly those pertaining to judiciary legislation. He belonged to the German National-Liberal party.

S. E. Schr.

KUSSIEL. See Jekuthiel.

KUSTENDIL: Bulgarian city in the north of Macedonia, near the Servian city of Nish. Jews must have settled at Kustendil before the beginning of the eighteenth century; a tombstone in the local cemetery bears the date 5509 (= 1749), and from 1680 to 1750 Samuel Haravon was chief rabbi. The rabbinical writer Mordecai Conforte, author of a collection of sermons, "Ḳol Shemu'el" (Salonica, 1787), lived here at the end of the eighteenth century. The following three chief rabbis of Kustendil belong to the nineteenth century: Baruch Halevy (1840); Abraham Meshullam (1850); and Abraham Meborak (1855).

In 1903 there were 250 Jewish families, or about 1,200 persons, in a total population of 13,000 inhabitants. The affairs of the community are administered by a synagogal committee and a school committee. Every family pays a stated sum each year, which, together with the tax on meat, serves to support the synagogue and a boys' school (150 pupils). The institutions include a synagogue, two batte midrashim, and six benevolent societies. The Jews are engaged in commerce, in the grocery trade, and as tinsmiths and shoemakers.

Bibliography: *Anuarul Centrul Israelitzi*, vol. xi., Bucharest, 1885; Hazan, *Ha-Ma'alot li-Shelomoh*, p. 87.

D. M. Fr.

KUTAIS: Russian city in the government of the same name; the scene of a trial for blood accusation in 1877. On April 16 of that year Sarra Modebadzé, a lame girl, six years old, of the village of Perevisi, visited the house of a neighbor, Pavel Tzkhodadzé, and did not return home. The child was last seen about three o'clock in the afternoon, and about the same hour seven Jews were seen on the Sadzaglikhevski road leading to Sachkheri. Two days later the dead body of the child was found, with no suspicious marks of violence upon it save two wounds on the hands, evidently made by the teeth of some animal. The body was quietly buried in the usual way.

The incident happened during the Jewish Passover, which fact suggested the guilt of the Jews. Four members of the Khundiashvili family—Iskhak Mordokhov, Bichia Shamuilov, Shamuel Aaronov, and Mordokh Iskhakov—and Iskhak, Mosha, and Yakov Tzveniashvili, all of the village of Sachkheri, were arrested on the charge of having kidnaped the girl and killed her. Mosha Yelov Tzotziashvili was accused of having brought the body of the murdered child from Sachkheri to the village of Dorbaidzé, where he left it, in order to divert attention from the alleged murderers; and Michael Abramov Yelikishvili, it was claimed, knew of the crime committed by his friends and relatives, but did not inform the authorities. Three autopsies proved that the child had been asphyxiated.

The trial began on March 5, 1879, in the Kutais district court, and on the 13th the defendants were acquitted. On an appeal to the supreme court the decision of the lower court was sustained. Both courts agreed with the defense that the child was killed by an accident. In 1895 Kutais had about 3,000 Jews in a total population of 26,000.

Bibliography: Stenographic report of the trial, by Mmes. Syerdukova and Umnova.

H. R. M. Z.

KUTNER, JOSHUA HÖSCHEL: Preacher at Lissa in the middle of the nineteenth century. He was the author of "Ha-Emunah weha-Ḥakirah" (Breslau, 1847), containing a philosophical development of the thirteen articles of belief of Maimonides, and extracts from the Haggadah and from the writings of the ancient philosophers. The work is divided into three parts: "Keter Malkut," on the first five articles of belief; "Shebeṭ Malkut," on prophecy, revelation, etc.; "Gedullat Malkut," on eschatology. Appended to it is an essay entitled "'Et La'asot," on the religious conditions prevalent in the author's day. Kutner was the author also of "Ha-Emunah weha-Biṭṭaḥon," on the precepts based upon the Decalogue (Breslau, 1853, with a German translation by Fürstenthal).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1590; Fürst, *Bibl. Jud.* ii. 213.

K. I. Br.

KUTNER, ROBERT: German surgeon; born at Ueckermünde, Pomerania, April 11, 1867. Educated at Berlin, Kiel, Freiburg-im-Breisgau, Vienna, and Paris (M.D. 1891). In 1892 he traveled, and on his return settled in Berlin, where he is still practising as a specialist in diseases of the urinary system. In 1902 he received the title of professor.

Kutner is the author of: "Die Photographie Innerer Körperhöhlen, Insbesondere der Harnblase und des Magens," Berlin, 1891; "Die Handhabung und Praktische Bedeutung der Asepsis für die Behandlung der Harnleiden," *ib.* 1897; "Die Instrumentelle Behandlung der Harnleiden," *ib.* 1898; "Aerztliche Kriegswissenschaft," *ib.* 1900; "Gerichtliche Medizin," *ib.* 1903.

Associated with Von Bergmann and Kirschner, Kutner is editor (1904) of "Zeitschrift für Aerztliche Fortbildung."

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

KUTTOWER, ABRAHAM GERSHON BEN EPHRAIM: Polish rabbi and cabalist; born at Kuty, Galicia; died at Jerusalem about 1760. He was a follower of Isaac Luria's system of practical Cabala, and spent most of his time in fasting. He was also a recognized authority in rabbinical matters, and Ezekiel Landau, who inserted a responsum of Kuttower's in his "Noda' bi-Yehudah," speaks of him in terms of high praise. His authority as a cabalist is invoked by Eybeschütz in his "Luḥot 'Edut."

Kuttower was at first rabbi at Brody, where Israel Ba'al Shem-Ṭob became his brother-in-law. Owing to Shem-Ṭob's pretense of being an ignorant man, he was treated harshly by Kuttower (see Ba'al Shem-Ṭob). Later, Kuttower went to Palestine, and in a letter of 1757 he declared that he had lived at Hebron for six years alone, then at Jerusalem for four years with his family (Luncz, "Jerusalem," ii. 152 *et seq.*). There is, however, a tradition that Kuttower studied Cabala under Ḥayyim ibn 'Aṭṭar, who died at Jerusalem in 1743 (Hurwitz, "Hibbat Yerushalayim"). Possibly he went to Hebron before 1747; and after having remained there six years, returned to Brody in order to induce his sons to marry, and then went back to Jerusalem. During his second

stay at Brody, Kuttower was reconciled with Israel Ba'al Shem-Ṭob, and he exchanged letters with him when settled at Jerusalem, where he finally adopted the Ḥasidic system of his brother-in-law. At Jerusalem, Kuttower became the "rosh yeshibah" in the Midrash Ḥasidim organized by those who had come to Palestine headed by Judah he-Ḥasid.

Bibliography: Abraham Kahana, *R. Yisrael Ba'al Shem-Ṭob*, pp. 38, 96 *et seq.*; Simeon Dubnow, in *Pardes*, ii. 202–204, Odessa, 1894; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 34.

K. M. Sel.

L

LA PEYRERE, ISAAC. See Manasseh b. Israel.

LABAN (לבן).—**1. Biblical Data:** Son of Bethuel, grandnephew of Abraham, and maternal uncle and father-in-law of Jacob. His home being in Aram-naharaim (Mesopotamia; Gen. xxiv. 10), otherwise known as Padan-aram (*ib.* xxviii. 5), he is called "the Aramean" (*ib.* xxv. 20, xxxi. 20, 24 [A. V. "Syrian"]). Mention is first made of him on the occasion of the marriage of his sister Rebekah. Attracted by the ring and bracelets which Eliezer had given her, Laban comes out to meet him, brings him into the house, and takes the lead in the negotiations concerning the departure of Rebekah. The name "Bethuel" is mentioned only once, and even then after "Laban" (*ib.* xxiv. 29–32, 50, 53, 55; see Bethuel). More fully detailed are Laban's dealings with Jacob, in Gen. xxix. 13–29, xxx. 27–xxxii. 9 (see Jacob, Biblical Data).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Laban is identified by the Rabbis with Beor, Balaam's father, and with Chushan-rishathaim (Judges iii. 8), the last name being interpreted as "perpetrator of two evils" (Sanh. 105a; comp. Targ. pseudo-Jonathan to Num. xxii. 5). R. Joshua b. Levi, however, identifies Laban with Kemuel (Gen. xxii. 21), the latter name being interpreted as, "who stood up against God's people" (קמו אל; Gen. R. lvii. 4). The name "Laban" is interpreted as "glowing with wickedness" (*ib.* lx. 8), and the surname "Arammi" (= "the Aramean"; see Laban, Biblical Data) as an anagram of "ramma'ah" (= "impostor"; *ib.* lxx. 17). Laban is called also "the master of impostors" (*ib.* lxxv. 6). When he saw the bracelets on Rebekah's arms (Gen. xxiv. 30) he determined to kill Eliezer; but the latter, divining his intention, pronounced the Sacred Name, by which he caused camels to remain suspended in the air above the well. This and Eliezer's resemblance to Abraham made Laban believe that Eliezer was Abraham. Laban therefore invited him to enter the house (Midr. Abkir, in Yalḳ., Gen. 109; comp. Midr. Hagadah on Gen. xxiv. 23).

Laban's answering before his father shows that he was impudent (Leḳaḥ Ṭob to Gen. xxiv. 50). His promptness in meeting Jacob (Gen. xxix. 13) was due to his eagerness for wealth; for he thought that if Eliezer, a servant of Abraham, brought with him ten camels loaded with the goods of his master, Jacob, being Abraham's grandson, would certainly bring still greater riches. He consequently ran to meet Jacob, and, seeing the latter without camels, thought that perhaps he had gems about his person or in his mouth. He therefore hugged and kissed him (Gen. R. lxx. 13; comp. Midr. Hagadah, *l.c.*).

Laban and Jacob.

Disappointed at not finding anything valuable, Laban said to Jacob: "I had the intention to make thee my king; but, as thou possessest nothing, thou art nothing more than a simple relative of mine" (Gen. R. *l.c.*; comp. Gen. xxix. 14).

Before Jacob's arrival Laban's flocks were scanty, as they had always decreased through pestilence (Pirḳe R. El. xxxvi.). When Jacob had completed his seven years of service, Laban assembled his countrymen and consulted them as to the best means to retain him; "for," said he, "ye know that formerly we had a scarcity of water, and it is only through this righteous man that we are now blessed with an abundance of it." His countrymen advised him to substitute Leah for Rachel (Targ. pseudo-Jonathan and Yerushalmi to Gen. xxix. 22; Gen. R. lxx. 17). Laban took pledges of his countrymen that they would not divulge his design, and then pawned the pledges for wine which he served to their owners, who were his guests. Laban took the precaution to extinguish the light in the banqueting-room, lest Jacob should at once see that it was Leah. On Jacob inquiring the reason, Laban answered that it was a custom of his country. The guests, drunk with wine, sang "ha Lia" (= "she is Leah"); but Jacob did not understand the real meaning of the exclamation (Gen. R. *l.c.*; "Sefer ha-Yashar," section "Wayeẓe"). According to Pirḳe R. El. (*l.c.*), Bilhah and Zilpah were daughters of Laban by his concubines (comp. Gen. R. lxxiv. 11).

Having been informed of Jacob's flight, Laban assembled, besides his family, all the strong men of his city, with whom he pursued Jacob. Michael then drew his sword and ran after Laban to kill him, but only warned him not to speak to Jacob either good or evil (Pirḳe R. El. *l.c.*). The question which suggests itself, why, if Laban had sons (Gen. xxx. 35, xxxi. 1), did he send Rachel to keep his flocks (*ib.* xxix. 7–10), is explained in the Midrash by the fact that he had no sons before Jacob's arrival, and that it was because of his association with the latter that God gave him sons (Gen. R. lxx. 17; Num. R. xx. 16). According to the "Sefer ha-Yashar" (*l.c.*), Laban had three sons, Beor (comp. Num. R. *l.c.*), Alub, and Murash, whom his wife Adinah bore. It was Beor, according to the same authority, who was sent by his father to inform Esau of Jacob's departure and to urge him to pursue his brother (see Jacob).

S. S. M. Sel.

2. A place in the wilderness, mentioned only once (Deut. i. 1), with Paran, Tophel, and Hazeroth. In the Septuagint the name is written Λοβόν, giving the Hebrew vocalization לָבֹן (comp. סדם = Σόδομ). Modern scholars have endeavored to identify it with Libnah. Sifre (Deut. 1), followed by the three Targumim and Rashi, interprets the words תפל ולבן as "the calumny of the white thing," in reference to the complaint of the Israelites concerning the manna, which was white (Num. xi. 6, xxi. 5).

E. G. H. M. SEL.

LABATT, ABRAHAM COHEN: American pioneer; born at Charleston, South Carolina, in 1802; died at Galveston, Texas, Aug. 16, 1899. He was one of the organizers of the Reform congregation in Charleston in 1825. In 1831 he removed to New Orleans, where he engaged in mercantile pursuits and was one of the founders of the first Jewish congregation in Louisiana. He visited Texas in that year and again in 1837 as supercargo of the steamship "Columbia," the first merchantman to trade between the United States and Mexico. Labatt went to California in 1849, and was one of the founders of the San Francisco synagogue, laying its foundation-stone in 1856. In 1849 he obtained a dispensation for the David Crockett masonic lodge, the first regularly instituted lodge in the state of California. He served also as an alderman of San Francisco.

BIBLIOGRAPHY: *Publ. Am. Jew. Hist. Soc.* ii. 139, 140.

A.

LABATT, LEONARD: Swedish dramatic tenor; born in Stockholm Dec. 4, 1838; died at Christiania, Norway, March 7, 1897. He studied under Günther and Masset, and made his début in 1866 at the Stora Teatern, Stockholm, in Mozart's "Die Zauberflöte." During the season of 1868 he was engaged at the Court Opera, Dresden, and in 1869 he joined the Vienna Imperial Opera, with which he remained until 1883. Between 1884 and 1888 he appeared on several stages in Holland and Germany (Rotterdam, Bremen, etc.), and in 1888–1889 made together with Strakosch a successful tour of the United States and Canada. In 1889 he returned to his native country.

Labatt's repertoire included: *Vasco da Gama*, *Faust*, *Eleazar*, *Tannhäuser*, *Rienzi*, etc.

BIBLIOGRAPHY: *Salmonsen's Store Illustrerede Konversations-Lexicon*; Eisenberg, *Biog. Lex.*

S. F. C.

LABI: A Turkish family of rabbis. The most prominent members were:

David b. Joseph ibn Labi: Turkish scholar of the sixteenth century; lived together with his brother Moses at Salonica, where his father was rabbi (*c.* 1540); the two brothers died during an epidemic of the plague at Salonica. Both were prominent scholars, and their father included in his responsa collections (Constantinople, 1562) some of their work; especially noteworthy is David ibn Labi's treatise on the subject of the Talmudic term "Miggo."

Joseph b. David Labi (commonly called **Machir b. Leb**): Turkish scholar of the sixteenth century; born at Monastir; died about 1600. He was descended from a Spanish family of scholars, and about 1540 became rabbi of Salonica. He was one of the rabbis who enjoyed the favor of Don Joseph Nasi and of Nasi's mother-in-law, Donna Gracia. A very strong character, Labi did not comply with the duke's wish that he should be one of the signers of the sentence of excommunication against David Hamon.

Losing two adult sons during an epidemic of the plague at Salonica, Labi went as rabbi to Constantinople, where he remained for the rest of his life. He was the author of a valuable collection of responsa, which evidence not only his thorough knowledge of the Talmud, but also his general scholarship. It was published in four parts as follows: part i., Constantinople, 1562; part ii., *ib.* 1566; part iii., *ib.* 1573; part iv., Venice, 1606 (2d ed., Fürth, 1692). Labi wrote also novellæ to the Talmud treatises Ketubot, Giṭṭin, Baba Ḳamma, Shebu'ot, Ḳiddushin, Baba Meẓi'a, and 'Abodah Zarah; notes to Rashi, Tosafot, and Asheri; and a versified prayer ("Mustajab") beginning צדק ומשפט מכון בסאך.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 178, 557; Conforte, *Ḳore ha-Dorot*, pp. 35 *et seq.*; Fürst, *Bibl. Jud.* ii. 214; Landshuth, *'Ammude ha-'Abodah*, p. 99.

G. M. L. B.

LABI, JOSEPH IBN VIDAL: Prominent Spanish scholar and orator; son of the philosopher Solomon ibn Labi; lived at Saragossa. He was one of the twenty-five rabbis who by order of Pope Benedict XIII. assisted at the disputation of Tortosa (Feb. 7, 1413 = Nov. 12, 1414), where he distinguished himself by his oratorical ability.

Labi translated into Hebrew, under the title "Gerem ha-Ma'alot," a work on plants and their uses in medicine, written in Arabic by his tutor Joshua Lorki at the instance of Solomon Benveniste (d. 1411), whose children Lorki was at the time educating (MS. Vienna No. 154). Of Labi's numerous other works only a few poems and letters dealing with literary matters are now extant.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 100; Fürst, *Bibl. Jud.* ii. 215; Krafft and Deutsch, *Die Handschrifttlichen Hebr. Werke der K. K. Hofbibliothek zu Wien*, pp. 120 *et seq.*, 164 *et seq.*; Steinschneider, *Hebr. Bibl.* xv. 56 *et seq.*, 80 *et seq.*; idem, *Cat. Munich*, p. 138; Zunz, *S. P.* p. 520.

G. M. L. B.

LABI HA-LEVI. See LEON HA-LEVI.

LABI, SIMON: Spanish rabbi and scholar of the sixteenth century. He intended to go to the Holy Land, but when he arrived at Tripoli he found its Jewish community in such a state of disorganization that he deemed it more meritorious to remain there and to regulate its affairs than to proceed to Palestine. He accordingly accepted the rabbinate, and was officiating there in 1549. Under his management matters rapidly improved and a model community developed.

Labi was a profound cabalist, as appears from his commentary on the Zohar to Genesis (part i., Leghorn, 1795; part ii., *ib.* 1805). He composed also liturgical songs, among which the well-known בר יוחאי נכישחת is still used by the Spagnioli during the Friday evening service.

Labi must not be confounded with Simon Labi, the editor of the Maḥzor Tripoli, who lived about a century later.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 806, Vienna, 1864; Fürst, *Bibl. Jud.* ii. 215; idem, in *Orient, Lit.* 1844, p. 346; Landshuth, *'Ammude ha-'Abodah*, p. 311; Schlesinger, *Tefillat ha-Ḥodesh*, p. 121a, Vienna, 1895; Zunz, *S. P.* p. 535.
G. M. L. B.

LABOR.—Biblical Data: Labor and the laborer are invested in Jewish literature with a dignity scarcely paralleled in other ancient religions or social systems. Whereas the deities of all the nations of antiquity are depicted as spending their lives either in revelry and pleasure, like the Olympians, or in everlasting repose, like the Hindu god Brahma and the deified Buddha, God is represented in the Bible as the Pattern Worker, as the Maker and Ruler of the world who "fainteth not, neither is weary" (Gen. i.; Isa. xl. 28). Accordingly, man, made in God's image, was placed in the Garden of Eden not for mere idleness, but "to till it and keep it" (Gen. ii. 15); and when, lured into sin, Adam fell, work in the sweat of his brow was imposed upon him as a punishment, yet at the same time as a means of lifting him to a higher station of culture.

The Sabbath, too, was instituted by God, declares the Bible, for the purpose of blessing labor. Just as it formed the culmination and crown of God's week of work at the Creation, so should the Sabbath be to man a means of hallowing his work on week-days (Gen. ii. 3). It was the high conception of labor that gave the Jewish Sabbath, in contradistinction to the Babylonian Sabbath, the character of a blessed day of rest. When, groaning under Egypt's yoke, the Hebrew slaves had no respite granted them (Ex. v. 5–8), the Sabbath secured to the toiling slave, and even to the brute in the service of man, the needed rest, and thus for all time established the dignity of labor (Deut. v. 14–15). The same humane spirit prompted the law, "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. xxv. 4).

Contrast with Sabbath.

A high regard for the laborer was so firmly implanted in the Jewish people that they would not pass the workers in the field without greeting them with blessings (Ps. cxxix. 8; Judges vi. 11–12). The divine blessing always rests upon the work of man's hands (Deut. xxviii. 12; Ps. cxxviii. 2). The Book of Proverbs warns especially against idleness as producing poverty and want (Prov. xxiv. 30–34), and admonishes man to learn industry from the ant (*ib.* vi. 6–11) and from the bee (LXX. to the passage), by which prosperity is attained (*ib.* x. 4) and mischief avoided (*ib.* xviii. 9).

——In Rabbinical Literature: More emphatic are the Rabbis in the praise of labor: "Love work!" is the maxim of Sameas (Abot i. 10). "Greater is the merit of industry than of idle piety; for it says: If thou eat of the labor of thine hands, happy shalt thou be, and it shall be well with thee" (Ps. cxxviii. 12)—that is, "thou shalt enjoy bliss both in this life and in the future world" (Ber. 8a). The Congregation of the Saints ("'Edah Kedoshah") divided the day into three parts; devoting one to prayer, the second to work, and the third to the study of the Torah (Eccl. R. to ix. 9; see ESSENES). "Labor lends dignity to man" (Ned. 49b). "No work, however offensive, is so degrading as idleness." "Let no one say: 'I am the scion of a noble family and ought not to lower myself by labor!'" (B. B. 110a). "Live on a Sabbath as on week-days, and be not dependent upon others," says R. Akiba (Shab. 118a). "Upon labor God made His covenant with man; for He himself based the Sabbath upon the work He did." "Even in Eden Adam was not permitted to eat before he had earned his bread by work." "Nor did God make His Shekinah rest upon the Israelites until they had done work in building the tabernacle for Him" (Ab. R. N. Recension A. xi.; Recension B. xxi., ed. Schechter, p. 44). "Also the manna in the wilderness was given only upon the condition that Israel would do some kind of labor" (Mek., Beshallaḥ Wayassa, iv.). "Idleness imperils life" (Ab. R. N. *l.c.*). "He who does not teach his son a trade teaches him robbery" (Tosef., Ḳid. i. 11; Mek., Bo, xviii.). "A wife," says R. Eliezer, "may have a hundred servants, and yet it is her duty to do some work; for idleness causes lasciviousness" (Ket. v. 5). Says R. Joshua b. Levi: "When Adam heard God's voice saying, 'Thorns and thistles shall the ground bring forth unto thee and thou shalt eat the herb of the field,' he cried: 'Shall I and my beast eat out of the same manger?' But when God continued: 'In the sweat of thy brow shalt thou eat bread,' he felt relieved, and blessed the hallowing power of labor" (Pes. 118a). God himself, according to the Midrash (Gen. R. xxiv. 7; comp. Book of Jubilees, iii. 35), taught Abraham how to do all kinds of work. "Upon man's handiwork God's blessing rests" (Midr. Teh. to Ps. xxiii. 1).

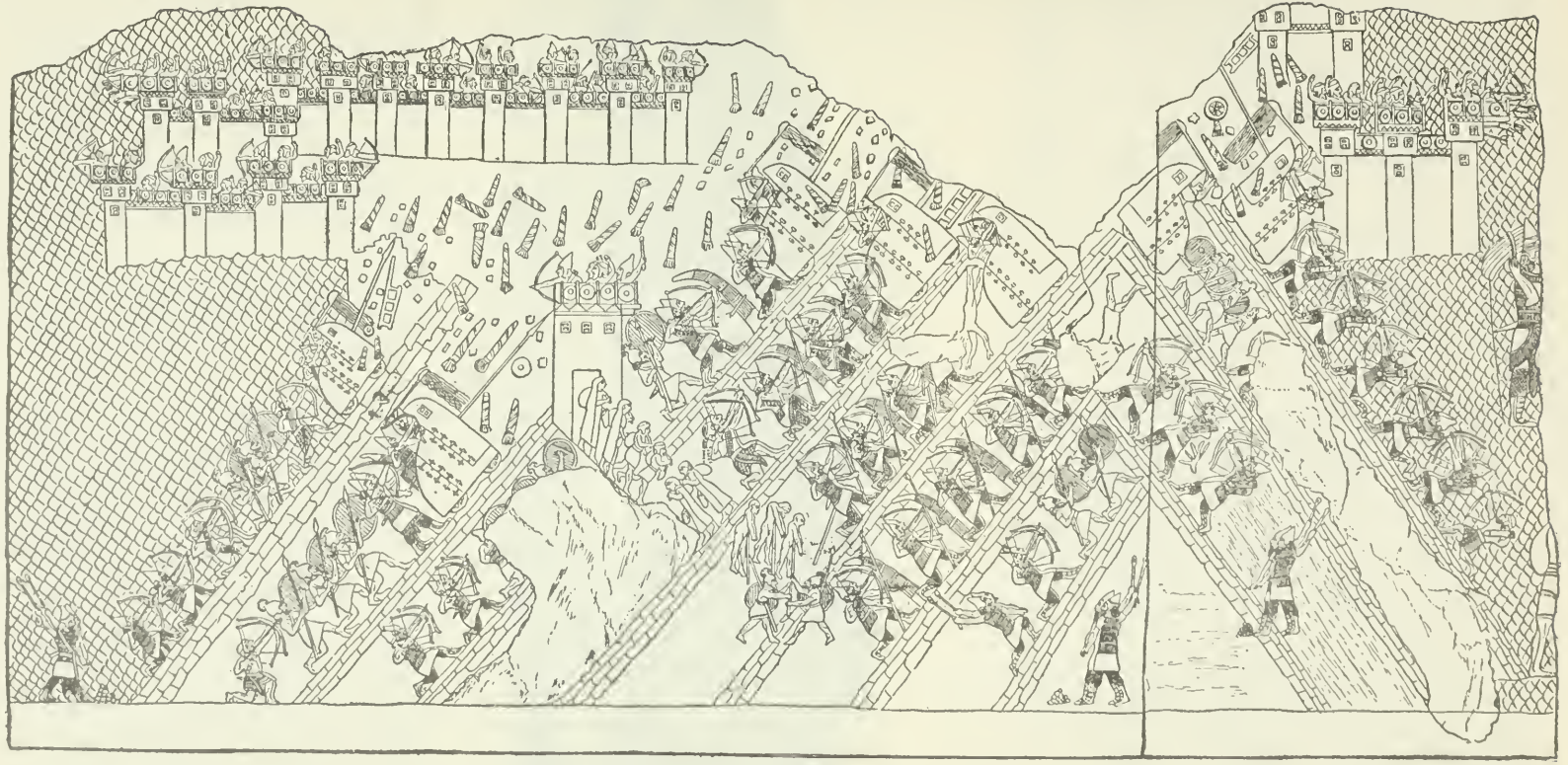
Talmudic Sayings.

A characteristic Jewish saying is: "Seven years a famine may last; but it will not enter the door of the artisan" (Sanh. 29a; see also AGRICULTURE and ARTISANS). It was this Jewish spirit of appreciation of labor which found an echo in the New Testament (II Thess. iii. 10; Eph. iv. 28; comp. JEW. ENCYC. iv. 589, *s.v.* DIDASCALIA).

Throughout the Talmudic time and all through Jewish history the rule was observed that the pursuit of learning should be combined with labor (Ab. ii. 2), for it is said, "Torah without work must at length fail"; and those who pursued the former without the latter proved the exception (Mek., Beshallaḥ, Wayassa, ii.; Ber. 35a; comp. Ecclus. [Sirach] xxxviii. 24–34). Idleness was never encouraged by the Jewish law.

BIBLIOGRAPHY: Hamburger, *R. B.-T.* i., s.v. *Arbeit.*
J. K.

LACHISH: The city of Lachish was located in Judah (Josh. xv. 39). It is first heard of in Josh. x. 3 *et seq.* Its king, Japhia, together with the kings of Jerusalem, Hebron, Jarmuth, and Eglon—all Amorites—formed a coalition against Gibeon because it had made peace with the Israelites. These kings were routed, caught in a cave, killed, and their bodies hanged. Joshua in this campaign besieged and captured Lachish (*ib.* x. 31, 32), and made prisoners also those who helped the city. Lachish is next mentioned in the list of cities built, or probably rebuilt, by Rehoboam (II Chron. xi. 9), the first king of Judah after the division of the kingdom. Amaziah, King of Judah, was so detested by his people

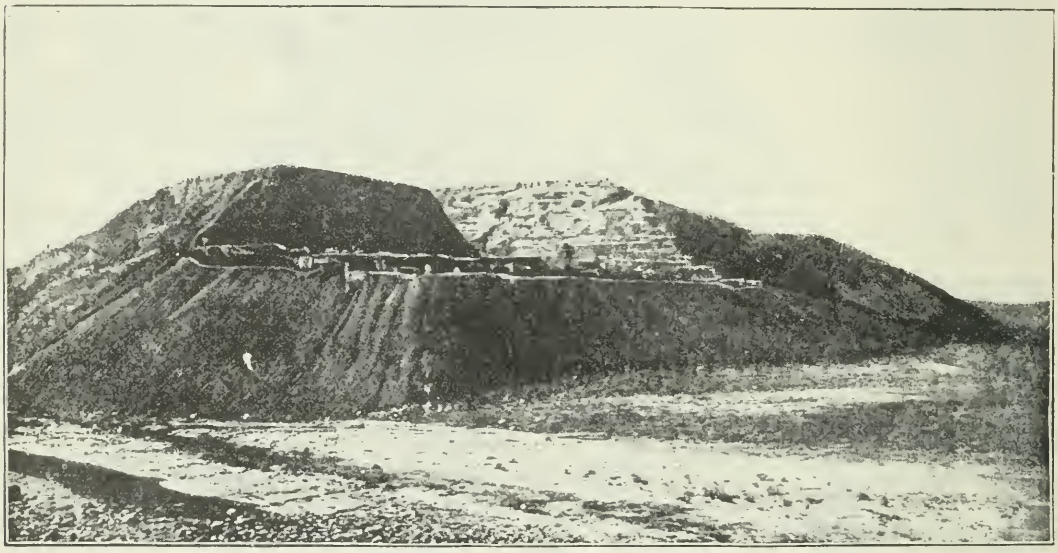


SIEGE OF LACHISH BY THE TROOPS OF SENNACHERIB.

(From Layard's "Monuments of Nineveh.")

that, to avoid the wrath of a conspiracy, he fled to Lachish (II Kings xiv. 19); but he was pursued and slain.

Probably the greatest battle fought under the walls of Lachish was fought by Sennacherib's army in 701 B.C. (II Kings xviii. 14). While the Assyrians were besieging the city, Hezekiah sent and asked the price of forgiveness and absolute safety. The cost of such submission was quickly named, was collected by Judah's king, and sent to the King of Assyria at Lachish. From this same seat of war Sennacherib sent his officers "with a great army" against Jerusalem. Some time thereafter those officers returned to find that Lachish had been reduced, and the army transferred to Libnah. Sennacherib does not mention this city in his annals; but the walls of his palace at Kuyunjik were decorated with two elegant pictures: one representing in remarkable detail the methods of the besiegers, and the other showing, as a brief inscription says, Sennacherib, king of



TELL AL-ḤASI, SITE OF ANCIENT LACHISH.
(From a photograph.)

nations, King of Assyria, seated on the throne, and the captives from Lachish paraded before him. Both of these are beautifully executed and give the graphic outlines of the siege of one of the most interesting smaller cities of ancient Judah. The religious influence of Lachish in this period is hinted at in Micah (i. 13, R. V.): "Bind the chariot to the swift steed, O inhabitant of Lachish: she was the beginning of sin to the daughter of Zion." Lachish is named as one of the fortified cities which the King of Babylon captured (Jer. xxxiv. 7) when he shattered and carried captive the kingdom of Judah. It is named also (Neh. xi. 30) as one of the cities occupied by the Jews who returned from the Captivity.

The site of ancient Lachish is generally identified to-day with Tell al-Ḥasi, occupying a position between the maritime plain and the hill-country of Judea, about sixteen miles east of Gaza. Petrie excavated here in 1890, and published his results in "Tell el-Hesy" (1891). Bliss excavated at this mound during four seasons and cut through a section of it down to the native soil. He found eight superimposed cities: (1) an Amorite one, fortified by a strong wall, and dating about 1700 B.C.; (2) dating about 1500 (the date being determined by Egyptian scarabs); (3) covered by a mass of ashes; here was found a cuneiform tablet of the time of Amen-hotep IV. of Egypt, on which Zimrida, governor of the city, is named; (4) dating about 1400–1000, with an abundance of Phenician pottery; (5) dating about 1000, and (6) dating from 800, Jewish articles prevail; (7, 8) which furnished many specimens of black-figured Greek pottery, pointing to 500–400. No remains that indicate a later date have been discovered. Bliss's finds show a "Mound of Many Cities," as he entitles his book (1898), where many and fierce battles were fought during more than 1,200 years.

E. G. H. I. M. P.

LADIER, DOB BÄR B. SHNEOR ZALMAN: Russian Ḥasidic rabbi; born about 1770; died 1834. He was the son of R. Shneor Zalman of Liady, the founder of the Ḥasidic sect known as "Ḥabad," and succeeded his father as their chief. He is the author of the following Ḥasidic-cabalistic works: "Derek Ḥayyim" (Kopys, 1799, 1809); "Sha'ar ha-Teshubah" (Shklov, 1817); "'Aṭeret Rosh" (Kopys, 1821); "Pokeaḥ 'Iwwerim," on morals and penitence, in Judæo-German (Königsberg, 1856). He wrote also "Ḳuntres ha-Hitbonnenut" and "Ḳuntres ha-Hitpa'alut," on contemplation and on ecstasy, in which he developed his father's philosophico-cabalistic theories. The first of these appeared at the end of "Torah Or" (Lemberg, 1851), ascribed by some authorities to him (see Walden, "Shem ha-Gedolim he-Ḥadash," part 2, p. 77, Warsaw, 1882). The second appeared first in 1831, and was later reprinted with an extensive commentary by R. Hillel of Parets

(Warsaw, 1868). The "Bi'ure ha-Zohar" (Kopys [?], 1816) was written by him, but contained only the explanations to the Zohar which he had heard from his father.

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S. S. P. Wi.

LADINO. See Judæo-Spanish Language (Ladino) and Literature.

LADISLAUS. See Poland.

LADVOCAT, JEAN-BAPTISTE: Christian Hebraist; born at Vaucouleurs Jan. 3, 1709; died at Paris Dec. 29, 1765. Though he achieved particular distinction as a Hebraist and Biblical exegete, this was not the only branch of scholarship in which he excelled: he was, in fact, an exceedingly versatile student and writer. Belles-lettres, mathematics, philosophy, history, and the classics, with the Oriental languages and the Holy Scriptures, all received his attention. In 1742 he became librarian of the Sorbonne; but his most fertile period as an exegete commenced in 1751 after he had been appointed to the chair in Biblical exegesis founded in the Sorbonne by the Duc d'Orleans. It was then that Ladvocat began to publish those theses on several books of the Old Testament—particularly the Pentateuch, the Psalms, and the Book of Job—that won for him fame even in foreign countries. Two years after his new appointment he wrote "Grammaire Hébraïque à l'Usage des Ecoles de la Sorbonne" (Paris, 1753; last ed. 1822).

It is, however, his "Interprétation Historique et Critique du Psalm 68" (*ib.* 1767) that deserves a prominent place in the history of Biblical criticism. In a letter prefixed to the "Interprétation" Ladvocat dwells on the impossibility of a correct comprehension of the Scriptures without a pure and correct Hebrew text. "Without the latter," he says, "all commentaries must needs be erroneous. As a matter of fact, all our Hebrew Bibles, not excluding the edition of Athias (1705), are printed without taste, without critical judgment, according to the most modern and least correct manuscripts, and thus are replete with shortcomings, errors, and solecisms." Consequently he suggests, as the surest means of restoring the Hebrew text as far as possible to its pristine purity, a critical comparison of the extant texts with the versions of the Hexapla, the Targumim, and all other ancient versions—a task which he himself really purposed to accomplish by the publication of a critical edition of the several books of the Old Testament, together with linguistic and archeological apparatus.

It must be added that, notwithstanding the large number of its textual errors, Ladvocat firmly believed in the integrity and the authenticity of the Old Testament, a view and a defense of which he embodied in "Letters on the Authenticity of the Original Texts of the Holy Scriptures" (1766).

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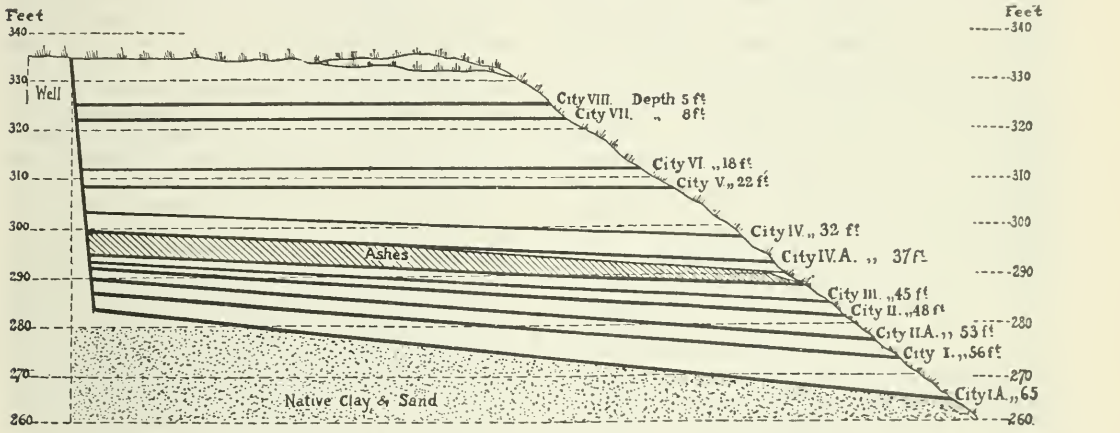
T. H. G. E.

LAG BA-OMER. See Omer.

LAGARDE, PAUL ANTON DE: German Orientalist; born in Berlin Nov. 2, 1827; died in Göttingen Dec. 22, 1891. His father was Wilhelm Bötticher; and his earlier writings (1847–52) were published under the name "P. A. Bötticher," the name De Lagarde, which was in his mother's family, being legally assumed by him in 1854, when he was adopted by his maternal great-aunt, Ernestine de Lagarde.



Sectional View of Excavations at Tell al-Ḥasi (Lachish), Showing Seven Strata of Cities.

Lagarde's early education was obtained in the Friedrich Wilhelms Gymnasium, in which his father was a teacher. He studied theology and Oriental languages at the universities of Berlin, where the poet-scholar Friedrich Rückert was his teacher in Arabic and Persian, and Halle, habilitating at the latter in 1851. The next two years were spent chiefly among the manuscripts in the libraries of Paris and London. Lagarde's hopes of securing on his return a position in a university faculty were disappointed; and from 1854 to 1866 he taught in Berlin schools. In 1869 he became professor of Oriental languages at Göttingen, succeeding Heinrich Ewald.

Lagarde's earliest publications were in the field of comparative philology; and of his maturer works

that on noun-formation in Aramaic, Arabic, and Hebrew (1889) is an important contribution to the subject. He edited many texts, chiefly Biblical and ecclesiastical, in Syriac, Aramaic, Arabic, Hebrew, and Coptic, as well as in Greek and Latin. What he regarded as the great work of his life, to which the principal part of the foregoing editions was subsidiary, was the critical reconstruction of the text of the Septuagint by a methodical regress from the recensions current in the fourth century. His "Librorum Veteris Testamenti Canonicorum Pars Prior Græce," 1883 (Genesis-Esther in the Syrian recension of Lucian), was one step in this plan. His minor writings, collected from time to time ("Symmicta," "Semitica," "Orientalia," "Mittheilungen"), cover an extraordinary range of erudition and controversy. He wrote much and vigorously also on contemporary questions in politics, religion, and education; his "Deutsche Schriften" (1878-81; last ed. 1891) is a collection of such pieces.

Mention may be made of those writings of Lagarde which are of especial Jewish interest. His "Prophetæ Chaldaice" (Leipsic, 1872) is a serviceable edition of portions of the Reuchlin codex of the Targum, but without the vocalization; and his "Hagiographa Chaldaice" (1873), excepting Chronicles, which he edited from an Erfurt MS., is a reprint from the Bomberg Bible of 1518. Lagarde had a sense of the importance of a study of Talmudic literature because of its bearings on the history of the Bible text. He was not unacquainted with post-Biblical Hebrew. He edited, for the use of his students and not critically, the "Maḳamat" of Judah al-Ḥarizi (Göttingen, 1883), and gave an account of the Hebrew manuscripts in Erfurt ("Symmicta," i. 130; see Steinschneider, "Hebr. Bibl." xix. 28), and of a part of a Talmud manuscript in the Göttingen Library ("Semitica," i. 69), besides explanations of Aramaic words ("Erklärung Chaldäischer Wörter," *ib.* i. 33 *et seq.*). But both in his scientific and in his political writings he was a virulent anti-Semite, his theory of the corroding influence of the Jews being based upon his peculiar ideals of a German state. This is seen in his "Juden und Indogermanen: Eine Studie nach dem Leben" ("Mittheilungen," ii. 262), in his "Purim: Ein Beitrag zur Gesch. der Religion" (Göttingen, 1887), and in his criticism of Berliner's edition of the Targum Onḳelos (*ib.* ii. 163 *et seq.*). He came into direct conflict with Jewish scholarship by the dissertation of his pupil Ludwig Techen, "Zwei Göttinger Machzorhandschriften" (1884), which contained an attack upon the merits of Leopold Zunz's work. This was answered, among others, by A. Berliner ("Prof. P. de Lagarde, nach Seiner Natur Gezeichnet," Berlin, 1887), D. Kaufmann ("Paul de Lagarde's Jüdische Gelehrsamkeit," *ib.*), and by B. Ziemlich ("Einer der Nicht Liturgiker Sein Will," *ib.*). Lagarde replied in his "Lipman Zunz und Seine Verehrer" ("Mittheilungen," ii. 108 *et seq.*), and in his "Juden und Indogermanen," cited above. A responsum on the Talmud by Lagarde will be found in "Mittheilungen," iii. 3 *et seq.* The latest two accounts of Lagarde are by G. F. Moore in "The University Quarterly" (New York), vii. 166 *et seq.*, and by E. Nestle in Herzog-Hauck, "Realencyc." xi. 218 (also separately with additions).

Bibliography: P. A. de Lagarde, *Ueber Einige Familien des Namens Bötticher*, 1867; Anna de Lagarde, *Paul de Lagarde: Erinnerungen aus Seinem Leben*, 1894 (both privately printed). A classified bibliography of Lagarde's writings, by R. J. H. Gottheil, will be found in the *Journal of the American Oriental Society*, xv. 211-229 (privately reprinted with addenda).

G. F. M.—G.

LAGARTO, JACOB: South-American rabbi and Talmudist of the seventeenth century; probably a son of Simon Lagarto of Amsterdam. He went to Brazil when a young man, and about 1680 was ḥakam of the Jews at Tamarica. He was the author of a work entitled "Ohel Ya'aḳob" or "Tienda de Jacob," conjectured by Wolf ("Bibl. Hebr." iii. 1066b) to have contained Talmudic aphorisms. Kayserling thinks it was not written in America.

Bibliography: *Publ. Am. Jew. Hist. Soc.* ii. 16 and 17; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 55.

A.

LAGUNA, DANIEL ISRAEL LOPEZ: Spanish poet; born in Portugal about the middle of the seventeenth century of Marano parents, who subsequently settled in southern France. He studied the humanities at a Spanish university. Persecuted and imprisoned by the Inquisition as a Marano, he languished for several years in captivity, finally succeeding in escaping. He then went to Jamaica, British West Indies, where he openly confessed Judaism.

At Jamaica Laguna completed the poetical work which he had begun in prison—a Spanish paraphrase of the Psalms. In the introductory poem containing an acrostic, "A el Zeloso Lector" (To the Kind Reader), he relates his varied experiences, and in several of his versions of the Psalms he alludes to his sufferings in the dungeons of the Inquisition. With this work, the fruit of twenty-three years of labor, he went to London, where several of his relatives, members of the Laguna family, were then living. Here he found a patron in the person of the learned Mordecai Nunes Almeyda, who arranged to have the work printed. It appeared in a handsome edition, under the title "Espejo Fiel de Vidas Que Contiene los Psalmos de David en Verso" (London, 1720), with an approbation in Spanish by Haham David Nieto, another, in Hebrew, by Joseph ibn Danon, and an artistic "geroglifico" by Abraham Lopez de Oliveyra. It was dedicated to Almeyda, and was praised in Spanish, Latin, and English verse by many, including Almeyda; the latter's mother, Manuela Nunes de Almeyda, and sisters, Bienbenida Cohen Belmonte and Sarah de Fonseca Pina y Pimentel; Sarah's husband, Manuel Fonseca Pina, and son Moseh de Manuel Fonseca Pina; as well as Jacob Henriquez Pimentel (alias Manuel de Umanes), and his son Abraham, who wrote a long introduction to the work; David Henriquez Pimentel; and Abraham Gomez Silveyra. David Chaves, the physician, and Isaac de Sequeira Samuda wrote Latin hexameters in its honor, and Samson Guideon, then a young financier, as well as Abraham Bravo, a friend of the author, praised the work in English verse. The poet's eldest son, **David Lopez Laguna,** and his nephew, **Jacob Lopez Laguna,** wrote Spanish poems on it. Laguna subsequently returned to Jamaica to his wife, Riki, and his three sons, David, Jacob, and Isaac. He died at the age of seventy; but the date of his death is not known.

Another Daniel Lopes Laguna from Bordeaux died in Paris March 8, 1780 ("Revue Et. Juives," xxvi. 244).

Other members of the Laguna family, **Abraham Laguna, Jacob Laguna,** and **Rebecca Laguna,** were naturalized at Jamaica between 1740 and 1743.

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J. M. K.

LAIBACH: Capital of the Austrian province of Carniola. The first mention of Jews in Laibach dates from 1213, when it is recorded that they rebuilt their synagogue much handsomer than it was before. The usual accusations against Jews in medieval times are found in connection with Laibach. In 1290 they are charged with the murder of a Christian child; in 1337 they are accused of having poisoned the wells; and in 1403 three Jews are killed in a riot, caused by the trial of a Jew who was put to death for having violated a Christian girl. The occupation of the Laibach Jews was chiefly money-lending, but they are also mentioned as merchants having an important trade with Italy, and as artisans. The Austrian law of 1244 was not valid in Carniola; and the legal status of the Jews was defined by special charters granted to individuals by the rulers. They were permitted to hold real estate, and in criminal cases were placed on an equal footing with Christians, while in civil cases they were as a rule under the "Judenrichter" of Marburg in Styria. As regards the payment of taxes they formed one body (JÜDISCHHEIT) with their coreligionists of Styria and Carinthia; but they were also required to bear their share in the city levy.

The expulsion of the Jews from Styria and Carinthia (1496) did not at first affect those of Laibach, and in 1510 Emperor Maximilian decreed that they should be protected in their ancient privileges; but in 1513 he yielded to the demands of the citizens, and prohibited the Jews from engaging in mercantile pursuits. Finally, on Jan. 1, 1515, upon the petition of the citizens, they were expelled from Laibach. Occasionally Jews seem to have been in the city after that time; for in 1672 Leopold I. addressed an edict to the governor in which he ordered that no Jew should be tolerated in the province. In 1762 the governor desired to give the Jews permission to deal at wholesale in goods of domestic manufacture; but the merchants' gild objected. Joseph II., however, permitted them in 1783 to frequent the fairs. When, after the peace of Vienna (Oct. 14, 1809), Carniola became part of the French province of Illyria, Abraham Heimann of Memmelsdorf in Bavaria settled there and had to contend with the ill-will of the municipal authorities, but was protected by the French governor. Immediately after the reincorporation of the province into Austria through the peace of Paris (May 30, 1814), Heimann received an order of expulsion (Aug. 18); and although an imperial order of Dec. 6, 1817, restored his rights, he had continuously to fight the municipal and provincial authorities, who persecuted him constantly, until the events of 1848 secured him in his rights. Subsequent reaction prevented for a long time the settlement of other Jews in the city; and it was not until the constitution of Dec. 21, 1867, gave the Jews civic equality that they again settled in Laibach. In a total population of 36,547 there are now about 200 Jews, who, however, have not yet formed a religious community.

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D.

L'ALBENC. See DAUPHINÉ.

LAMA. See LOANS, ELIJAH BEN MOSES.

LAMB IN SACRIFICE. See SACRIFICE.

LAMBERT, MAYER: French Orientalist; born Dec. 23, 1863, at Metz; son of Elie Lambert, author of religious text-books, grandson of Chief Rabbi Lion Mayer Lambert of Metz, great-grandson of Chief Rabbi Aaron of Worms, and descendant through the last-named of Gershon Ulif Ashkenazi and of Elijah Blin, rabbi and ḥazzan of Worms in the sixteenth century. After finishing his studies at the lycée of Metz, he attended the lectures of the Talmud Torah and the Séminaire Israélite of Paris, pursuing, at the same time, courses in Semitics at the Ecole des Hautes Etudes. He received his rabbi's diploma in 1886. In 1887 he was appointed professor of Arabic and Syriac at the Séminaire, and in 1889 he took charge of Hebrew at the Ecole Normale of the Alliance Israélite. He taught Hebrew at the Talmud Torah, 1890-94, and subsequently at the Séminaire. From 1886 to 1895 he was the collaborator of Joseph Derenbourg. In 1902 he was appointed lecturer of Hebrew and of Syriac at the Ecole des Hautes Etudes.

Lambert has published the following works: "Eléments de Grammaire Hébraïque" (Paris, 1890); "Une Série de Qeré Ketib" (*ib.* 1891); "Commentaire sur le Livre de la Création par Saadia" (*ib.* 1891); "Arabic Version and Commentary to Proverbs, by Saadia" (*ib.* 1894), in collaboration with Joseph Derenbourg; "Premiers Eléments de Grammaire Hébraïque" (*ib.* 1900); "Glossaire Hébreu-Français," MS. 302 of the Bibliothèque Nationale, published by Lambert in collaboration with M. L. Brandin (1903). Of his numerous contributions to the "Revue des Etudes Juives," the "Journal Asiatique," the "Revue Sémitique," etc., the following deserve particular mention: "Observations sur la Théorie des Formes Nominales" ("Journal Asiatique," 1890); "L'Accent Tonique en Hébreu" ("R. E. J." 1892); "La Formation du Pluriel en Hébreu" (*ib.*); "L'Inscription d'Eryx" ("Revue Sémitique," 1893); "Le Vav Conversif" (*ib.* 1895); "La Syntaxe de l'Impératif Hébreu" (*ib.* 1897); "L'Article dans la Poésie Hébraïque" (*ib.* 1898); "De l'Accent en Arabe" ("Jour. Asiatique," 1898); "Le Cantique de Moïse" ("R. E. J." 1898); "Les Dates et les Ages dans la Bible" (*ib.* 1902). His contributions to "La Grande Encyclopédie" include the articles: "Langue Hébraïque," "Massore," "Onkelos," etc. In his articles contributed to the "Univers Israélite" Lambert endeavors to show that Judaism must give up dog-

matism, modifying the customs and laws which are contrary to modern ideals while laying more stress on religious instruction.

S. A. A.

LAMDEN, or **LAMDAN** (plural, **Lamdanim**): Late Hebrew expression for a man who is well informed in rabbinical literature, although not a scholar in the technical sense of the term ("talmid ḥakam"); it does not seem to have been used before the eighteenth century. Ezekiel Katzenellenbogen (1670–1749) decided that rabbinical scholars were exempt from paying taxes even though scholars then were not scholars in the proper sense of the word, "for the law does not make a difference between lamdan and lamdan" (Resp. "Keneset Yeḥezḳel," Ḥoshen Mishpaṭ, No. 95, p. 118a, Altona, 1732). Jacob Emden ("Megillat Sefer," p. 21, Warsaw, 1896) speaks of Baer Kohen (Berent Salomon), the founder of the Klaus in Hamburg, as having been somewhat of a scholar ("ḳeẓat lamdan," the equivalent of the Judæo-German "ein stückel lamden"). Authorities of the sixteenth century, when they have to speak of the difference between a scholar in the technical sense of the word and a well-informed man, do not use the term "lamdan," but say "ẓurba me-rabbanan" (see Joshua Falk ha-Kohen in "Sefer Me'irat 'Enayim," Ḥoshen Mishpaṭ, 15, 4; Shabbethai ha-Kohen, *ib.* 1, 19, and Yoreh De'ah, 244, 11).

D.

LAMECH (למך = "vigorous youth"?): **1.** Descendant of Cain (Gen. iv. 18–24). He had two wives, Adah and Zillah. Adah bore him two sons, Jabal (the father of such as dwell in tents) and Jubal (the father of such as handle the harp and organ). Zillah had one son (Tubal-cain, instructor of those that wrought in brass and iron) and one daughter (named Naamah). Lamech is especially remembered for the address to his two wives given in Gen. iv. 23–24. The general opinion of modern scholars is that this utterance is a glorification by Lamech of the weapons forged by his son Tubal-cain, while Wellhausen holds ("Die Composition des Hexateuchs," p. 305) that it is simply a boastful outburst of the kind common in Arabic literature.

The Talmudists and the ancient Jewish commentators, interpreting the words שבעתים יקם (Gen. iv. 15, "Cain shall expiate his crime after seven generations"), evolved the following legend: Lamech lost his sight and had to be led by his son Tubal-cain, who was of the seventh generation from Cain (comp. Gen. iv. 17–18). One day Tubal-cain saw in the distance something that he took for an animal; it was Cain, however, who had been killed by an arrow from Lamech's bow. When they found that it was Cain, Lamech in sorrow clapped his hands together, by which action he killed Tubal-cain. His wives deserted him (Rashi, *ad loc.*). According to Gen. R. xxiii. 5, Lamech killed no one, but his wives refused to associate with him on the ground that the descendants of Cain would be destroyed after seven generations. Lamech, however, allayed their fears, saying: "Have I slain a man or a youth that my offspring should be destroyed? If Cain shall expiate his crime after seven generations, surely Lamech, who killed no one, shall expiate his sins after seventy-seven generations." This interpretation was adopted by Onḳelos and pseudo-Jonathan. Josephus ("Ant." i. 2, § 2) saw in the word "seventy-seven" the number of Lamech's sons.

2. Descendant of Seth and father of Noah (Gen. v. 28–30), whom Lamech begat at the age of 182 years; his life covered a period of 777 years. The coincidence of the names "Lamech" and "Enoch" in the Cainite and Sethite genealogies, as well as the similarity between other names in the two lists, has led modern scholars to suppose that these are two different recensions of the same list.

E. G. H. M. Sel.

LAMED (ל): Twelfth letter of the Hebrew alphabet; on its form see Alphabet. The meaning of the name is uncertain. The letter is a liquid, pronounced like the English "l"; it interchanges with the other liquid consonants and semivowels, and sometimes passes into נ, ר, or מ. It is sometimes inserted after the first radical or added to the third to form quadriliterals from triliterals. As a numeral it has, in late usage, the value of 30.

T. I. Br.

LAMED-WAW: The thirty-six hidden saints called among Russian Jews **Lamed-waw-niks.** The legend that there are in every generation thirty-six secret saints, through whose piety the world exists, is based upon the following passage in the Talmud: "Abaye has said: 'There are in the world not less than thirty-six righteous persons in every generation upon whom the Shekinah rests; for it is written, "Happy are all they that wait for him" [לו]. The last word stands numerically for thirty-six'" (Sanh. 97b; Suk. 45a). The "Tiḳḳune Zohar" (ch. xxi.) goes still further, and, quoting Hos. x. 2, "Their heart [לבם] is divided," deduces from לבם, which numerically represents seventy-two, that there are thirty-six saints in Palestine and an equal number outside of the Holy Land.

Around these sayings clusters a whole series of legends celebrating the Lamed-waw-niks. The latter are represented as hiding their sanctity and as not obtruding it for show. They usually follow the humble vocation of artisans, unrecognized by the community, and denying their identity when it is accidentally discovered. In cases of extreme danger to the Jewish community they come forward to avert it; but after their work is done, they retire to some place where they can again live undisturbedly. This belief has been so universal as to raise a suspicion against any mysterious personage that he is a Lamed-waw-nik.

Wiener in his "Yiddish Literature" cites a characteristic legend of such a saint living at Cracow in the time of Moses Isserles. Disguised as Ḥayyim, a tailor, this saint frustrated a plan of the Polish king to extort a sum of money from the Jews, and by his secret powers forced the king to abandon it. The king's minister who had concocted the scheme fled, and became converted to Judaism. Legends concerning Lamed-waw-niks are connected also with Israel Ba'al Shem-Ṭob, Elijah Wilna, and other popular personages.

Bibliography: Wiener, *Yiddish Literature*, pp. 36–38, New York, 1899; Hershon, *A Talmudic Miscellany*, p. 185, London, 1880; *Adat Zaddiḳim*, Lemberg, 1865; *'Aliyyot Eliyahu*, p. 62, Wilna, 1889.

H. R. A. S. W.

LAMEGO: City in Portugal. Its Jewry was formerly situated in the Cruz da Pedra street, the present Rua Nova. Lamego was the meeting-place of many rich secret Jews or Neo-Christians, who were bitterly hated by the Christian population of the city. One of the most active representatives of the Portuguese Maranos in the struggle against the introduction of the Inquisition was Jacome da Fonseca of Lamego.

The establishment of a tribunal of the Holy Office in the city (1542) was hailed with rejoicings by the Christian population. In the program of the celebration of the opening of the tribunal, which consisted of doggerel and which was displayed at all the public places in the city, the richest and most distinguished of the Maranos were divided into two groups, musicians and dancers, and caricatured. The panic among these secret Jews was so great that most of them fled to Tras-os-Montes, where many were seized by the bailiffs, and led back to Lamego. The tribunal of Lamego was in existence for about six years.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 49, 234.

G. M. K.

LÄMEL, SIMON EDLER VON: Austrian merchant; born at Tuschkau near Pilsen, Bohemia, Aug. 28, 1766; died at Vienna April 18, 1845. Early bereft of his father, he quickly developed an inclination for mercantile pursuits, so that, when only twenty-one years of age, he established a wholesale house in Prague which soon ranked among the most important in the country. He encouraged improvements in the raising of sheep, and also introduced new methods in the carding and manufacturing of wool. Prompted by feelings of patriotism, he rendered his country valuable services, especially during the Napoleonic war. Thus, in 1801 he purchased all the magazines containing salt, flour, and wheat which had been captured by the French, and in 1805 he bought all the artillery pieces taken by the enemy, thereby saving Austria more than 3,000,000 gulden. In 1809 he negotiated the purchase of 450 tons of biscuit for military provisions, declining to accept any profits or commission. Lämel gave further evidence of his devotion to his emperor and his country by lending the government large sums of money. In order to facilitate the withdrawal of the French troops from Vienna he in 1809 lent to the state his entire fortune.

In view of his recognized services he requested permission to purchase a house in Vienna, but on March 17, 1811, the emperor declined to grant this petition. In the same year, however, Lämel was elevated to the hereditary nobility, and he and his children were given permission to reside in Vienna, in which city Jews were at that time hardly tolerated. In 1813 Field-Marshal Prince Schwarzenberg appointed Lämel commissary of the army, relieving him from quartering soldiers.

Saxony as well as Austria profited by Lämel's services; and several autograph letters from the kings of the former country assured him of their esteem. His endeavors were the cause, at least indirectly, of the abolition of the body-tax ("Leibzoll") in Saxony.

Lämel was ever active in his efforts to ameliorate the sad condition of his coreligionists. In 1817 he succeeded in having the taxes of the Bohemian Jews reduced, and was assured at the same time that they would shortly be abolished altogether. He did not seek to escape this taxation himself, even when he removed to Vienna. A few years before his death he endeavored to bring about the abolition of the medieval Jewish oath.

Lämel's daughter, Elise Herz, founded in his memory a school at Jerusalem, which is known as the "Simon Edler von Lämel's Stiftung."

Bibliography: *Jüdischer Plutarch*, i. 118, Vienna, 1848; Wolf, *Gesch. der Juden in Wien*, p. 106, *ib.* 1876; L. A. Frankl, *Nach Jerusalem*, i. 1 *et seq.*, Leipsic, 1858.

S. M. K.

LAMENTATIONS.—Biblical Data: In the manuscripts and printed copies of the Old Testament the book is called, after its initial word, "Ekah"; in the Talmud and among the Rabbis, after its contents, "Ḳinot" (comp. especially B. B. 15a). The Greek and Latin translations of the Old Testament, as well as the Church Fathers, call it Θρῆνοι, or Θρῆνοι Ἱερεμίου, or "Threni."

The five poems deal with the destruction of Jerusalem (586 B.C.), describing how city and country, palace and Temple, king and people, suffered under the terrible catastrophe. The several poems have markedly different characteristics. The first shows an almost utter lack of consecutive thought. Although it may be divided into two distinct sections —verses 1–11b, in which the poet speaks, and 11c–22, in which the city continues—the sections themselves present no logical development of thought. The theme of the entire song is the distress of the city (which is personified) and of her children and inhabitants, and the haughtiness of the victors. Thus verses 1 *et seq.* deal, in obvious imitation of Isa. i. 21, with the misfortunes of Jerusalem; verse 5, with the arrogance of the Chaldeans; verses 6–9, again, with the misery of the inhabitants; verse 10, with the proud victors. Verses 12–16 of the second section are especially remarkable for their series of detached images representing Jerusalem's sufferings; viz., the rain of fire, the net, the yoke, the treading in the wine-press, etc. From a theological point of view, the strong sense of sin (verses 5, 8, 14, 18, 21), as well as the wish that God may punish the enemy (verse 22), is noteworthy.

The second poem, ch. ii. (comp. Jer. xiv. 15–18), is remarkable for its methodical arrangement. After the theme—the destruction of Jerusalem—has been announced in verse 1, it is treated first in its political aspect (2–5) and then from its religious side (6–7). Verse 8 is the beginning of a new section, also in two parts: (*a*) 8–9a, dealing with the fate of the city; and (*b*) 9b–12, with that of her inhabitants. Verse 13 introduces a parenetic portion: the false prophets are mostly to blame (14–17); therefore the exhortation to cry unto the Lord (18–19) and the fulfilment of the exhortation (20–22).

The third poem, ch. iii., has a character of its own, being a psalm, somewhat similar to Ps. lxxxviii. Here, too, the question arises as to whether the speaker is one person—perhaps Jeremiah (comp. K. Budde in Marti's "Kurzer Handcommentar,"

xvii. 92 *et seq.*)—or the community (comp. R. Smend in Stade's "Zeitschrift," viii. 62, note 3). The latter opinion is preferable in view of the contents. Verses 1–18 deal with the deep affliction in consequence of which the speaker is without peace and without hope, and therefore he cries to God (19 *et seq.*). The following section (21–47) is most important from a religious point of view; for, according to it, God's mercy is renewed every morning, and therefore man may hope even in sorrow, which is only a divine means of discipline. If God has afflicted any one, He will also show pity, according to the abundance of His mercy. Hence, he who is afflicted must not deem himself abandoned by God, but should consider whether he has not deserved his trials because of sins. The result of this reflection is an admission of sin by the community (verse 47). This is followed by another description of the afflictions of the community (48–55). The song ends with a prayer: "Help me and avenge me on my enemies" (56-66).

Fourth and Fifth Poems.

The fourth poem, ch. iv., is similar to the second as regards its symmetrical arrangement and its contents. Verses 1–11 deal with the affliction of the "bene Ẓiyyon" and the "Nezirim"—with the famine as the greatest terror of the siege. God has poured out all His anger upon the unhappy city, which suffers because of the sins of its leaders, the priests and prophets (13–16), the king and his council (17–20). The last two verses (21–22) contain a threat of punishment against Edom.

Since ancient times the fifth poem, ch. v., has rightly been called a prayer. Verse 1 addresses God with the words "Behold our reproach"; this reproach is described with but little coherence in verses 2–18, which are followed by a second appeal to God (19–22): "Renew our days as of old."

Authorship.—(a) Biblical and Pre-Talmudic Data: The book gives no information as to its author. The earliest mention of it is found in II Chron. xxxv. 25: "And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." The chronicler therefore regards Jeremiah as the author of lamentations on Josiah; and it is not improbable that he saw them in the Book of Lamentations, in view of passages like ii. 6 and iv. 20. Josephus ("Ant." x. 5, § 1) has transmitted this tradition: "But all the people mourned greatly for him [Josiah], lamenting and grieving on his account for many days: and Jeremiah the prophet composed an elegy to lament him, which is extant till this time also." This tradition has found a place in the Talmud as well as in the Greek translation of the Old Testament, and is plainly cited by Jerome, who says, on Zech. xii. 11: "Super quo [Josia] lamentationes scripsit Jeremias, quæ leguntur in ecclesia et scripsisse eum Paralipomenon testatur liber."

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(b) In Rabbinical Literature: The rabbinical authorities regard Lamentations as having been written by Jeremiah (B. B. 15a). It is one of the three "Ketubim Ḳetannim" (Ber. 57b), and is variously designated as "Ḳinot," "Megillat Ḳinot," "Ekah," and "Megillat Ekah" (Ber. 57b; B. B. 15a; Lam. R. i. 1, אין איכה אלא קינה; comp. L. Blau ["Zur Einleitung in die Heilige Schrift," p. 38, note 3, Budapest, 1894], who questions the last two titles). And he who reads it utters first the benediction "'Al Miḳra Megillah" (Soferim xiv. 2; comp. ed. Müller, p. 188). Ekah was written immediately after the destruction of the First Temple and of the city of Jerusalem (Lam. R. i. 1), though R. Judah is of the opinion that it was composed during the reign of Jehoiakim, after the first deportation (*ib.*).

The alphabetical construction of the poems furnished suggestions of an ethical nature to the Rabbis. The seven alphabets (ch. v. was also considered alphabetical as it numbers twenty-two verses) recall the seven sins committed by Israel (*ib.* Introduction, xxvii.). This form also indicates that Israel violated the Law from alef (א) to taw (ת; *ib.* i. 1, § 21), *i.e.*, from beginning to end. The letter pe (פ) was placed before 'ayin, because Israel spake with the mouth (פה) what the eye ("'ayin") had not seen (Lam. R. ii. 20). The influence of the Lamentations in bringing Israel to repentance was greater than that of all the other prophecies of Jeremiah (Lam. R. ix. 26). See also Jeremiah in Rabbinical Literature.

Bibliography: Fürst, *Der Kanon des A. T.* Leipsic, 1868.

S. S. E. G. H.

(c) Critical View: Since the tradition of the Jeremianic authorship was current as early as the time of the chronicler, it is doubtless an ancient one, but no reference is made to it in any of the songs themselves. There are, on the contrary, weighty reasons against ascribing the authorship to Jeremiah: (1) The position of the book among the "Ketubim" in the Hebrew canon; for though the Alexandrian canon places it beside the Book of Jeremiah, this juxtaposition did not obtain originally, since the two books were translated by different writers. (2) The style of the songs, *i.e.* (*a*) their language and (*b*) their poetical form. (*a*) Their language: this has been exhaustively examined by Löhr in Stade's "Zeitschrift," xiv. 31 *et seq.*, and it shows that ii. and iv. were drawn undoubtedly from Ezek., and i. and v. probably from Deutero-Isaiah. (*b*) Their poetical form: this does not refer to the elegiac verse (which Budde called the "Ḳinah-verse") of the first four songs—a verse-form which since the time of Amos is found in all the prophetic literature—but to the so-called acrostic form: that is, in ch. i., ii., and iv. each successive verse begins with a successive letter of the alphabet; in ch. iii. three verses are devoted to each letter; and the fifth song contains at least twenty-two verses, corresponding to the number of letters in the Hebrew alphabet. This artificial arrangement is scarcely ever found in the Old Testament except in late Psalms and in the later literature, like Prov. xxxi. and Nahum i. 3. The decisive argument against the hypothesis of the Jeremianic authorship is found in the contents of some of the passages. For example, ii. 9 states that at that time the prophets had no vision from the Lord; iv. 17 refers to the reliance on help from Egypt; iv. 20, to the loyalty to the king; v. 7 states that Israel suffered innocently for the sins of the fathers.

Indeed, it is highly improbable that Lamentations was composed by any one man, for the following reasons: (1) One writer would hardly have treated the same theme five different times; (2) the diversified character of the several songs, as shown above, is an argument against the assumption, as is also the difference in the acrostic arrangement; for in ch. i. the ע precedes the פ, while it follows in ii.–iv. In view of the characteristics mentioned above, ii. and iv. may be regarded as belonging together; the first dwelling more on the fate of the city, the second more on that of the inhabitants, and both rising to a higher poetic level than the remaining songs of the book. Ch. i. and v. might also be classed together, while iii. occupies an exceptional position, and may have been added in order to render the whole collection adaptable to religious purposes. In later times, the book was read on the Ninth of Ab, in memory of the destruction of the Solomonic and Herodian Temples; and the custom may have originated even during the time of Zerubbabel's Temple.

The time and place of the composition of the book are matters of conjecture. Ch. ii. and iv. may have been written a decade after the destruction of Jerusalem; i. and v., perhaps toward the end of the Exile; and iii. seems to be of still later origin. Arguments seem to be in favor of Babylon as the place of origin of the book.

BIBLIOGRAPHY: H. Ewald, *Die Dichter des Alten Bundes*, 2d ed., 1866, pp. 321 *et seq.*; Otto Thenius, in *Kurzgefasstes Exegetisches Handbuch*, 1855; Nägelsbach, Keil, Payne-Smith, Cheyne, and Plumptre at the end of their commentaries on *Jeremiah*; W. R. Smith, *Lamentations*, in *Encyc. Brit.* 9th ed.; S. Oettli, in Strack and Zoeckler's *Kurzgefasster Kommentar*, etc.; M. Löhr, *Die Klagelieder Jeremia's*, 1891; *idem*, in Nowack's *Handkommentar zum Alten Testament*, 1893; S. Minocchi, *Le Lamentazioni di Geremia*, Rome, 1897; Driver, *Introduction to the Literature of the Old Testament*, pp. 456 *et seq.*, New York, 1902; *Einleitungen* to *Lamentations* (*Klagelieder*) by Cornill, Baudissin, König, Wellhausen-Bleek; Budde, *Klagelieder*, in *K. H. C.* 1898.

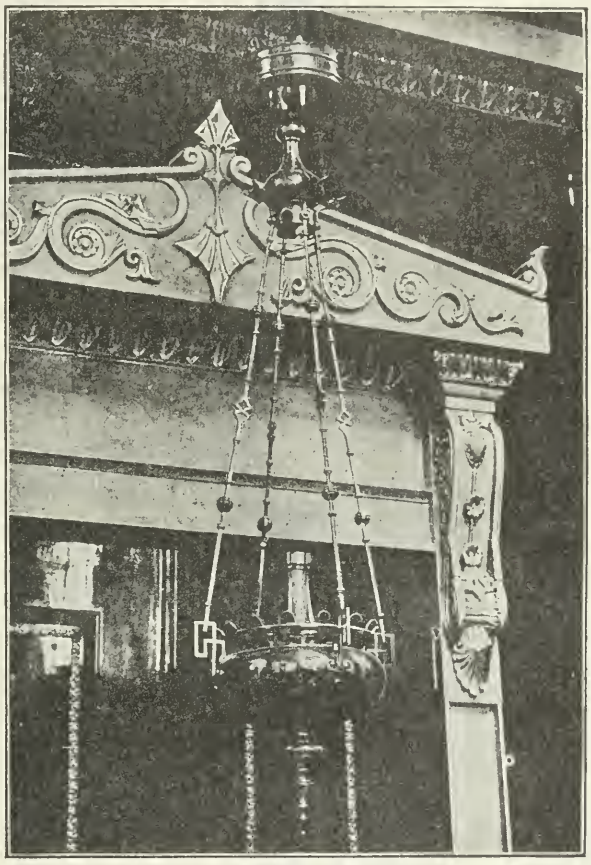
E. G. H. M. LÖ.

LÄMMLEIN. See LEMMLEIN, ASHER.

LAMP OF JUDAISM. See PERIODICALS.

LAMP, PERPETUAL (נר תמיד): In synagogues a perpetual light is maintained in a lamp which consists generally of a glass vessel containing a wick burning in olive-oil; this is held in an ornamental metal receptacle suspended from the ceiling in front of the "Holy Ark," or "Aron ha-Ḳodesh," just as the candlestick ("menorah") in the Tabernacle and Temple had its place before the Ark of the Covenant (see JEW. ENCYC. ii. 109, illustrations).

The institution of the perpetual light descended from the Temple (comp. Ex. xxvii. 20; Lev. xxiv. 2) to the Synagogue as the "lesser Temple" ("miḳdash me'aṭ"; Meg. 29a). The perpetual light in the Temple, which is mentioned by classical writers (pseudo-Hecatæus, in Josephus, "Contra Ap." i. 22; Diodorus Siculus, xxxiv. 1), is usually referred to in the Talmud as the "western light" ("ner ha-ma'arabi"), it being the lamp upon the central shaft of the candlestick. The general tradition is that this lamp was never allowed to go out, while the other six lamps burned only during the night (Tamid vi. 1; Men. 86b, 98b; comp. "Yad," Bet ha-Beḥirah, iii. 1–11, and Temidin, iii. 10–18); according to Josephus, "Ant." iii. 8, § 3, three lights burned day and night in the Temple; and, again, Tamid iii. 9 would imply a tradition of two lights burning perpetually. The lighting of the perpetual lamp and the placing of the scrolls of the Law in the Ark are the principal ceremonies in the dedication of a synagogue.



Perpetual Lamp.
(From the synagogue at Ramsgate, England.)

The Rabbis interpret the perpetual lamp as the symbol of God's presence in Israel (Shab. 22b); or as representing the spiritual light which went forth from the sanctuary (Ex. R. xxxvi. 1); or as the symbol of God's Law, which Israel is to keep alive in the world (Ex. R. xxxvi. 2; Lev. R. xxxi. 4). According to Biblical conception, the light is a figure of happiness and prosperity, even of life itself (I Kings xi. 36; Ps. xviii. 29 [A. V. 28]; Prov. xx. 27, xxiv. 20; Job xviii. 6).

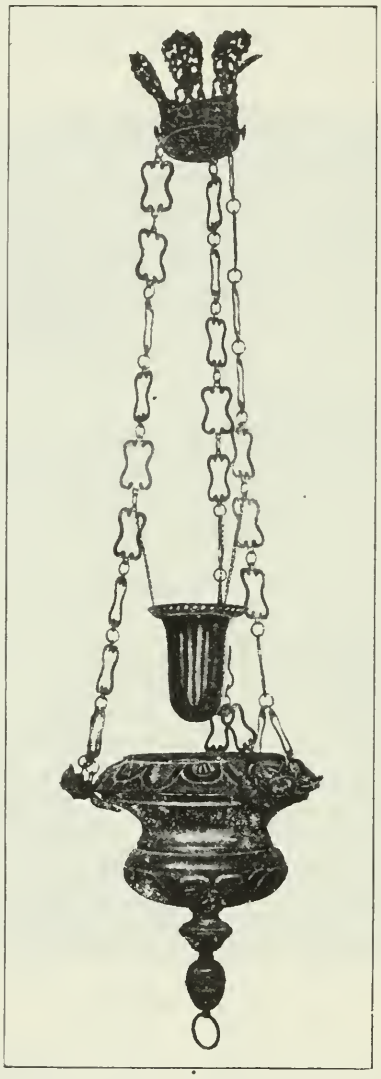
BIBLIOGRAPHY: Iken, *Tractatus Talmudis de Cultu Quotidiano Templi*, 1736, pp. 73-76, 107 *et seq.*; Krüger, in *Theologische Quartalschrift*, 1851, pp. 248 *et seq.*

A. I. M. C.

LAMP, SABBATH: Special lamp or chandelier used in Jewish households on Sabbath eve. The lighting of a special lamp on Sabbath eve, regarded as a religious duty, is of early pharisaic origin (see SABBATH). The early tannaim speak of it as a well-known institution (Shab. ii.), and their discussions turn only on the minor details connected with it, as the kind of wick or oil to be employed. The later rabbis differed in their opinions as to whether the lighting of the Sabbath lamp was an obligation ("ḥobah") or a meritorious act ("miẓwah"; Shab. 25b and Tos. *ib. s.v.* "Hadlaḳah"; comp. Shab. 23b). Considered as an obligation, it is especially incumbent upon the housewife, and the neglect of it entails heavenly punishment (Shab. ii. 6). If there is no woman in the house, the obligation rests upon the man (Shulḥan 'Aruk, Oraḥ Ḥayyim, 263, 6). The blessing pronounced at the lighting of the Sabbath lamp is: "Blessed art Thou . . . who hast sanctified us with Thy commandments and enjoined us to light the Sabbath lamp" (Shab. 25b; Tos. *ib. s.v.* "Ḥobah"; "Seder R. Amram" [ed. Warsaw, 1865], i. 24; Oraḥ Ḥayyim, 263, 5; Be'er Heṭeb. *ad loc.*). Pious women recite a prayer ("teḥinnah") for the health and prosperity of their families before and after the blessing.

Materials.

The wick used for the Sabbath lamp should be of such material as flax, linen, or cotton, but not of hair or wool, or similar materials. The oil should be of a kind that will easily feed the wick; pitch, wax, or fat should not be used; neither should resin ("'iṭran"), which emits an ill odor (Shab. 20b, 24b). Nor is it permissible to use balsam ("ẓeri"), which produces a sweet odor, lest some one make use of it while it is burning and thus render the supply inadequate, an act that would make him guilty of quenching a light on Sabbath (*ib.* 25b). All other kinds of oil may be used, although olive-oil is the kind most recommended (Oraḥ Ḥayyim, 264, 6; "Sefer Ḥasidim," ed. Wistinetzki, § 623, and note). Candles made of pitch, wax, or fat are also permitted (Oraḥ Ḥayyim, 264, 7).



Perpetual Lamp.
(In the possession of Maurice Herrmann, New York.)

There is no provision made in the Talmud with regard to the number of lights. Later authorities mention the custom of lighting two lights, one for each of the terms "Zakor" and "Shamor," with which the two versions—Ex. xx. 8 and Deut. v. 12—of the Sabbath commandment respectively begin (Kol Bo, 31; Oraḥ Ḥayyim, 263, 1). The seven-branched Sabbath lamp is of later origin, and has its source in the sanctity attached to the number seven by the cabalists (Be'er Heṭeb to Oraḥ Ḥayyim, 263, 1; Ḥayye Adam; Shab. v. 13). Some homes in medieval Jewry had a hanging chandelier that was used only on Sabbath eve. The proverb "When the lamp is lowered all sorrows are fled" has its origin in the lowering of the chandelier, usually of eight branches, on Sabbath eve (Berliner, "Aus dem Innern Leben der Deutschen Juden im Mittelalter," ch. iii., Hebrew ed., Warsaw, 1900; comp. Abrahams, "Jewish Life in the Middle Ages," p. 154).

Number of Lights.

The Sabbath lamp should be lighted before sunset on Friday. In ancient times six blasts were blown with a trumpet by the public herald, the third blast indicating the time for lighting the Sabbath lamp (Shab. 35b; Josephus, "B. J." iv. 9, end). According to some authorities the Sabbath enters with the kindling of the lights; hence the custom that the woman who lights the lamp does no work afterward (Oraḥ Ḥayyim, 263, 10, Isserles' gloss). The prevalent custom is to kindle the lights and then say the blessing while holding the hands before them (*ib.* 263, 5, Isserles' gloss; comp. Friedländer, "Jewish Religion," p. 358, and note, London, 1900).

The early Karaites, following their teacher Anan, prohibited all lights on the Sabbath, interpreting the passage "Ye shall kindle no fire . . . on the Sabbath day" (Ex. xxxv. 3) to forbid not only the act of kindling, but also the presence of a light in the house. They regarded it as a duty to extinguish even a light left burning by mistake (Fürst, "Gesch. des Karäert." ii. 10 and notes 53, 54, Leipsic, 1862; comp. "Sefer Ḥasidim," § 1147, ed. Warsaw, 1901). The later Karaites, however, light candles on Sabbath eve (Neubauer, "Gesch. des Karäert." Hebr. supplement, ch. iii., Leipsic, 1866).

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K. J. H. G.

LAMP, THE SEVEN-BRANCHED. See CANDLESTICK; MENORAH.

LAMPON (Greek, Λάμπων): Enemy of the Jews; lived in the first century at Alexandria. During the reign of Caligula an outbreak against the Jews occurred at Alexandria in the year 38, which Flaccus, then governor of Egypt, made no attempt to check.

Perpetual Lamp.
(From the synagogue at Strasburg.)

Philo ("In Flaccum," § 4) designates as the ringleaders (ταραξοπόλιδες) two citizens of Alexandria, Isidorus and Lampon, who for their complicity in the riot were executed under Claudius (*ib.* §§ 15, 17). The proceedings in the case before the emperor at Rome are extant in two papyrus fragments, supplementing each other, one at Berlin and the other in the museum of Gizeh.

The passage in which Lampon tries to justify himself is found in the Gizeh papyrus, which breaks off at the point where the emperor commands that Isidorus and Lampon be led away to death. That their execution really took place appears certain from a papyrus found at Oxyrhynchus, according to which a certain Appianus, in defending himself before one of the Antonine emperors, refers to the martyrdom of Isidorus and Lampon.

BIBLIOGRAPHY: T. Reinach, in *R. E. J.* xxxi. 161–178, xxxii. 160, xxxiv. 206–298, xxxvii. 219 *et seq.*; Grenfell and Hunt, *The Oxyrhynchus Papyri*, part i., No. xxxiii., London, 1898; Grätz, *Gesch.* 4th ed., iii. 331; Schürer, *Gesch.* 3d ed., i. 68, 503.

G. S. KR.

LAMPRONTI, ISAAC B. SAMUEL: Italian rabbi and physician; born Feb. 3, 1679, at Ferrara; died Nov. 16, 1756. His great-grandfather, Samuel Lampronti, emigrated from Constantinople to Ferrara in the sixteenth century. His father, a man of wealth, died when Isaac was six years of age. Isaac was sent to school in his eighth year, his teachers being Shabbethai Elhanan Recanati and S. E. Sanguineti; in his fourteenth year he went to Lugo, to the school of R. Manoah Provençal; thence he went to Padua to study medicine, attending at the same time lectures on philosophy. There he enjoyed especially the intercourse and instruction of the physician R. Isaac CANTARINI. On completing his medical studies he was employed as teacher for a time in various Italian cities, and on his return to his native city the yeshibah conferred upon him the title of "ḥaber." Shortly afterward he went to Mantua to complete his rabbinical studies under R. Judah Brial and R. Joseph Cases, who also was a physician. Lampronti entered into especially close relations with R. Judah, whom he frequently mentions in his great work. When Mantua was threatened with war, in 1701, Lampronti, following the wishes of his family, returned to Ferrara, where he established himself as physician and teacher, delivering lectures for adults in his house both on week-days and on the Sabbath.

In 1709 Lampronti was appointed teacher at the Italian Talmud Torah, receiving a monthly salary of twelve scudi (= $11.64) in return for devoting the larger part of his day to teaching chiefly Hebrew grammar, arithmetic, and Italian. Lampronti gave his pupils his own homilies on the weekly sections, composed in Italian, for practise in translating into Hebrew. He also set some of his pupils to copy from the sources material which he needed for the encyclopedic work he had undertaken. The directors of the community, who thought this interfered with his duties as teacher, forbade him, in Oct., 1725, to keep the material for his work in the schoolhouse. When the Spanish Talmud Torah was discontinued, in 1729, the pupils of this school also passed into the hands of Lampronti. Thus he became the teacher of most of the members of the community, and long after his death it was said in the community of Ferrara, "All the learning found among us is derived from the mouth of our father Isaac." In addition to his duties as teacher he filled the position of preacher, from 1704, in the Sephardic community, and, beginning with 1717, in the Italian synagogue. His sermons, which were very popular, have not been preserved. He mentions one of them, on truth and untruth, in referring to his "Sefer ha-Derushim Shelli" in an article of his "Paḥad Yiẓḥaḳ" (letter מ, article מיתר לו לאדם

Activity as Teacher.

Lighting the Sabbath Lamp.
(From a Passover Haggadah, Amsterdam, 1695.)

לשנות). His funeral oration ("Darke Shalom") on Samson Morpurgo he mentions in his approbation to the latter's responsa "Shemesh Ẓedaḳah." His name is connected with an Ark of the Law in the

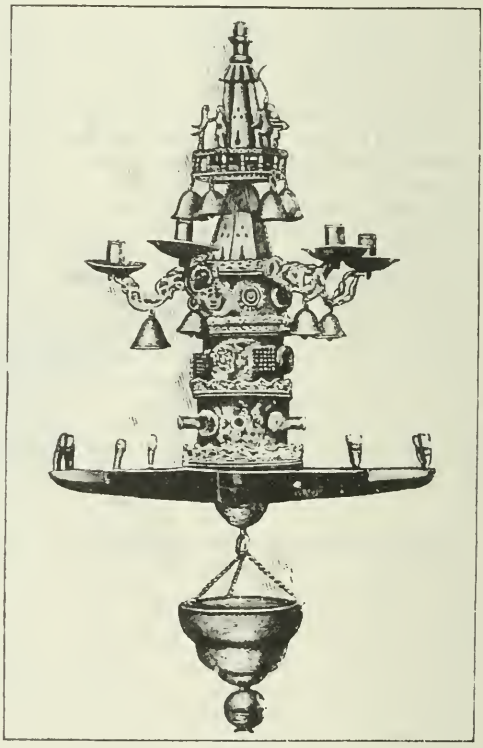
Sabbath Lamp.
(In the possession of Mrs. Alexander Kohut, New York.)

Sephardic synagogue at Ferrara, placed there by him in 1710, at his own cost.

In 1718 Lampronti was appointed a full member of the rabbinical college. His signature as the latest member, following those of Mordecai Zahalon, Shabbethai Elhanan Recanati, and Samuel Baruch Borghi, is found in a responsum of the yeshibah of Ferrara of the year 1727, which he quotes (letter ב. p. 20d).

In 1738 he was elected rabbi of the Spanish synagogue in place of his former teacher, Recanati; and after the death of Mordecai Zahalon he became president of the yeshibah (1749), and began immediately the printing of his great work (see below). He had then reached the age of seventy, and still had eight years of life before him, during which he taught continuously, although he had to be taken to the school by his pupils on account of an ailment of his feet. Notwithstanding his other occupations he continued to practise medicine, visiting his patients early in the morning, because, as he said, the physician has a surer eye and can judge better of the state of his patient after the night's rest. He had a great reputation as physician, and his contemporaries generally added to his name the epithet "the famous physician." He corresponded on medical subjects with his teacher Isaac Cantarini, and he drew upon his medical knowledge in many passages of his work. He died deeply mourned by the community and his numerous pupils. No stone was erected on his grave, for half a year before his death the tombstones of the Jewish cemetery of Ferrara had been destroyed at the instigation of the clergy (Ferrara belonged to the Pontifical States), and the Jews were at the same time forbidden to place stones on the graves of their dead. More than a century later, Ferrara publicly honored the memory of Lampronti; on April 19, 1872, a stone tablet, for which Jews and Christians had contributed, was placed on the house in which he had lived; it bears

Activity as Physician.



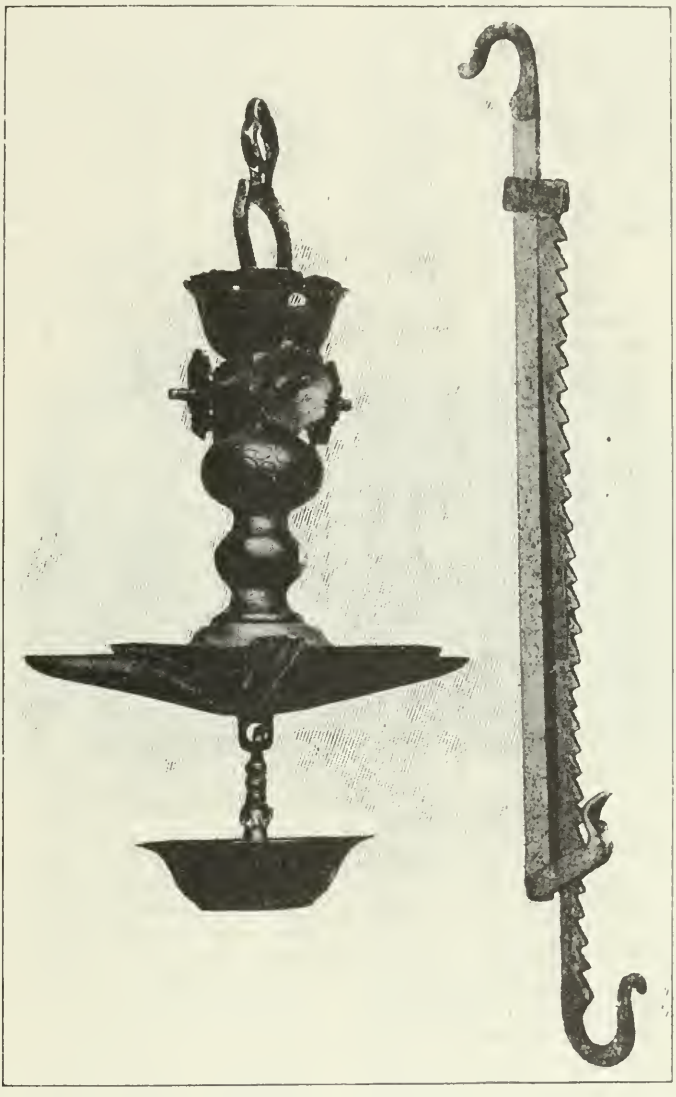
Sabbath Lamp.
(In the possession of H. Frauberger, Frankfort-on-the-Main.)

the following inscription: "Abitò in questa casa Isacco Lampronti, nato nel MDCLXXIX., morto nel MDCCLVI. Medico Teologo tra i dotti celebratissimo. Onorò la patria. Riverenti alla scienza alcuni cittadini posero MDCCCLXXII."

Lampronti's life-work was his famous rabbinical

encyclopedia "Paḥad Yiẓḥaḳ" (name derived from Gen. xxxi. 42), the material for which he had begun to collect as early as his student days at Mantua, and on which he worked during his whole life. When he decided, in his old age, to publish this great work, he traveled together with his pupil Jacob Saraval, as the latter says in the preface of the correctors (Saraval and Simḥah Callinari), through the Italian cities in order to secure the approbations ("haskamot") of the rabbinical authorities of Italy for the work. The collection of these approbations, which were given in 1749 and 1750, is a curious monument of the Jewish scholars of northern Italy in the eighteenth century; it includes sonnets and poems in other forms in honor of Lampronti. The following cities are represented by their yeshibahs or rabbis: Venice, Leghorn, Reggio, Verona, Ancona, Padua, Mantua, Casale Monferrato, Modena, Turin, Florence, Alessandria della Paglia, Pesaro, Finale, Lugo, Rovigo. In the second volume are added the approbations of R. Malachi b. Jacob Kohn of Leghorn, author of the "Yad Mal'aki," and of three Palestinian scholars stopping at Ferrara. The work was planned to fill six volumes, as recorded in the printing permit of the Jewish communal directorate of Venice. But only the first volume and the first half of the second volume appeared during the author's lifetime. Vol. i. (1750) contains in two specially paged sections (of 124 and 76 folios respectively) the letter א; the first part of vol. ii. (1753) contains the letters ב (fol. 1–75) and ג (fol. 76–105). The second part of vol. ii. appeared forty years after the author's death (1796); it contains the letters ה (fol. 1–49), ו (fol. 50–60), ז (fol. 67–77), ח, beginning (78–110). Vol. iii. appeared in the same year; it contains: ח, end (fol. 1–61), ט (fol. 63–93). These volumes were printed at the press of Isaac Foa (formerly Bragadini) at Venice. Two other volumes appeared in 1813 (vol. iv., Reggio) and 1840 (vol. v., Leghorn); vol. iv. contains the letters י (fol. 1–41a), כ (fol. 41a–108); ל (specially paged, 1–26); vol. v. contains the letter מ (241 fols.). This last-named volume contains additions to the text by Abraham Baruch Piperno, under the title "Zekor le-Abraham." In 1845 the autograph manuscript of the entire work was acquired by the Bibliothèque Nationale of Paris, in 120 volumes, 68 of which corresponded with the parts that had so far appeared. The Paris manuscript also contains the author's Italian correspondence, which was not included in the edition (see Cat. Hebr. MSS. Bibliothèque Nationale. p. 61. Nos. 458–577). The society Mekiẓe Nirdamim, on its foundation, took as one of its first tasks the publication of those portions of Lampronti's work which had not yet been printed. The first to appear (in octavo instead of folio, the size of the previous volumes) were the letters נ (1864; 100 fols.), ם (1866; 196 fols.), ע (1868; 173 fols.), פ (1871; 74 fols.), and צ and first half of ק (1874; 200 fols.). The work was continued ten years later by the reorganized society Mekiẓe Nir-

His "Paḥad Yiẓḥaḳ."



Sabbath Lamp and Holder.
(In the U. S. National Museum, Washington, D. C.)

damim; during 1885–87 appeared the remainder of the letter ק, and the letters ר (148 fols.), ש (318 fols.), and ת (183 fols.). Thus the publication of the work was completed 127 years after the appearance of the first volume.

Lampronti's work is an alphabetically arranged encyclopedia to the Talmud and Talmudic literature. In the censor's permit, dated June, 1749, prefixed to the first volume, it is designated as "Dizionario Rituale in Lingua Ebraica," a designation which probably originated with the author. As a matter of fact Lampronti's encyclopedia deals chiefly with the Halakah, the material for the articles being taken from the entire halakic literature down to the latest responsa, which he had, in part, in manuscript. He devotes much space to discussing questions of ritual law, as found in the responsa of contemporary Italian rabbis. On some questions he gives the entire correspondence, as on fols. 9d–13a, 31d–37d, 46d–50a, 74b–76a, 79c–80b, 102b–107a, in the first volume. The arrangement is a characteristic feature of the work. Single words are used occasionally as headings for his articles, but more frequently he uses entire sentences, either as he found them in the sources, or as propositions derived from the sources. In vol. i. thirty articles begin with the word אסמכתא; and a special article, besides, refers to about one hundred other articles of the work in which this concept is treated (see Jew. Encyc. ii. 215–218). About one hundred articles begin with the word אפטרופוס, and a special article refers to as many more in which the word occurs. The articles are arranged in strictly alphabetical order, this being especially important in a work of this kind. The quotations are accompanied by an exact statement of their sources. In addition to the Halakah much space is devoted to the Haggadah of the Talmuds, and the work may also be regarded as an alphabetical index of the Talmudic haggadic sentences. It may be noted as a curious instance that in the article בת קול (ii. 766) Lampronti refers to a work in Italian, the title of which he quotes in carefully punctuated Hebrew transcription: "Demostrazioni della Essenza di Dio dalle Opere della sua Creazione; da Guglielmo Deram [דיראם], Firenze, 1719." Lampronti's work has not yet been critically examined, nor has a list been made of the sources which he used or quoted. Addenda made by Lampronti are preserved in the library of the Talmud Torah at Ferrara; according to Rabbi Benedetto Isaac Levi of Ferrara, the author of a short biography of Lampronti ("Ha-Maggid," xix. 70), there are thirty-five folios, most of the leaves of which are, however, blank. But the addenda which are scattered through the several volumes of the work itself would if collected make a stout volume.

Character of the Work.

Lampronti's elder son, **Samuel Ḥay,** is mentioned in the article פדיון; his younger son, **Solomon Lampronti,** was a physician, like his father, and versed in rabbinical lore.

Bibliography: B. J. Levi, *Della Vita e dell' Opera di Isacco Lampronti*, Padua, 1871; *idem*, in *Ha-Maggid* (1875), xix. 69 *et seq.*; Nepi-Ghirondi, *Toledot Gedole Yisrael*; Geiger, *Jüd. Zeit.* 1871, ix. 183 *et seq.*

S. S. W. B.

LANCASTER: Town founded in Lancaster county, Pennsylvania, in 1730; one of the six or seven cities in the United States containing pre-Revolutionary Jewish settlements. The earliest record of this interesting Jewish settlement seems to be that of a deed, dated Feb. 3, 1747, from Thomas Cookson to Isaac Nunus Ricus and Joseph Simon(s), conveying a half-acre of land in the township of Lancaster "in trust for the society of Jews settled in and about Lancaster, to have and use the same as a burying-ground." At this time there were about ten Jewish families at Lancaster, including Joseph Simon, Joseph Solomon, and Isaac Cohen, a physician. In 1780 the list of Jews included also Bernard Jacob, Sampson Lazarus, Andrew Levy, Aaron Levy, Meyer Solomon, Levy Marks, and Simon Solomon, all shopkeepers, and Joshua Isaacs, later of New York, father-in-law of Harmon Hendricks. The leading figure in the settlement was Joseph Simon, one of the most prominent Indian traders and merchants and one of the largest landholders in America, his enterprises extending not only over Pennsylvania, but to Ohio and Illinois and to the Mississippi river. In his Lancaster store Levy Andrew Levy was a partner, and Simon's sons-in-law, Levi Phillips, Solomon M. Cohen, Michael Gratz, and Solomon Etting (1784), were also associated with him at various periods. In partnership with William Henry, Simon supplied the Continental army with rifles, ammunition, drums, blankets, and provisions. He died Jan. 24, 1804, at the age of ninety-two; and his grave is still preserved in the above-mentioned cemetery.

Joseph Simon.

A list of twenty-two residents of Lancaster to whom various Indian tribes in Illinois conveyed a tract of land comprising the southern half of the present state of Illinois, includes the following names of Jews: Moses, Jacob, and David Franks, Barnard and Michael Gratz, Moses Franks, Jr., Joseph Simon, and Levy Andrew Levy.

Aaron Levy, a native of Amsterdam, Holland, and a partner of Joseph Simon at Lancaster, lent large sums of money to the American colonists during the Revolution. Joseph Cohen, a native of Lancaster, was on guard at Philadelphia, in the Continental army, on the night when Lord Cornwallis was captured. Among attorneys at Lancaster are found Samson Levy, admitted to the bar in 1787, and Joseph Simon Cohen (grandson of Joseph Simon), admitted in 1813, and from 1840 to 1853 prothonotary of the Supreme Court of Pennsylvania.

There was probably no permanent synagogue or congregational organization at Lancaster during the eighteenth century, although it has been stated that one was formed in 1776; but regular religious services were held in a sort of private synagogue in the house of Joseph Simon. A portion of the Ark there used has been presented to the American Jewish Historical Society.

Synagogue.

Many of the Jews of Lancaster were supporters of the Congregation Mikve Israel of Philadelphia. The Jewish families mentioned above seem to have moved from Lancaster at the beginning of the nineteenth century. No interment took place in the

cemetery from 1804 until 1855. In the latter year there was a new Jewish influx into Lancaster, the newcomers being unrelated by descent to the former Jewish residents.

The old Jewish cemetery, which is still preserved, came into the possession of the Congregation Shaarai Shomayim soon after the latter's organization by residents of Lancaster and the vicinity (Feb. 25, 1855). This congregation was incorporated Nov. 18, 1856; and Jacob Herzog was the first president. Its synagogue was dedicated Sept. 22, 1867; and it has about forty-eight members and seat-holders. The exclusive right of the congregation to control the cemetery was recognized by the Superior Court of Pennsylvania in a recent decision (Congregation Shaarai Shomayim vs. Moss, 22 Penn. Superior Court Rep. 356 [1903]). This congregation is at present the leading one in Lancaster; the Rev. Isadore Rosenthal, who succeeded the Rev. Clifton H. Levy, is its rabbi. There are also the following other Jewish organizations at Lancaster: Congregation Degel Israel (Orthodox), founded Sept. 25, 1895, and having about fifty members and seat-holders; United Hebrew Charities of Lancaster County; Ladies' Hebrew Benevolent Society, founded 1877; and the Harmonie Club (social).

At present (1904) there are in Lancaster about fifty Jewish families of German descent and about 150 of Russian extraction, the latter having come to Lancaster since 1884.

Oldest Synagogue.

On an old Indian trail leading from the Conestoga to the Swatara, and not far from Lancaster, is a place pointed out as the site of one of the first synagogues in America, referred to by J. F. Sachse in his "The German Sectarians of Pennsylvania" as "at one time the most distinctive and populous congregation of the ancient faith in the colonies." He further says that many of the German Christians adopted the Jewish customs (which he states still obtain among the families of old settlers in Berks, Lebanon, and Lancaster counties) as a result of the potent influence of the Jews of Lancaster, Heidelberg, and Schaefferstown. Some of the Christian settlers even became members of this congregation. The Jewish cemetery established about 1732 near Schaefferstown (now in Heidelberg township, Lebanon county, but originally in Lancaster county) is almost obliterated.

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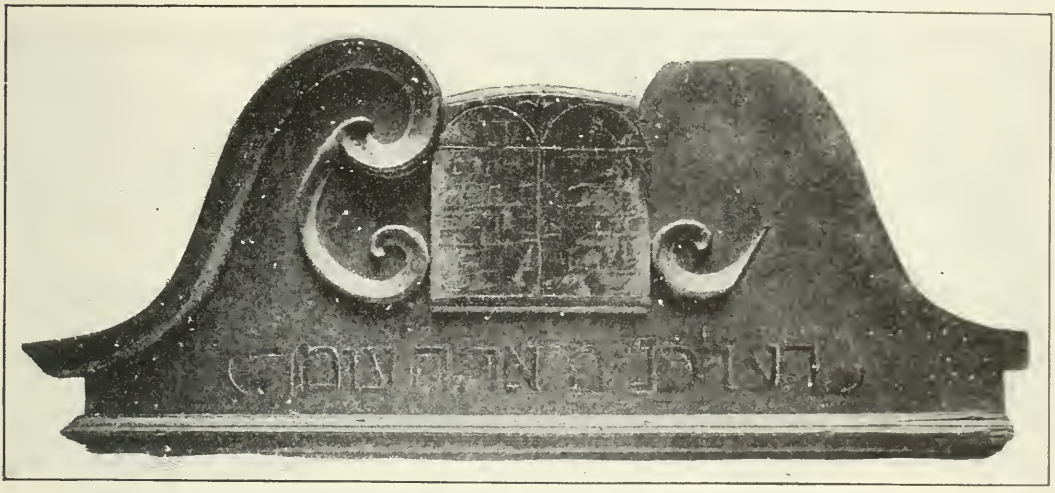
A. H. N.



ENTABLATURE OF THE ARK OF THE LAW OF THE SYNAGOGUE AT LANCASTER, PA., EIGHTEENTH CENTURY.
(In the possession of the Jewish Historical Society of America.)

LÁNCZY, LEO: Hungarian deputy and financier; born in 1852. After having been connected for several years with the Anglo-Hungarian Bank and the Ungarische Boden-Credit-Gesellschaft, he was elected in 1881 director-general of the Hungarian Bank of Commerce, in which capacity he contributed greatly to the promotion of Hungarian commerce, and exerted an important influence on the commercial policy of the country. He was especially successful in enlarging Hungarian credit in foreign countries, and in making the finances of Hungary independent of those of Vienna. In 1893 the district of Zsolna returned him to the Hungarian parliament, where he took a prominent part in the currency conferences; and in 1896 he was member of the parliament as deputy of the city of Miskolcz. Láncz y received in 1891 the Order of the Iron Crown, and subsequently the "Comthur-Kreuz" of the Order of Francis Joseph, in recognition of his services in promoting the Millennium

Exposition. In 1902 he received the title of "Hofrath." Lánczy is a convert to Christianity.

Bibliography: *Pallas Lex.*

S. L. V.

LAND LAWS. See Agrarian Laws; Landlord and Tenant; Sabbatical Year.

LANDA-ON-THE-TAUBER. See Bischofsheim-on-the-Tauber.

LANDAU. See Palatinate.

LANDAU: Family name derived from a city in western Germany; found largely among Polish Jews, who probably were expelled from that city about the middle of the sixteenth century (see Löwenstein, "Gesch. der Juden in der Kurpfalz," p. 33, Frankfort-on-the-Main, 1895) and retained the name in their new homes. The earliest bearer of it of whom there is record is **Jacob Baruch ben Judah Landau**, author of the ritual work "Agur," who lived in Italy about 1480 or 1490. From the latter part of the sixteenth century the Landau family is met with in Poland, especially in the western part of Podolia, which, after the partition of Poland, was annexed to Austria. In various instances the name "Landau," which had become a Jewish family name, was adopted by people who had no family connection with the original emigrants from the German city. Thus, it was assumed by a great-grandson of Abraham ben Elijah Wilna (see Jew. Encyc. i. 107, *s.v.* Abraham ben Elijah of Wilna).

The first known member of the Landau family in Poland is **Ẓebi ben Moses Landau**, one of the communal leaders of the Lemberg congregation, who died in Cracow Jan. 7, 1620 (Buber, "Anshe Shem," p. 186). **Ẓebi ben Saul Landau** was rabbi of Zmigrod and died in Lemberg June 15, 1722. **Solomon Landau**, father-in-law of Jacob Joshua, lived in Lemberg toward the end of the seventeenth century (*ib.* pp. 195, 206).

Only the above incomplete pedigree can be drawn of that branch of the family to which Ezekiel Landau belonged, and which had representatives in Zolkiev, Opatow, and Brody.

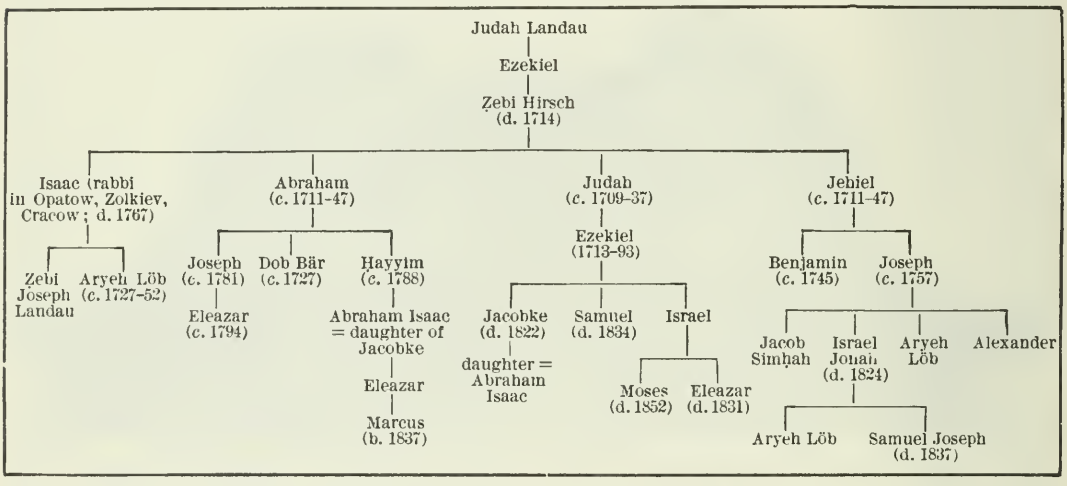
The first member of this branch definitely mentioned is **Judah Landau**, who lived about the beginning of the seventeenth century. He and his son, **Ezekiel Landau**, are known only by name. The latter's son, **Ẓebi Hirsch Landau**, was a delegate to the Council of Four Lands, and was also one of the signatories to the privilege granted by that body to the printer of Zolkiev in 1699 (Buber, "Ḳiryah Nisgabah," p. 104, Cracow, 1903). One of his sons, **Judah Landau**, who lived in Opatow, was father of the most famous scion of the family, Ezekiel Landau.

Branches of the family live in Russian Poland and in Brody. Descendants of the same family are: **Israel Jonah Landau** (d. 1824), rabbi of Kempen, province of Posen, and author of "Me'on ha-Berakot" (Dyhernfurth, 1816), novellæ to the Talmudic treatise Berakot; and his son, **Samuel Joseph Landau** (d. 1837), also rabbi in Kempen, and author of "Mishkan Shiloh" (Breslau, 1837), novellæ and responsa.

Bibliography: Buber, *Ḳiryah Nisgabah* (on the scholars of Zolkiev), Cracow, 1903; Eisenstadt-Wiener, *Da'at Ḳedoshim*, St. Petersburg, 1897–98, *passim*.

D.

Pedigree of Landau Family.



Eleazar ben Israel Landau: Rabbi of Brody, where he died of cholera in 1831. He was the author of a work entitled "Yad ha-Melek," novellæ on Maimonides' "Yad" and notes to the Talmud (parts i. and iv., Lemberg, 1829; part ii. *ib.* 1810).

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 133.

S. S. M. Sel.

Ezekiel ben Judah Landau: Polish rabbi; born in Opatow Oct. 8, 1713 (see preface to "Noda' bi-Yehudah," 2d collection of his son Jakobḳe); died at Prague April 29, 1793. He received his Talmudical education at Vladimir and Brody. From 1734 to 1745 he acted as first dayyan of Brody; in the latter year he became rabbi of Jampol.

Landau's tactful attitude in the affair of the Eybeschütz amulets won for him general approbation. In a letter addressed to the rabbis who consulted him on the subject he endeavored to persuade them to establish peace between the disputants, and in-

sinuated that the amulets might have been falsified, thus opening to the accused rabbi an honorable way of exculpating himself. The letter attracted the attention of the leaders of the community of Prague; in 1755 Landau was called to the rabbinate there; and he continued to hold the position till his death.

Ezekiel Landau.

Combining vast erudition with great amenity of character, his incumbency proved very beneficial to the community. Respected by the authorities, who recognized the ardent patriotism displayed by him on more than one occasion, he was often consulted on Jewish religious matters. A letter addressed to Landau by the government, asking for his opinion on the question whether an oath pronounced by one holding a discarded scroll of the Law is binding, is inserted in the "Noda' bi-Yehudah" (ii. 65).

While very strict in ritual matters, Landau, for the sake of peace, sometimes sanctioned things which he did not approve. Thus, notwithstanding his previous prohibition, he permitted Löb Honigsberg to continue the construction of a building on semi-holidays, the latter having pleaded urgency (*ib.* ii. 29). Although a lover of Haskalah, as may be seen from his approbation to the "Yen Lebanon" of Wessely, Landau saw great danger for Judaism in the invasion of German ideas resulting from the German translation of the Bible by Mendelssohn ("Zelaḥ" to Ber. 28b).

Though a student of the Cabala and well versed in mystic literature, Landau was a decided adversary of Ḥasidism. He thunders against the recitation of לישם יחוד as done by the Ḥasidim, and applies to them the words of Hos. xiv. 10, substituting therein "Ḥasidim" for "Posh'im."

Landau witnessed the siege of Prague in 1757, and when urged to leave the city he decided to cast his lot with the rest of the people. Some years later, in a controversy between the rabbis of Frankfort-on-the-Main and others concerning a form of divorce to be granted to a man from Cleves, Landau took issue against the former; and this so enraged them that in 1769 it was decided that neither Landau nor any of his sons should ever be elected to the rabbinate of Frankfort. In the conflagration of 1773 Landau lost most of his manuscripts. He was thereupon induced to begin the publication of those of his works which the flames had spared, and to add to them his new productions.

Landau's published works are: "Noda' bi-Yehudah" (1776; 2d ed. 1811), responsa; "Derush Hesped," a funeral oration on the death of Maria Theresa (Prague, 1781, in German); "Shebaḥ we-Hoda'ah," a derashah (1790); "Mar'eh Yeḥezḳel," notes to the Talmud, published by his son Samuel Landau in the Talmud edition of 12 vols., 1830; "Ziyyun le-Nefesh Ḥayyah," novellæ on different Talmudic treatises, viz., Pesaḥim (1784), Berakot (1791), Beẓah (1799), the three republished together in 1824; "Dagul me-Rebabah" (1794), notes on the four ritual codices; "Ahabaṭ Ẓiyyon" (1827), addresses and sermons; "Doresh le-Ẓiyyon" (1827), Talmudic discussion.

Though a Talmudic scholar and a believer in the Cabala, yet Landau was broad-minded and not opposed to secular knowledge. He, however, objected to that culture which came from Berlin. He therefore opposed Mendelssohn's translation of the Pentateuch, and the study of the sciences and of languages advocated by Wessely. Landau was highly esteemed not only by his coreligionists, but also by others; and he stood high in favor in government circles.

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S. S. B. Fr.

Hermann Landau: Publicist in Prague, where he died about 1890; great-grandson of Ezekiel Landau.

Isaac Landau: Polish rabbi; born at Opatow; died in Cracow 1768. His first rabbinical position was in his native city, whence he journeyed in 1724 to the meeting of the Council of Four Lands, held at Yaroslav. In 1729 he was rabbi of Zolkiev, and in 1734 district rabbi of Lemberg. About 1754 he was elected rabbi of Cracow, where he remained till his death.

Landau is known for the approbations which he gave to several works, among which were "Mafteaḥ ha-'Olamot" by Emanuel Ḥay Richi, and "Adne Paz" by Meïr b. Levi. He is also known through his correspondence with Jonathan Eybeschütz on his contest with Jacob Emden. According to T. Levenstein, Landau left two sons: **Jacob Landau,** rabbi of Tarnopol, and **Ẓebi Joseph Landau,** rabbi of Greidig.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 119-120.

S. S. N. T. L.

Isaac Elijah ben Samuel Landau: Russian preacher, exegete, and communal worker; born at Wilna 1801; died there Dec. 6, 1876. At the age of eighteen he settled at Dubno, his wife's native town, where he carried on a prosperous business. On Saturdays and holy days he used to preach in the synagogues, attracting large audiences. Owing to his eloquence Landau was chosen by the communities of Volhynia as member of the rabbinical commission appointed by the emperor in 1861, which necessitated his remaining for five months in St. Petersburg. In 1868 he was called to Wilna as preacher and dayyan, which office he held till his death. At Wilna he established a kasher kitchen for Jewish soldiers.

Landau was a recognized authority in rabbinical matters, and many authors solicited his approbation of their works. He himself was a prolific writer, and was the author of the following commentaries: "Ma'aneh Eliyahu" (Wilna, 1840), on the Tanna debe Eliyahu, accompanied with notes on other subjects under the title "Siaḥ Yiẓḥaḳ"; a double commentary on the Mekilta (*ib.* 1844): "Berure ha-Middot," on the text, and "Miẓẓui ha-Middot," glosses

to the Biblical and Talmudic passages quoted in the commentary; "Patshegen" (*ib.* 1858), on Proverbs; "Miḳra Soferim" (Suwalki, 1862), on Masseket Soferim; "Dober Shalom" (Warsaw, 1863), on the daily prayers; "Kiflayim le-Tushiyyah," on the twelve Minor Prophets (only that on Joel published, Jitomir, 1865) and on Psalms (Warsaw, 1866); "Patshegen ha-Dat," on the Five Scrolls (Wilna, 1870) and on the Pentateuch (*ib.* 1872–75); "Aḥarit le-Shalom" (*ib.* 1871), on the Pesaḥ Haggadah; "Derek Ḥayyim" (*ib.* 1872), on Derek Ereẓ Zuṭa; "Lishmoa' ka-Limmudim" (*ib.* 1876), on the haggadah of the Talmudists; and "Simlah Ḥadashah," on the Maḥzor (published in the Wilna editions of the Maḥzor).

Landau published also "Derushim le-Kol Ḥefẓehem" (*ib.* 1871–77), a collection of sermons; and two of his funeral orations: "Ḳol Shaon" (Wilna, 1872; also translated into Russian), on the wife of Prince Potapov; and "Ebel Kabed" (Eydtkuhnen, 1873), on Samuel Straschun. He left besides a number of works still unpublished.

Bibliography: Fuenn, *Keneset Yisrael*, p. 632; H. N. Steinschneider, *'Ir Wilna*, pp. 92–97.

H. R. M. Sel.

Isidor Landau: Born at Zbaras, Galicia, 1851; grandson of a brother of Abraham Isaac Landau; chief editor of the "Berliner Börsenkourier."

Israel ben Ezekiel Landau: Scholar of the end of the eighteenth century; son of Ezekiel ben Judah Landau. He was the author of "Ḥoḳ le-Yisrael" (Prague, 1798), a compendium of Maimonides' "Sefer ha-Miẓwot," with an abridgment of Naḥmanides' notes, in Judæo-German, to which he did not affix his name because of his modesty.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 199.

S. S. B. Fr.

Jacob b. Judah Landau: German-Italian codifier; lived in the second half of the fifteenth century. His father was one of the chief authorities on the Talmud in Germany; hundreds of Talmudists, among them naturally his son, were his pupils.

Landau left Germany and settled in Italy, living first in Pavia (1480) and then in Naples (1487). In the latter city he published, some time between 1487 and 1492, his code "Agur," which he composed for his pupil Ezra Abraham b. David Obadiah, because, the latter's time being devoted to physics and metaphysics, he could not enter deeply into the study of the Talmud (see introduction to "Agur"). This practical consideration determined the form of the "Agur," which contains only those rules that a layman should know, and comprises principally an abridged presentation of the material treated in the first and second parts of the Ṭurim. The author of the Ṭurim, Jacob b. Asher, is Landau's chief authority; and the "Agur" may be considered really as a supplement to that work. In the "Agur" Landau gives excerpts from the halakic literature which appeared after the time of Jacob b. Asher.

Although the "Agur" possesses little originality, it held an important position among law codes, and is often quoted, especially by Joseph Caro in the Shulḥan 'Aruk. German influence on the religious practises of the Italians was increased by Landau's work, such authorities as Jacob Mölin, Isserlein, and other Germans having been little noticed by Italians before him. At the end of the "Agur" Landau gave a number of conundrums relating to the Halakah, under the title "Sefer Ḥazon," which were afterward published separately (Venice, 1546; Prague, 1608). The "Agur" was the first Jewish work to contain a rabbinical approbation, besides being the second Hebrew book printed during the author's lifetime (see Jew. Encyc. ii. 27, *s.v.* Approbation).

Bibliography: Fuenn, *Keneset Yisrael*, pp. 550–551; Steinschneider, *Cat. Bodl.* col. 1225.

G. L. G.

Marcus Landau: Austrian literary historian; born at Brody, Galicia, Nov. 21, 1837. After completing his education he entered upon a mercantile career (1852–69 at Brody; from 1869 at Vienna), but abandoned it in 1878 for a life of letters. He made repeated visits to Italy. He became a correspondent for and contributor to the "Allgemeine Zeitung" of Munich, the "Presse," the "Frankfurter Zeitung," and the "Zeitschrift für Vergleichende Literaturgeschichte." In 1871 he obtained the Ph.D. degree from the University of Giessen. He is the author of the following works: "Die Quellen des Dekameron," Vienna, 1869, 2d ed. 1884; "Beiträge zur Geschichte der Italienischen Novelle," Vienna, 1875; "Giovanni Bocaccio, Sein Leben und Seine Werke," Stuttgart, 1877 (Italian translation by Camillo Antonio Traversi, 1881); "Die Italienische Literatur am Oesterreichischen Hofe," Vienna, 1879 (Italian translation by Mrs. Gustava von Stein-Rebecchini, 1880); "Rom, Wien, Neapel Während des Spanischen Erbfolgekrieges, ein Beitrag zur Geschichte des Kampfes Zwischen Papstthum und Kaisertum," Leipsic, 1885; "Geschichte Kaiser Karl's VI., als König von Spanien," Stuttgart, 1889; "Skizzen aus der Jüdischen Geschichte," 1897; "Geschichte der Italienischen Literatur im Achtzehnten Jahrhundert," Berlin, 1899. He wrote also over 700 essays, memoirs, and feuilleton articles in German and Italian for newspapers and literary periodicals.

Bibliography: *Litterarisches Centralblatt*, 1899, pp. 1532–1533; *Bulletin du Musée Belge*, ii.; Eisenberg, *Das Geistige Wien*.

S.

Moses Israel Landau: Austrian printer, publisher, and lexicographer; born Dec. 28, 1788, at Prague; died there May 4, 1852; grandson of Ezekiel Landau. After finishing his studies at a yeshibah of his native town he established a Hebrew and Oriental printing-press in Prague, which became important in the annals of Hebrew typography.

In 1819 he was elected superintendent of the Jewish school in Prague, and shortly afterward was made one of the board of directors of the Jewish community. He was elected alderman ("Stadtverordneter") in 1849, and a member of the city council ("Stadtrath") in 1850.

Landau began his literary career by publishing a volume of poems entitled "Amaranten" in 1820. He followed this up in 1824 with his almanac for the friends of Hebrew literature, entitled "Bikkure ha-'Ittim." As a preparation for his Aramaic-Talmudic dictionary Landau published his book on the "Geist und Sprache der Hebräer nach dem Zweiten Tempelbau," Prague, 1822 (part i., history of lan-

guage; part ii., chrestomathy from the Talmud, Zohar, and Midrashim). In 1819 he had begun a new edition of the "'Aruk" of R. Nathan of Rome, to which he added Benjamin Mussafia's "Mussaf he-'Aruk." His "Rabbinisch-Aramäisches Wörterbuch zum Verständnis des Talmuds, der Targumim und Midraschim" (Prague, 1819–24; 2d ed. *ib.* 1834–35) contains valuable observations and numerous treatises of philosophical, historical, archeological, and geographical character.

Landau's collection of all the foreign words (לעז) found in Rashi (on the Bible and Talmud), in the Tosafot, in Maimonides, and in Rosh, is of lasting value. The work, entitled "Marpe Lashon," was published first in his edition of the Mishnah (Prague, 1829–31), then in the editions of the Talmud (*ib.* 1829–31 and 1839–45) and in his edition of the Bible (*ib.* 1833–37). It has also appeared separately (Odessa, 1865), with notes by Dormitzer.

Landau's chief merit as a typographer is due to the fact that he always personally supervised the correction of the works published in his establishment, so that they issued from the press with scarcely a fault.

In his will Landau left his Hebrew library to the orphan asylum established by him, and his other Oriental works to a Jewish theological seminary to be founded in the future.

Bibliography: *Allg. Zeit. des Jud.* 1852, p. 269.

S. M. L. B.

Samuel ben Ezekiel Landau: Chief dayyan of Prague, where he died Oct. 31, 1834, at an advanced age. Landau was the champion of Orthodox Rabbinism, and when, at the end of the eighteenth century, the Austrian emperor planned the establishment of Jewish theological seminaries, Landau was one of the rabbis that objected thereto. He had a controversy on this subject with Baruch Jeiteles (Phinehas Hananiah Argosi di Silva), who, under the title of "Ha-Oreb," published (Vienna, 1795) Landau's letter to him and his own rejoinder. Landau published his responsa under the title of "Shibat Ziyyon" (Prague, 1827). He edited his father's "Ahabat Ziyyon" and "Doresh le-Ziyyon" (*ib.* 1827), adding to the former work four homilies of his own, and to the latter a number of halakic discourses.

Bibliography: Eisenstadt-Wiener, *Da'at Kedoshim*, p. 127; Fürst, *Bibl. Jud.* ii. 219; Steinschneider, *Cat. Bodl.* col. 2433.

S. S. M. Sel.

LANDAU, ADOLPH YEFIMOVICH: Russian journalist and publisher; born at Rossienny, Russia, 1841; died at Berlin July 21, 1902. In 1862 he moved to St. Petersburg, attended the lectures on law at the university, and after two years went to Kovno, where he taught for a year. On his return to St. Petersburg he devoted himself to journalistic work. His first literary efforts consisted of letters in the "Razsvyet," and of articles on Jewish life published in "Syevernaya Pochta," "Biblioteka dlya Tchtenia," and "Sovremennoi Listok." With great enthusiasm Landau devoted himself to the task of making known to the public the life of the Jewish masses and of bringing more light and knowledge to the latter. The time seemed propitious; for there were signs of more freedom for and fuller justice to the Jews. Landau wrote a series of spirited letters in the St. Petersburg "Vyedomosti," and translated a number of sketches by Jellinek on the Hebrew race, and Deutsch's well-known article on the Talmud. In 1871 appeared the first volume of the "Biblioteka" edited by him, and for a period of ten years this publication was the organ of Russo-Jewish literature. Between the years 1871 and 1880 there appeared in its pages contributions from the foremost Jewish writers of the day, such as Levanda, L. O. Gordon, I. G. Orshanski, A. J. Harkavy, C. A. Bershadsky, M. G. Morgulis, and Stasov. Landau possessed the faculty of recognizing ability in young writers, and to these he gave his unstinted support.

During the seventies he published numerous letters and articles in "Dyen" (Odessa), "Molva," and "Razsvyet." In 1881 he issued the first volume of the "Voskhod," a monthly publication, and in 1882 "Nedielnaya Khronika Voskhoda," a weekly. The "Voskhod," like the "Biblioteka," soon numbered among its contributors the leading Russo-Jewish writers. Assisted by Weinberg, Landau worked unceasingly to make it a power for good. Not content with securing contributions from the most talented writers, he wrote much himself. For eighteen years he unswervingly endeavored to secure for the Russian Jew the full benefit of citizenship.

Failing health compelled Landau to relinquish the editorship of the "Voskhod." In 1901 he issued the ninth volume of the "Biblioteka" and the sixth volume of Graetz's "History of the Jews." He died while preparing for publication the tenth volume of the "Biblioteka."

Bibliography: *Voskhod*, July 25, 1902; *Budustchnost*, July 26, 1902, p. 591.

H. R. J. G. L.

LANDAU, LEOPOLD: German gynecologist; born at Warsaw July 16, 1848. He studied at the universities of Breslau, Würzburg, and Berlin, graduating from the last-named in 1870 (M.D.). He served through the Franco-Prussian war (1870–71) as assistant surgeon. From 1872 to 1874 he was assistant at the gynecological hospital of the University of Breslau, where he became privat-docent (1874). In 1876 he removed to Berlin, and became a member of the medical faculty of its university; in 1893 he received the title of professor; and in 1902 he was appointed assistant professor. In 1892, in conjunction with his brother Theodor, he opened a private gynecological hospital.

Landau has taken an active interest in the political affairs of the German capital. He has been alderman for a number of years, and a member of the city board of hospitals. Among Landau's works are: "Die Wanderniere der Frauen," Berlin, 1881; "Die Wanderleber und der Hängebauch der Frauen," *ib.* 1882; "Die Vaginale Radicaloperation: Technik und Gesch." (with Theodor Landau), *ib.* 1896; "Anatomische und Klinische Beiträge zur Lehre von der Myomen am Weiblichen Sexualapparat," Berlin and Vienna, 1899. His brother, **Theodor Landau** (b. Breslau May 22, 1861; M.D., Göttingen, 1885), is also a gynecologist, and has practised in Berlin since 1891.

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

LANDAU, WOLF: German rabbi and author; born at Dresden March 1, 1811; died there Aug. 24, 1886; grandson of Chief Rabbi David Landau (known also as R. David Polak). After receiving his first Talmudic training from his father he continued his studies under Chief Rabbi Abraham Löwy of Dresden, and later under Aaron Kornfeld at Jenikau, Bohemia; from 1830 he attended the gymnasium at Dresden; and in 1836 entered the University of Berlin. On his return to Dresden, Landau was appointed teacher at the religious school there; and when, in 1854, Zacharias Frankel became director of the Jewish Theological Seminary at Breslau, Landau was unanimously elected as his successor in the Dresden chief rabbinate.

Landau, like his friend Frankel, inclined toward historic Judaism, but assumed an attitude midway between the two religious currents, especially at the synod in Leipsic. The following are his works: "Die Petition des Vorstandes der Israelitischen Gemeinde zu Dresden und Ihr Schicksal in der Zweiten Kammer," Dresden, 1843; "Ahawath Nezach" (Leipsic, 1875), a work on funeral rites. He published also several addresses, of which may be mentioned those in commemoration of King Frederick August II. (*ib.* 1854); of Dr. B. Beer (Dresden, 1861); and of Clara Bondi (see Kayserling, "Bibliothek Jüdischer Kanzelredner," ii. 22 *et seq.*). Besides, he wrote several theological and historical essays, as: "Anforderungen des Glaubens und der Theologischen Wissenschaft," "Bilder aus dem Leben und Wirken der Rabbinen," and "Ueber Thierquälerei nach den Grundsätzen des Judenthums," which appeared in Frankel's "Zeitschrift für die Religiösen Interessen des Judenthums," in "Monatsschrift," in "Allg. Zeit. des Jud." and in other periodicals.

Together with Kaempf and Philippson, Landau published a people's Bible ("Volksbibel").

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 114 *et seq.*

S. M. K.

LANDAUER, M. H.: Writer on Jewish mysticism; born in 1808 at Kappel, near Buchau, Württemberg; died there Feb. 3, 1841. He was a son of the cantor Elias Landauer, and at the age of eighteen entered the yeshibah and lyceum in Carlsruhe; later he studied at the universities of Munich and Tübingen. In spite of ill health he returned to Munich in 1838 to copy from Hebrew manuscripts in the Royal Library extracts for use in his investigations. In 1839 he passed the examination for the rabbinate, and in the following year was appointed rabbi of Braunsbach, Württemberg. Only three months later illness obliged him to resign his position and to return to Kappel, where he died.

Of Landauer's works the following may be mentioned: "Jehova und Elohim, oder die Althebräische Gotteslehre als Grundlage der Geschichte der Symbolik und der Gesetzgebung der Bücher Mosis," Stuttgart and Augsburg, 1836 (see A. Geiger's review in his "Wiss. Zeit. Jüd. Theol." iii. 403 *et seq.*); "Wesen und Form des Pentateuchs," *ib.* 1838. Landauer's posthumous works and excerpts, dealing with his investigations of the history and literature of the Cabala, of the Zohar, and of Jewish literature, as well as his report on his studies of Hebrew manuscripts, were published in "Orient, Lit." 1845–46.

BIBLIOGRAPHY: Jost's *Annalen*, iii. 69 *et seq.*; Fürst, *Bibl. Jud.* ii. 219 *et seq.*

S. M. K.

LANDAUER, SAMUEL: German Orientalist and librarian; born at Hürben, Bavaria, Feb. 22, 1846. He received his education at the yeshibah of Eisenstadt (Hungary), the gymnasium of Mayence, and the universities of Leipsic, Strasburg, and Munich (Ph.D. 1872). In 1875 he became privatdocent of Semitic languages at the University of Strasburg, and was appointed librarian there in 1884. In 1894 he received the title of "professor."

Landauer has written several essays on Semitic subjects, and has published: "Psychologie des Ibn Sinâ," 1872; "Sa'adja's Kitâb al-Amânât," Leyden, 1880; "Katalog der Kaiserlichen Universität- und Landesbibliothek Strasburg, Orientalische Handschriften," 1881; "Firdusi Schahname," Leyden, 1884; "Die Handschriften der Grossherzoglich Badischen Hof- und Landesbibliothek in Karlsruhe, Orientalische Handschriften," 1892; "Die Masorah zum Onkelos," Amsterdam, 1896; "Themistius 'De cælo'" (for the Aristoteles Commission of the Berlin Academy), Berlin, 1902.

S. F. T. H.

LANDESBERG, MAX: Rumanian oculist; born in 1840 at Jassy; died at Florence March 4, 1895. He was educated at the gymnasium at Ratibor and at the University of Berlin (M.D. 1865). After a postgraduate course under Graefe, Landesberg went to America, where he practised in New York and Philadelphia. In 1894 he removed to Florence, Italy. He wrote: "Beiträge zur Variokösen Ophthalmie," 1874; "Zur Statistik der Linsenkrankheiten," 1876; "On the Etiology and Prophylaxis of Blindness," 1878.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

LANDESMANN, HEINRICH (pseudonym, **Hieronymus Lorm):** Austrian poet and philosophical writer; born at Nikolsburg Aug. 9, 1821; died at Brünn Dec. 4, 1902. From his earliest childhood he was very sickly; at the age of fifteen his sight and hearing were almost completely destroyed; and later in life he became totally blind.

When but sixteen years old he contributed a number of poems to various periodicals. In 1843 he completed his first important literary production, "Abdul," the Mohammedan Faust legend, in five cantos (2d ed. Berlin, 1852). His "Wien's Poetische Schwingen und Federn" (Vienna, 1847) manifested critical acumen, but also a tinge of political acerbity in its attack on the censor system of the Austrian chancellor Prince Metternich. His friends advised Landesmann to leave Vienna, and he betook himself to Berlin, where he assumed the pseudonym "Hieronymus Lorm" in order to secure his family from possible trouble with the Viennese police. In Berlin he became a regular contributor to Kühne's "Europa." After the revolution of 1848 he returned to Vienna. In 1856 he married; in 1873 he removed to Dresden; and in 1892 he settled in Brünn. A sister of Landesmann's was the second wife of Berthold Auerbach.

Landesmann was distinctively a lyric poet. The peculiar vein of pessimism that runs through both his poetry and his prose writings has won for him the title of the "lyrical Schopenhauer."

His more important works are: "Ein Zögling des Jahres 1848," his first novel (3 vols., Vienna, 1855; 3d ed., 1863, under the title "Gabriel Solmar"), in which he treats, among other subjects, of the struggle of the modern Jew against the prejudices of his fellow citizens; "Am Kamin" (2 vols., Berlin, 1856); "Erzählungen des Heimgekehrten" (Prague, 1858); "Intimes Leben" (*ib.* 1860); "Novellen" (2 vols., Vienna, 1864); "Gedichte" (Hamburg, 1870; 7th ed., 1894); "Philosophisch-Kritische Streifzüge" (Berlin, 1873); "Geflügelte Stunden. Leben, Kritik, Dichtung" (3 vols., Leipsic, 1875); the dramas "Das Forsthaus," "Hieronymus Napoleon," and "Die Alten und die Jungen" (1875); "Der Naturgenuss. Eine Philosophie der Jahreszeiten" (Berlin, 1876); "Neue Gedichte" (Dresden, 1877); "Todte Schuld" (2 vols., Stuttgart, 1878); "Späte Vergeltung" (2 vols., Hamburg, 1879); "Der Ehrliche Name" (2 vols., Dresden, 1880); "Wanderer's Ruhebank" (Leipsic, 1881); "Ausserhalb der Gesellschaft" (*ib.* 1881); "Der Abend zu Hause" (Breslau, 1881); "Ein Schatten aus Vergangenen Tagen" (Stuttgart, 1882); "Ein Kind des Meeres" (Dresden, 1882); "Der Fahrende Geselle" (Leipsic, 1884); "Vor dem Attentat" (Dresden, 1884); "Natur und Geist im Verhältnis zu den Kulturepochen" (Teschen, 1884); "Die Schöne Wienerin" (Jena, 1886); "Das Leben Kein Traum" (Breslau, 1887); "Auf dem Einsamen Schlosse" (1887); "Die Muse des Glücks und Moderne Einsamkeit" (Dresden, 1893); "Der Grundlose Optimismus" (Vienna, 1894).

Bibliography: Bornmüller, *Schriftsteller-Lexikon*; *Allg. Zeit. des Jud.* Aug., 1891; Dec. 12, 1902; *Oesterreichische Woehenschrift*, Dec. 12, 1902; *Meyers Konversations-Lexikon*.

S. M. Co.

LANDESRABBINER, LANDRABBINER, or **OBERLANDESRABBINER (RAB MEDINAH):** Spiritual head of the Jewish communities of a country, province, or district; met with in several parts of Germany and Austria. The office is a result of the legal condition of the Jews in medieval times when the Jewish communities formed a unit for the purposes of taxation. As the community had to pay certain taxes to the government, the latter had to appoint some one who should be responsible to it for their prompt collection, and who consequently had to be invested with a certain authority. The office of Landesrabbiner had no ecclesiastical meaning until the eighteenth century, when the various governments began to consider it their duty to care for the spiritual welfare of the Jews. Such ecclesiastical authority, owing to the strictly congregational constitution of the communities, never took root among the Jews (see, however, on the chief rabbinate of Moravia after the death of Marcus Benedict, Moses Sofer, Responsa, Oraḥ Ḥayyim, 13).

The transfer of the Jews from the status of imperial to that of territorial subjects, provided by the charter of Frederick II. of Austria (1244) and recognized by Emperor Charles IV. in his Golden bull (1356), as well as their very frequent expulsion from the large cities in the fifteenth and sixteenth centuries, scattered the Jews in small communities. These were without protection against the arbitrary action of petty tyrants; and they caused the rulers considerable inconvenience owing to constant litigation concerning encroachments on the rights of Jews living under their protection. Therefore the Jews of a given territory organized themselves into an association which elected an advocate ("Shtadlan") for the protection of their interests. Such an official was recognized by the government as the legal representative of the Jews, whose duty it was to see that the taxes imposed on the Jews as a body were promptly paid, that the laws against usury were obeyed, and who in turn was given jurisdiction in civil cases. This jurisdiction, which he exercised either personally if a scholar or through his deputy if not one, gave the Landesrabbiner an authority within the community. Inasmuch as the Jews from the sixteenth century lived almost exclusively in small communities and could not maintain a rabbi or a rabbinical court (which consisted of three members in every settlement), several communities in a district combined to do so. To this condition of things may be attributed the real creation of the office of Landesrabbiner, the former attempts to appoint a chief rabbi over all the Jews of a country—*e.g.*, in Germany by Emperor Rupert in 1407, and in Spain, France, and Portugal, partly in the fourteenth, partly in the fifteenth, century—having been mostly abortive, and at all events merely fiscal measures designed for the purpose of tax-collecting (see Grätz, "Gesch." viii. 8, 102, *et passim*; Scherer, "Rechtsverhältnisse der Juden," p. 258; Bishop of the Jews; Hochmeister). The first Landesrabbiner of whom there is authentic record is Judah Löw ben Bezaleel, of whom his contemporary David Gans says that he was for twenty years (1553–73) the spiritual head ("ab bet din") of all the Jewish congregations in the province of Moravia ("Zemaḥ Dawid," year 5352).

Earliest Data.

At the time of Löw ben Bezaleel the congregations of Moravia were evidently very small. They were composed of refugees who through the influence of Capistrano had been expelled from the large cities like Brünn and Olmütz (1454) and had settled where any well-disposed lord would receive them under his protection. As they formed communities too small to engage a well-qualified rabbi, they elected to act as their judge one having his seat in one of the largest congregations of the province. Similar conditions prevailed elsewhere. The Jews living in the principality of Bamberg obtained in 1619 permission to elect a "Paumeister oder obristen Rabbi," and they may have had such an official earlier (Eckstein, "Gesch. der Juden im Ehemaligen Fürstbistum Bamberg," pp. 62, 157, Bamberg, 1898). The communities of the principality of Oettingen, also formed from refugees of larger cities like Nördlingen, had a Landesrabbiner from early times (Müller, "Aus Fünf Jahrhunderten," p. 171, Augsburg, 1900). The Jews living under the protection of the elector and the Archbishop of Mayence had in 1718 Issa-

From the Seventeenth Century.

char Berush Eskeles as their Landesrabbiner (Bamberger, "Historische Berichte über die Juden . . . Aschaffenburg," p. 18, Strasburg, 1900). The title was occasionally conferred as a sign of distinction; thus Samson Wertheimer received in 1717 from Emperor Charles VI. the title of Landesrabbiner of Hungary ("pro archi sive superiori Judæorum Rabbino"). His son-in-law, the above-named Eskeles, who (although he resided in Vienna, being connected with his father-in-law's banking business there) had succeeded his father, Gabriel Eskeles, as Landesrabbiner of Moravia, was appointed (1725) at Wertheimer's death his successor as Landesrabbiner of Hungary (Kaufmann, "Samson Wertheimer," p. 104, Vienna, 1888; Wurzbach, "Biographisches Lexikon," *s.v.* "Eskeles").

As Spiritual Chiefs.

In the course of the eighteenth century various governments attempted to influence the internal condition of the Jewish communities, and for this reason legislated with regard to their congregational constitutions. Typical in this respect is Maria Theresa, who in her "General-Polizei-Prozess und Kommercialordnung für die Judenschaft" of Moravia (Dec. 29, 1753) prescribes in detail the duties of the Landesrabbiner; *e.g.*, that he shall assign the tractate which all other rabbis shall adopt for instruction; bestow the title of "Doppelter Reb" ("Morenu"); see that all taxes are promptly paid; and arrange the complicated election of a new official (Willibald Müller, "Beiträge zur Geschichte der Mähr. Judenschaft," pp. 86–99, Olmütz, 1903). Other provinces were to have a Landesrabbiner. Indeed, the empress appointed one for Galicia, but he had no successor (Buber, "Anshe Shem," pp. xix. *et seq.*, Cracow, 1895). In Germany it was chiefly in the small states, where the governments directed all affairs, that the institution was established. Hesse-Cassel had a "Landesrabbinat," which was a board constituted on the same basis as the Protestant consistory, but with a Landesrabbiner as presiding officer. Its establishment was decreed in 1823. Hanover made similar provisions in the law of 1844 on Jewish affairs. Up to the present it has had three Landesrabbiners, at Hanover, Hildesheim, and Emden. Specially typical conditions existed in the grand duchy of Mecklenburg-Schwerin, where the government established the institution of Landesrabbiner May 14, 1839. Here the rabbis were at first supposed to introduce radical reforms, but after the revolution of 1848, when the policy of the government became reactionary, the newly elected rabbi was intended to strengthen "historic Judaism" (Donath, "Gesch. der Juden in Mecklenburg," pp. 221 *et seq.*, Leipsic, 1874). In Saxe-Weimar the government used the Landesrabbiner to enforce the law of June 20, 1823, which ordered that services be held in German (see Hess, Mendel). In Saxe-Meiningen the Landesrabbinat was organized by the law of Jan. 5, 1811 (Human, "Gesch. der Juden im Herzogthum Sachsen-Meiningen-Hildburghausen," pp. 69 *et seq.*, Hildburghausen, 1898). Here as elsewhere in the small German states the object of the institution was to raise the moral and intellectual status of the Jews.

In Modern Times.

At present only some of the small states of Germany have a Landesrabbiner, namely, Mecklenburg-Schwerin, Mecklenburg-Strelitz, Oldenburg, Birkenfeld, Saxe-Meiningen, Anhalt, Brunswick, and Schwarzburg-Sondershausen. Prussia, which always proclaimed the principle of non-interference in internal Jewish affairs, has retained the office in some of the provinces annexed in 1866, as in the three districts of Hanover and in the province of Hesse-Nassau (Cassel). The office of Landesrabbiner for the province of Brandenburg, which existed in Berlin and in Frankfort-on-the-Oder, survived, as in other countries, up to the end of the eighteenth century by virtue of the rabbi's capacity as civil judge. The last one to hold the title was Hirschel Lewin, while his successor, Simon Mayer Weyl (d. 1828), held the title of "Viceoberlandesrabbiner." As an exceptional favor the government in 1849 gave to Gedaliah Tiktin of Breslau the title of Landesrabbiner, which was interpreted as a manifestation of the government in favor of Orthodoxy and as a disapproval of the Reform movement (L. Geiger, "Abraham Geiger's Leben in Briefen," pp. 113 *et seq.*, Berlin, 1878).

In Austria Samson Hirsch held the office for the province of Moravia from 1847 to 1851. He was elected according to the complicated method prescribed in the law issued by Maria Theresa. At the time of his resignation the legal position of the Jewish communities was in a state of chaos owing to the events of 1848, which had played havoc with the principles on which the legislation rested. The government then appointed as substitute Abraham Placzek of Boskowitz, who in his last years had his son Baruch Placzek of Brünn appointed as his assistant. An attempt made by Baron Moritz Königswarter, who was a member of the House of Lords, to introduce into the law of 1890 regulating the legal status of the Austrian Jewish congregations a clause reestablishing the office of Landesrabbiner of Moravia was defeated in the lower house of the Reichsrath (Löw, "Das Mährische Landesrabbinat," in "Gesammelte Schriften," ii. 215–218, Szegedin, 1890; D'Elvert, "Zur Gesch. der Juden in Mähren und Oesterreich. Schlesien," pp. 209–211, Brünn, 1895; Willibald Müller, "Beiträge zur Geschichte der Mährischen Judenschaft," pp. 157–165, Olmütz, 1903). Baruch Placzek is, however, officially addressed by the government authorities as "Landesrabbiner"; he recently appointed Solomon Funk, rabbi of Boskowitz, as his substitute, an appointment which the government confirmed ("Oesterr. Wochenschrift," 1904, p. 190). The office existed also in Siebenbürgen early in the nineteenth century.

A similar institution is that of Chief Rabbi of the United Hebrew Congregations of the British Empire, which, however, rests exclusively on voluntary acknowledgment on the part of the congregations, and does not extend over whole groups of congregations like the Portuguese, the Reform, and the Polish organizations. The office of the Grand Rabbin du Consistoire Central in France is also of similar nature, but differs in that the chief rabbi acts merely in his capacity as member of the consistory, and not as hierarchic chief.

D.

LANDESRABBINERSCHULE IN BUDAPEST (Országos Rabbiképző Intézet): The efforts to found a rabbinical seminary in Hungary reach back to the beginning of the nineteenth century. The various projects, however, did not receive tangible form until a Jewish school fund had been created by King Francis Joseph in 1850 (see JEW. ENCYC. vi. 502, *s.v.* HUNGARY). The government made an attempt to open a rabbinical school in 1864, but on account of internal party quarrels the matter dragged on until 1873. After a building had been erected especially for its requirements the institute was opened Oct. 4, 1877.

Organization.

The institute is under the supervision of the ministry of religion, which appoints the teachers upon nomination by the council (consisting of twelve clerical and twelve lay members), of which M. Schweiger has been president and Dr. J. Simon secretary ever since the institute's foundation. The course of study extends over ten years and is divided into two equal periods; one being devoted to the lower department, the other to the upper. The former corresponds to an "Obergymnasium"; and the requirement for admission is the possession of a diploma from an "Untergymnasium," or the passing of an entrance examination covering the equivalent of the course of study pursued there as well as a certain amount of Hebrew and Talmudics. The diplomas from this department are recognized by the state, and command admittance into any department of the universities or schools of technology. After the completion of the courses offered by the upper department, including attendance under the faculty of philosophy at the university, a year of probation follows. This is concluded in February by an oral examination after the candidate has presented three written theses on Biblical, rabbinic-Talmudical, and historical or religious-philosophical subjects respectively. At graduation he receives a rabbinical diploma, which is recognized by the state. To supplement the regular course of training there are students' societies in both departments.

The constitution of the institute has also the training of religious teachers in view; and a plan of study and examinations has been arranged to this end. The library of the institute contains about 25,000 volumes of manuscripts and printed works, which are accessible to all in the reading-room and may under certain conditions be taken from the library. The assistance of pupils is provided for by the Ez-Chajim Society, which at present has a fund amounting to 150,000 kronen and a yearly expenditure of 11,000 kronen. In addition there are various stipends which are not controlled by the society.

Faculty.

Since its foundation the institute has had eighteen teachers. The present professors in the department of theology are: Dr. W. Bacher (Bible and Midrash); M. Bloch (Talmud and Shulḥan 'Aruk); Dr. L. Blau (history, Bible, and Talmud; also librarian); Dr. I. Goldziher (philosophy of religion); and Dr. S. Kohn (homiletics). Among former teachers have been: "Rabbinatspräses" S. L. Brill (until 1887; d. 1893); D. Kaufmann (d. 1899; also librarian); and H. Deutsch (until 1888; d. 1889). The professors of the gymnasium courses are: A. Balogh (since 1892); K. Bein (since 1878); Dr. H. Bloch (since 1881); S. Schill (since 1878); director, Dr. I. Bánóczi (1877–1892). The singing-master is Chief Cantor A. Lazarus.

BIBLIOGRAPHY: I. Bánóczi, *Gesch. des Ersten Jahrzehnts der Landes-Rabbinerschule* (Supplement to the *Annual Report* for 1887–88); L. Blau, *Brill Sámuel Lőw*, pp. 27–32, Budapest, 1902; S. Schill, *A Budapesti Országos Rabbiképzőintézet Története*, Budapest, 1896; *Annual Reports* (with literary supplements).

D. L. B.

LANDLORD AND TENANT: I. Farming Land. The Mishnah and later authorities speak of two kinds of tenants—the "aris," or the tenant on shares, the landlord receiving "one-half, one-third, or one-fourth," and the "ḥoker," or the tenant at a fixed rental, which in the case of farming land was usually payable in a fixed measure of the grain to be grown on the land, less frequently in money. Dwellings or business houses were, in the nature of things, let at a fixed rental in money. The word "meḳabbel" (lit. "receiver") is applied to both kinds of tenants, but more especially to tenants on shares; "ḳablan" always bears the latter sense.

Local Custom.

The laws in force between landlord and tenant, the former being generally known as "owner of the field," are set forth in Baba Meẓi'a ix. 1–10.

1. The first principle laid down is well known to English and American lawyers from the leading case of Wigglesworth versus Dallison—the force of local custom to supply many details in a contract letting land to farm: "Where one receives [*i.e.*, farms on shares] a field from his neighbor, he must cut [the grain] where it is the custom to cut, and pull out where it is the custom to pull out; he must plow up the ground after [the harvest, in order to kill the weeds] where it is customary to plow up; all according to the custom of the province." So far the Mishnah; a baraita adds that local custom also decides whether the farmer on shares shall have part in the fruits of the trees, upon which he generally bestows no labor. Just as landlord and tenant share in the grain, in that proportion they share also in straw and stubble, branches and cane; and in like proportion both provide the cane for propping vines.

2. Where one takes from his neighbor (at a fixed rent) a field which depends on irrigation, or contains trees, and the spring for irrigation ceases to run, or a tree is cut down, he is not entitled to a deduction; but when the field is specifically let as an irrigated field, or as a place for trees, and the spring fails or a tree is cut down, a fair deduction from the rent must be made.

3. Where one takes a field from his neighbor (on shares) and permits it to lie fallow, the judges estimate how much it would have produced if cultivated, and he pays accordingly; for thus it is (usually) written: "If I allow it to lie fallow and do not work it, I shall pay according to the best possible results."

4. One who takes a field from his neighbor is required to weed it.

5. When one takes a field (on shares), as long as it produces enough to make a "heap" that will stand, he must labor on it. A baraita bases this

rule on the wording used when the contract is in writing: "I shall stand up, and plow and sow, and cut and bind in sheaves, and thrash and winnow, and set up a heap before thee; and then thou shalt come and take one-half [or one-third], and I for my toil and outlay shall take one-half [or two-thirds]." The terms of division are further discussed in the Gemara.

6. Where one rents a field from his neighbor, and locusts eat the crop, or it is burned, if the calamity be general, the landlord makes a deduction from the rent, but if it be not general he makes no deduction; for it is the tenant's ill luck. In discussing this section of the Mishnah the Babylonians differ in opinion as to the extent of country over which the calamity must range before the tenant is entitled to a deduction; but they generally admit that if he sows other than the kind of grain he has contracted to raise he is not entitled to any deduction. The position taken by R. Judah, that no deduction should be made where the rent is payable in money, was disregarded by the Babylonian teachers.

7. If one takes a field from his neighbor at the rent of ten kors of wheat, or other grain, a year, and the quality of the wheat raised is not good, he may pay his rent with part of this wheat; should the wheat raised be better than usual, the tenant may not buy wheat of ordinary quality outside, but must pay his rent out of his own crop.

Payment in Kind.

8. He who rents a field from his neighbor to sow it with barley, may not sow wheat; if to sow it with wheat, may not sow barley; if to sow it with grain, may not sow legumes (such as beans, peas, or lentils); but if to sow with legumes, may sow grain: R. Simeon ben Gamaliel forbade it. The majority allowed the change from wheat to barley or from legumes to grain because the latter exhaust the soil less; R. Simeon's broad prohibition of any change from the contract is based by R. Ḥisda on Zeph. iii. 13: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

9. He who rents a field from his neighbor for a "few years" (less than seven) should not plant it in flax, neither has he the right to cut timber from the sycamore-trees; but he who rents for seven years may plant flax in the first year, and may cut timber from the sycamore-trees.

10. Where one rents a field (in the Holy Land) for a "week of years" for seven hundred zuz, the seventh, or Sabbatic, year is included; but if he rents it for seven years it is not included.

These rulings are set forth, or at least indicated, in the Mishnah, in the chapter given. From the Gemara in the same chapter may be gathered the following rules:

1. When the tenancy is at an end and the harvest is not ripe enough to be cut and sold, the harvest is estimated, and the landlord takes it and pays for it. Should the tenant die before the end of the lease, the landlord must arrange with the heirs of the tenant on the basis of the work done and the benefit received up to the time of the tenant's death, the lease then being considered at an end (B. M. 109a).

2. The codes treat, in connection with the law of landlord and tenant, the case of the workman who agrees to plant fruit-trees, taking a share of the profit arising from the plantation. Here, when a doubt arises as to the amount of his share (one-half or one-third), it is to be determined by the local custom. If not more than 10 per cent of the trees fail to bear fruit, the workman ("shattelan") is excused; if more than 10 per cent, the whole deficit is charged to him. But a contract with the workman, that if any of the trees are made the worse by his planting he shall have nothing at all, is not enforceable (B. B. 95a).

As to the duty of landlord and tenant in regard to fixtures, see FIXTURES.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, pp. 320–330; Maimonides, *Yad, Sekirut*, viii.

II. Town Property. In the Mishnah and in the codes the law governing the tenancy of a dwelling or business house is given separately from that of rural leases, and the questions discussed are different. The tenant of a house is known as the "hirer" ("soker"), like the renter of chattels. Much less is said in the Mishnah and Talmud about town tenancies than rural ones (B. M. viii. 6–9, 73b, 101b–103a).

A lease for a certain time vests in the tenant a property right, which the landlord can not defeat by a sale. No tenant may be ousted before the end of his term by the landlord on account of the latter's needs, such needs, for instance, as may arise from the destruction of his own dwelling as by fire or storm. Where rent is paid in advance, no matter for how long a term, a binding lease for the time paid for is understood. A landlord who during the term sells or lets the house to one who through violence or by appeal to the law of the Gentiles evicts the tenant must provide the latter with another house as good as the first. The same rules apply where the use of a house for a year at a time has been pledged for the owner's debt: the pledgee has all the rights of a tenant.

Where a house is let "to lodge" in, it means for a day; to "rest" in, for two days; and for a marriage, thirty days. But the unconditional ordinary letting of a dwelling-house means, in winter (rainy season), for the rest of the season, that is, from the Feast of Booths till after the Passover; in summer, till the expiry of a thirty days' notice to quit. But this applies only in a town ("'ir"); in a large commercial city ("kerak"), where the demand for houses is great, a notice must be given twelve months in advance. This is also the rule for all shops, both in towns and cities, in which the tenant sells goods; for a tradesman must have ample time to make his new place of business known to his customers. Simeon ben Gamaliel in the Mishnah holds that bakers and dyers are entitled to three years' notice to quit their shops. The codes differ as to whether his opinion should be followed. The tenant must in each case give as long a notice to rid himself of the obligation for rent as the landlord would have to give to him. Where the letting is for a fixed time no notice need be given by either party.

Notice to Quit.

Where a house is let under notice of implied length only, without specified term, the rights of the

tenant, while the notice to quit is running out, are not secure against the landlord's necessities. The latter, should his own house fall down, can insist that the tenant shall make room for him. Also, if during the running of the notice the market rate of rents goes up, the landlord can for the unexpired time ask for rent at the higher rate: on the other hand, if rents go down, the tenant can demand a reduction. But mere transfer of the ownership gives to the purchaser or heir no greater right than that of the original landlord.

Repairs and Restoration.

The owner must not during the term, or while the notice to quit is running, tear down the house. If he does, he is bound to replace it. Moreover, if it should fall through no fault of his while there is a lease for a fixed term, he must provide the tenant with another house, either elsewhere or by rebuilding, the new one to be of like size, and to have an equal number of rooms and windows. Should the house become dangerously insecure, it seems the landlord is bound only to pay toward its restoration the amount of rent in advance in his hands. What is said of a house applies to a court (group of houses), to a shop, or to a bath.

Where a house is let for a year, and the year is one of thirteen months, the tenant gets the benefit. If the renting is for so many months, the tenant must pay for each. In disputes as to the length of the lease, the presumption is on the side of the shortest term: for the landlord is the owner; and the burden lies on the tenant who sets up an adverse estate.

A tenant for a fixed term has the right to sublet the house to another for the remainder of his lease, provided the new tenant's household is no more numerous than his own; but the landlord can, if he wishes, prevent such subletting by taking the house back and releasing the tenant from all further obligation for rent. Where two men rent a house jointly, neither of them can transfer his share of the tenancy to a third person without the consent of his companion.

The duty as between landlord and tenant of making repairs and improvements and the correlative right to fixtures have been shortly discussed under Fixtures.

Bibliography: Maimonides, *Yad, Sekirut*, vi.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, pp. 312–317.

E. C. L. N. D.

LANDMARKS. See Boundaries.

LANDOWNER. See Real Estate.

LANDSBERG: Russian family of scholars and philanthropists. Its founder was **Abraham Landsberg** of Kremenetz, who was born in 1756 and died in 1831 of the plague, then raging in Russia. He had six sons who were among the first Russian Maskilim. Of these, the eldest, **Aryeh Löb Landsberg** (1780–1861), lived at Odessa, and was an able writer in Hebrew and a prominent merchant. Through business reverses he lost his fortune, and for the rest of his life lived in reduced circumstances and seclusion, devoting his time to study. **David Judah Landsberg,** the youngest son of Abraham, was principal of the public school for Jewish children at Odessa. Of Abraham's other sons, **Lippe Landsberg** and **Mendel Landsberg** (1786 to Jan. 8, 1866) lived at Kremenetz, where they were born. Mendel was the more prominent, not only for his learning, but also for his charitable disposition. He had a remarkable collection of books, most of which, after his death, were incorporated in the Friedland collection now in the Asiatic Museum at St. Petersburg. Mendel contributed some articles on Biblical subjects to "Ha-Karmel" and other Hebrew journals, and wrote "Sefer ha-Ḳundes" and other satirical pamphlets.

The members of the Landsberg family were intimate with Isaac Bär Levinsohn, and Mendel Landsberg placed his library at Levinsohn's disposal, the collection being of inestimable value for the latter's literary work. In a fit of anger Levinsohn made a scurrilous attack on Landsberg in the form of a Talmudic treatise entitled "Massekta Oto we-Et Beno"; but they ultimately became reconciled.

Bibliography: *Ha-Meliz*, 1861, No. 31; 1866, No. 5; I. B. Levinsohn, preface to *Teudah be-Yisrael*, Wilna and Grodno, 1828; *Shorashe Lebanon*, pp. 259 *et seq.*, Wilna, 1841; S. Wiener, *Bibliotheca Friedlandiana*, Preface, St. Petersburg, 1893.

H. R. A. S. W.

LANDSBERG, MAX: American rabbi; born at Berlin Feb. 26, 1845; son of Meyer Landsberg, "Landrabbiner" at Hildesheim, Hanover. He was educated at the Hildesheim Gymnasium Josephinum, and at the universities of Göttingen and Breslau, also studying at the Breslau Jewish theological seminary. He is Ph.D. of Halle, Germany. In 1866 he became "Stiftsrabbiner" and teacher at the seminary for Jewish teachers at Hanover, a position which he held for five years. In 1871 he went to America and was offered the position of rabbi to the Congregation Berith Kodesh at Rochester, N. Y., where he has continued ever since. He is the author of the "Ritual for Jewish Worship" (1884; 2d ed., 1897), and of "Hymns for Jewish Worship" (1880; 2d ed., 1890).

Bibliography: *American Jewish Year Book*, 1903–4.

A.

LANDSBERG, MEYER: German rabbi; born at Meseritz, Prussia, May 1, 1810; died at Hildesheim May 20, 1870.

Landsberg's teacher, Aaron Wolfsohn, rabbi of Wollstein, was elected to the rabbinate of Hildesheim in 1826, and Landsberg accompanied him and lived under his roof until Wolfsohn's death in 1830. Landsberg then went to Brunswick, where he continued his rabbinical studies while preparing for the university at the Brunswick gymnasium. He studied at the University of Berlin from 1834 to 1838. At Berlin he became closely connected with Leopold Zunz; with him he organized the Seminary for Jewish Teachers in 1840, in which institution he was an instructor until 1845. A lifelong friendship with Zunz was established, with whom he corresponded until his death. In 1837 he passed his state's examination as "Oberlehrer," and his certificate contains the then usual clause, that, being a Jew, he had no claim to a position at a higher school.

In 1835 Landsberg was engaged as teacher at the Nauensche Institute for the education of boys, and from 1839 to 1846 he was its director, in which position David Cassel was his successor. From 1838 to 1846 he preached regularly at the bet ha-midrash and at the synagogue of Commerzienrath Lieber-

man. In 1846 he was appointed "Landrabbiner" of Hildesheim, which position he filled until his death. Although himself very strict in the observance of the ceremonial law, he was of a progressive spirit. In the synagogue built during his administration (1849) an organ was introduced, a mixed choir established, some German prayers introduced, and the "piyyuṭim" nearly all abolished. Confirmations of boys and girls were held every year. His eldest son is Dr. Max Landsberg, since 1871 rabbi of the Congregation Berith Kodesh at Rochester, N. Y.; his second son is Geheimrath Professor **Theodor Landsberg** of the Technische Hochschule at Darmstadt (since 1880), a distinguished authority on architecture, railroad- and bridge-building, and editor of the "Handbuch für Ingenieurwissenschaften." S.

LANDSBERGER, HUGO (pseudonym, **Hans Land**): German novelist, dramatist, and editor; born at Berlin Aug. 25, 1861. His first production was "Der Neue Gott, Roman aus der Gegenwart," Dresden, 1891, which was followed by "Sünden," Berlin, 1891. His dramatic efforts thus far have been confined to collaboration with Holländer in the production of "Die Heilige Ehe: Ein Modernes Schauspiel in 5 Akten," *ib.* 1893. In that year, also, his first success was made in his novel "Die Richterin," of which a sixth edition was called for in the following year. Other works are: "Mutterrecht," a novelette; "Die Tugendhafte," 1895, a humorous story; "Um das Weib," 1896, a novel of contemporary life; "Von Zwei Erlösern," and "Schlaagende Wetter," 1897, a novel which was issued, with twenty-five illustrations, as No. 50 of Kürschner's "Bücherschatz."

Landsberger's career as editor dates from 1898, when he founded the weekly journal "Das Neue Jahrhundert," the first number of which appeared in October of that year. At the same time another periodical with the identical name, but with the subtitle "Berliner Wochenschrift," edited by F. Werth, made its début. Since then Landsberger has written two other novels: "Und Wem Sie Just Passieret," Berlin, 1899, and "Liebesopfer," *ib.* 1900.

S. M. Co.

LANDSBERGER, JOSEPH: German physician; born at Posen Aug. 21, 1848; descendant of Aryeh Löb, who died as martyr in Posen in 1737; educated at the gymnasium of his native town and at the universities of Vienna and Berlin (M.D. 1873). In the Franco-Prussian war (1870–71) he was active as an assistant surgeon. Settling as a physician in Posen, he practised there till 1901, when he retired from practise on account of ill health and removed to Charlottenburg, near Berlin.

Landsberger took an active part in the municipal life of Posen, being for eighteen years alderman, and for one year president of the aldermanic board. For four years he was also chief physician of the Jewish Hospital.

He has written several essays for the medical journals, and is the author of "Handbuch der Kriegschirurgischen Technik," Tübingen, 1875, which book received the Empress Augusta prize.

S. F. T. H.

LANDSHUTH, LESER: German liturgiologist; born Jan. 15, 1817, at Lissa, Posen; died in Berlin March 23, 1887. He went to Berlin as a youth to study Jewish theology, and there he became acquainted with Zunz and Abraham Geiger, the latter of whom was then staying in that city in order to become naturalized in Prussia. Landshuth soon gave up his intention of becoming a rabbi, not being willing to conceal or renounce his liberal opinions; and Moritz Veit aided him in establishing himself as a Hebrew bookseller. Meanwhile Landshuth kept up his literary activity; and in 1845 he published as an appendix to the prayer-book issued by Hirsch Edelmann ("Siddur Hegyon Leb"; commonly known as "Landshuth's Prayer-Book") a valuable essay on the origin of Hebrew prayers. His essay on the Pesaḥ Haggadah (Berlin, 1855) and the introduction to the "Ma'abar Yabbok," a handbook of the funeral customs of the Jews, are along similar lines ("Vollständiges Gebet- und Andachtsbuch zum Gebrauche bei Kranken und Sterbenden," Berlin, 1867). A number of inscriptions from the tombstones of prominent men are added to the latter work.

Landshuth's chief work was his "'Ammude ha-'Abodah (Columnæ Cultus): Onomasticum Auctorum Hymnorum Hebræorum cum Notis Biographicis et Bibliographicis," on Hebrew liturgical poetry (2 vols., *ib.* 1857–62), a painstaking and important contribution to the subject. No less valuable are his works relating to the history of the Jewish community of Berlin, parts of which have been incorporated in L. Geiger's "Gesch. der Juden in Berlin" (*ib.* 1871); other portions have been published in "Die Gegenwart" (*ib.* 1867) and other periodicals. He published also "Toledot Anshe ha-Shem u-Pe'ulatam," history of the Berlin rabbis 1671–1871 (*ib.* 1884). Many valuable manuscript notes by Landshuth have passed into the possession of Dr. S. Neumann of Berlin; and other matter has been reprinted by Dr. S. Bernfeld from Landshuth's notes in "Ha-Meliẓ," 1886. Landshuth also copied and arranged the early communal archives of Berlin (written in Hebrew) and the inscriptions of the old cemetery in that city, which was closed in 1827.

Bibliography: *Ha-Asif*, 1888, pp. 25–29.

S. S. Be.

LANDSOFER (LANDSCHREIBER), JONAH BEN ELIJAH (known also as **Jonah ben Elijah Bunzlau** or **Bumslo**): Bohemian Talmudist; born in 1678; died at Prague Oct. 9, 1712. Landsofer made a special study of the Masorah and was well versed in the regulations concerning the writing of scrolls of the Law, whence his name "Landsofer." He studied also secular science and Cabala, and as a cabalist he, with Moses Ḥasid, was sent by Abraham Broda to Vienna to engage in a disputation with the Shabbethaians. Though he died young, Landsofer wrote several important works: "Ẓawwa'ah," ethics, printed in Asher b. Jehiel's "Orḥot Ḥayyim" (Frankfort-on-the-Main, 1717); "Me'il Ẓedaḳah," responsa, at the end of which are notes on Euclid (written in 1710, and published by his grandson Yom-Ṭob Landsofer, Prague, 1757); "Bene Yonah," novellæ on the Masorah and the regulations concerning the writing of scrolls of the

Law (*ib.* 1802); "Kanfe Yonah," novellæ on Shulḥan 'Aruk, Yoreh De'ah (to § 111; *ib.* 1812). His pupil Elijah b. Azriel quotes, in the preface to his "Miktab le-Eliyahu," a work of Landsofer entitled "Me'ore Or," on corrections for scrolls of the Law.

Bibliography: Fuenn, *Keneset Yisrael*, p. 448; Fürst, *Bibl. Jud.* ii. 220; Hock-Lieben, *Gal 'Ed*, p. 29 (German); Steinschneider, *Cat. Bodl.* col. 1429.

S. S. M. Sel.

LANGENSCHWARZ, MAXIMILIAN LEOPOLD (pseudonyms, **N. Z. Charleswang** and **Jakob Zwangsohn**): German author and hydropathist; born 1801 at Rödelheim, near Frankfort-on-the-Main; died before 1860. His parents being very poor, a few wealthy citizens sent him to the gymnasia of Darmstadt and Frankfort-on-the-Main. He joined several wandering theatrical troupes, and is said to have embraced Christianity at Vienna. In 1830 he appeared at Munich, gaining successes as a declaimer and improvisator. He also made successful tours through England, France, and Russia. In 1842 he settled in Paris as a hydropathist under the name Langenschwarz-Rubini; and in 1848 he returned to Germany.

Langenschwarz wrote: "Arnoldo," Vienna, 1829; "Die Fahrt in's Innere," *ib.* 1830; and "Der Hofnarr," poems, 1832, and edited the magazine "Satirische Brille für Alle Nasen" (1830).

Bibliography: *Jüdischer Plutarch*, ii. 156–157; Brümmer, *Lexikon der Deutschen Dichter und Prosaisten des 19. Jahrhunderts.*

S.

LANGUEDOC (Hebrew, לנגדוק or לשון אוק): Ancient province of France corresponding to the present departments of Tarn, Aude, Gard, and Ardèche, with parts of Haute-Loire, Haute-Garonne, and Tarn-et-Garonne. It was divided into two parts: Higher Languedoc, having for its capital Toulouse; and Lower Languedoc, with Montpellier as its chief city. Two letters of Sidonius Apollinaris and the canons of the council held at Agde in 506 prove the existence in the province at that time of numerous and prosperous Jewish communities (Dom Vaissète, "Histoire Générale de Languedoc," i. 243; Sidonius Apollinaris, iii., Epistle 4; iv., Epistle 5). While Languedoc was a dependency of the Visigothic kings the Jews suffered much persecution, but in a far less degree than their brethren on the other side of the Pyrenees. Protected by the Christian inhabitants, who often rebelled against their kings, the Jews of Languedoc could easily evade many oppressive laws enacted against them. The edict of expulsion issued by Wamba in 672 provoked a general uprising of the inhabitants. After the province had been pacified, and the edict was enforced, the absence of the Jews was of very short duration. Nor did the barbarous laws of Erwige and Egica meet with greater success.

Under the Carlovingians.

An era of great prosperity for the Jews of Languedoc set in with the accession of the Carlovingian dynasty. The loyalty of the Jews to the cause of the French kings in the struggle against the Saracens was highly appreciated and rewarded by many privileges. Pepin the Short conceded them the right of enjoying hereditary allodial tenure; and this right was respected by all the Carlovingians, in spite of the protests of some of the clergy. Large communities possessing synagogues and important commercial establishments existed at Béziers, Carcassonne, Lodève, Lunel, Mende, Montpellier, Narbonne, Nîmes, Pamiers, Posquières, Saint-Gilles, and Toulouse.

Jews in Public Office.

The happy condition of the Jews of Languedoc did not cease under the rule of the counts, especially under those of Toulouse, who evinced kindly feelings toward them. But the spirit of intolerance that pervaded western Europe in the eleventh century did not fail to leave its impress upon the province. Thenceforward the Jews were obliged to occupy special quarters, and a custom was established which permitted the populace to inflict upon them all kinds of humiliations during Holy Week. At Toulouse it was deemed expedient that at least one Jew should have his ears publicly boxed on the first day of Easter; while at Béziers the mob was allowed to throw stones at the Jews. Still their situation was relatively prosperous; and even these vexations gradually disappeared and were, on the intervention of the counts, superseded by yearly taxes in addition to the poll-tax common to all inhabitants.

The good-will of the counts of Toulouse displayed itself far beyond mere toleration; they even entrusted the Jews with important public offices. Raymond V. about 1170 appointed a Jew as bailiff in his domain of Saint-Gilles, and, with the exception of the counts of Montpellier, his example was followed by many other counts and barons. The nomination of Jews to public offices in the dominions of the viscounts of Béziers and Carcassonne was a common occurrence under Viscount Roger II. and his successor Raymond Roger.

The crusade against the Albigenses at the beginning of the thirteenth century brought a great reaction in the condition of the Jews of Languedoc. Accused by the clergy of having fostered among the Christians a spirit of rebellion against the Church, oppressive laws were enacted against them in the various councils. At that held at Saint-Gilles in 1209 Raymond VI. was compelled to swear that in the future neither he nor his vassals would entrust public or private offices to Jews; and, except at Narbonne, where Jews served as brokers until 1306, this oath was strictly observed in the territory of the counts of Toulouse.

The condition of the Jews in Lower Languedoc became still worse when that province fell into the hands of Saint Louis and his brother Alphonse of Poitiers, who, the former from bigotry and the latter from greed, enacted against them oppressive laws—*e.g.*, the prohibition to sojourn in small localities and to erect new synagogues—and crushed them with fiscal burdens. Everywhere the Jews were imprisoned, to be released only after having paid heavy sums. On the death of Alphonse of Poitiers his estates came into the possession of Philip the Bold, and the Jews of those districts shared the fate of their brethren of northern France.

While the Jews were laboring under adverse circumstances in that part of Languedoc which was annexed to France, those who lived in the domains of independent lords continued to enjoy a high de-

gree of prosperity during the whole of the thirteenth century. In a letter addressed to his subjects in 1252 Jaime I., Count of Montpellier, declared that he would take the Jews of his territory under his protection, and he enjoined the inhabitants to do them no harm. The dukes of Foix granted the Jews in their domains many privileges, and vindicated their rights against the encroachments of Philip the Fair. In 1303 Count Gaston confirmed all the ancient privileges of the Jews and engaged himself not to claim more than the yearly taxes which had been levied by his father, Roger Bernard, and by his other predecessors. The community of Pamiers, which was under the jurisdiction of the Abbot of Saint Antonin, was treated with benevolence by the ecclesiastical authorities, while those of Alet, Béziers, Grasse, and Nimes received a no less favorable treatment at the hands of the bishops. But the most favored community was that of Narbonne, which enjoyed special privileges and immunities. Among these the most noteworthy was that of being governed by a Jewish "king."

Under Independent Lords.

With the expulsion of the Jews by Charles VI. in 1394 all the communities of Languedoc, with the exception of several, like Montpellier and Narbonne, ceased to exist. See Béziers; Carcassonne; France; Lunel; Montpellier; and Narbonne.

Bibliography: Dom Vaissète, *Histoire Générale de Languedoc*; Depping, *Les Juifs dans le Moyen Age*; Bédarride, *Les Juifs en France, en Italie, et en Espagne*, pp. 107 *et seq.*; Beugnot, *Les Juifs d'Occident*, p. 116; Saige, *Les Juifs du Languedoc*, Paris, 1881; Grätz, *Gesch.* vi. 175, 201; vii. 9, 37; Gross, *Gallia Judaica*, p. 311.

G. I. Br.

LANIADO: Sephardic family settled in Italy and the East; the best-known members are:

Abraham ben Isaac Laniado: Oriental scholar of the sixteenth and seventeenth centuries; born in Aleppo; a contemporary of Joseph Caro, whose Talmudical lectures at Safed he attended. He sojourned for some time in Syria, and toward the beginning of the seventeenth century went to Venice, where he published two works: "Magen Abraham" (1603), which treats of the mystical interpretation of various commandments and ceremonies, and "Neḳuddot ha-Kesef," a commentary on Canticles, published in 1619 by **Moses Laniado,** who prefaces the work with a note in which he says that Abraham ben Isaac was the author also of unpublished commentaries on the Pentateuch, the Five Scrolls, the Haftarot, Psalms, Proverbs, Job, and Daniel.

Abraham left several responsa, which are extant in the Royal Library at Vienna and which have been copied and published with explanatory notes by M. Friedländer (Vienna, 1860).

Bibliography: De Rossi, *Dizionario*, ii. 4; Azulai, *Shem ha-Gedolim*, s.v.; Conforte, *Ḳore ha-Dorot*, p. 41b; Steinschneider, *Cat. Bodl.* col. 689, Fuenn, *Keneset Yisrael*, p. 36; Michael, *Or ha-Ḥayyim*.

Samuel ben Abraham Laniado: Rabbi at Aleppo in the second half of the sixteenth century; contemporary of Moses Alsheeh and Ḥayyim Vital. He devoted his activity to the Midrashic literature and on that account was surnamed "ha-Darshan." Samuel was the author of the following Midrashic commentaries: "Keli Paz" (Venice, 1557), on Isaiah, excerpts from which were inserted in the "Bibliotheca Rabbinica" (ed. Amsterdam, 1724–27); "Keli Ḥemdah" (Venice, 1594–95; Prague, 1609), on the Pentateuch; and "Keli Yaḳar" (Venice, 1603), on the Earlier Prophets. Azulai asserts that he had in his possession a manuscript containing Laniado's commentary on the Midrash Shoḥer Ṭob, entitled "Sekel Ṭob." Joseph Delmedigo mentions in his "Miktab Aḥuz" the "Keli Yaḳar" and "Keli Ḥemdah," and speaks of them very disparagingly.

Solomon b. Abraham Laniado: Preacher at Venice in the eighteenth century; grandson of Samuel ben Abraham Laniado. He wrote an introduction and addenda to his grandfather's commentary to Isaiah, and a collection of sermons.

Bibliography: Azulai, *Shem ha-Gedolim*, p. 88; *Ma'areket Sefarim*, s.v. שכל טוב; De Rossi, *Dizionario*, ii. 4; Geiger, *Melo Chofnajim*, p. 86, note 107; Steinschneider, *Cat. Bodl.* col. 2434; Zunz, *Z. G.* p. 287; *Keli Paz*, Venice, 1657; Benjacob, *Oẓar ha-Sefarim*, p. 138; Fürst, *Bibl. Jud.* ii. 222.

G. I. E.—I. Br.

LAODICEA.—1. Laodicea ad Lycum: Town in Phrygia on the River Lycus. Jews lived there, Antiochus the Great having transported 2,000 Jewish families from Babylonia to Phrygia (Josephus, "Ant." xii. 3, § 4). Flaccus ordered the confiscation of Temple money contributed by the Jews of Laodicea, to the value of more than twenty pounds of gold (Cicero, "Pro Flacco," § 28). There was also a Syrian element among the population (Ramsay, "The Cities and Bishoprics of Phrygia," i. 33). A Christian community was founded there at an early date (Rev. i. 11, iii. 14), to which John wrote a letter (comp. Col. iv. 16). In the year 62 Laodicea was destroyed by an earthquake, but it was soon rebuilt. To-day the village of Eski-Hissar stands on its site.

——**2. Laodicea ad Mare:** Flourishing commercial town in Upper Syria, situated southwest of Antioch; now called Ladiḳiyyah. Herod the Great built water-works for it (Josephus, "B. J." i. 21, § 11). The Laodiceans were commanded by the Romans to allow their Jewish fellow citizens to celebrate the Sabbath and to practise their other religious observances ("Ant." xiv. 10, § 20). Jewish scholars lived in Laodicea who were counted among the tannaites (Sifre, Deut. 335). According to B. M. 84a, certain tannaites emigrated thither, also, unless the city of the same name in Phrygia is referred to. Sandals were brought from Laodicea (Kelim xxvi. 1); and as a city situated near Palestine it is mentioned frequently by the Rabbis (Krauss, "Lehnwörter," ii. 309, Berlin, 1899).

Bibliography: *Z. D. P. V.* xiv. 151; Baedeker, *Palästina und Syrien*, 5th ed., p. 400; Neubauer, *G. T.* p. 299.

G. S. Kr.

LAPAPA, AARON B. ISAAC: Oriental rabbi and Talmudist; died 1674. He was at first rabbi at Manissa, Turkey, and at an advanced age was called to Smyrna as judge in civil affairs. In 1665, when the Shabbethai Ẓebi movement was at its height there, he was one of the few rabbis who had the courage to oppose the false prophet and excommunicate him. Shabbethai Ẓebi and his adherents retorted by deposing him and forcing him to leave the city, and his office was given to his colleague, Ḥayyim Benveniste, at that time one of Shabbethai's

followers. After Shabbethai Ẓebi's conversion to Islam, Lapapa seems to have been reinstated.

Aaron Lapapa was a pupil of Abraham Motal and son-in-law of Solomon Algazi. He wrote: "Bene Aharon," responsa and novellæ (Smyrna, 1674); "Teshubot," responsa, published in the "'Abaḳ Derakim" of Baruch Kalometi (Salonica, 1714); "Yad Aharon," an index to the Talmud and to rabbinical literature (see Benjacob, "Oẓar ha-Sefarim"). Two other works, a commentary to the "Toledot Adam we-Ḥawwah" of R. Jeroham, and a work called "Shiṭṭot Meḳubbaẓot," a collection of glosses on various Talmudic tractates, are mentioned by Conforte and Azulai. An anonymous rabbinical decision, edited by Abraham Palaggi in "Abraham Azkir" (Smyrna, 1889) and by Bernfeld in "Ḳobeẓ 'al Yad" (published by the Meḳiẓe Nirdamim, Berlin, 1899), is attributed to him.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v. *Hayyim Benveniste*; Benjacob, *Oẓar ha-Sefarim*, pp. 167, 478, 523; Conforte, *Ḳore ha-Dorot*, pp. 45b, 51b; Grätz, *Gesch.* x. 222; *Ha-Shaḥar*, 1872, p. 288; Steinschneider, *Cat. Bodl.*; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v. and p. 408.

D. H. M.

LAPIDARIA: Writings giving the qualities of precious and other stones, mostly composed in the Middle Ages. The rarest stones and minerals were in ancient times regarded as having special and often magical qualities. For those contained in the breastplate of the high priest see Gems. The Arabs translated from the Greek or composed several works dealing with the qualities of gems. Among them 'Ali ibn Sahl ibn Rabban al-Ṭabari, a Jew converted to Islam (flourished 850), seems to have written on minerals, and Masewaih possibly on stones, as did also Bar Hebræus. The first work written by a European Jew on the subject is that of Berechiah ha-Naḳdan, in which in a description of seventy-three minerals he described also the uses of the compass (magnet). Steinschneider suggests a Romance source for the original. Judah b. Moses Cohen translated into Spanish the Arabic lapidarium of "Abolays" (Abu al-'Aish?), and Jacob b. Reuben (13th cent.) translated "Liber Lapidum" of Bishop Marbod (d. 1123; Steinschneider, "Hebr. Uebers." pp. 238, 957, 980). A section of the encyclopedic work of Gershon b. Solomon is also devoted to stones. Simon Duran deals with the subject in his commentary on Abot. Lazarus, a Jewish physician of Mayence in 1563, perhaps the body-physician of the children of the emperor Ferdinand, composed in German a work called "Ehrenpreis," upon qualities of precious stones, still extant in a Vienna manuscript. Abraham Portaleone in his "Shilṭe ha-Gibborim," 1612, quotes from a "tarifa" of silver, gold, and gems by Meshullam of Volterra. Among modern writers mention may be made of M. Cohen, who wrote a descriptive catalogue of a collection of diamonds, Vienna, 1822, and H. Emanuel, who wrote on "Diamonds and Precious Stones," London, 1867.

Bibliography: Steinschneider, in *Kohut Memorial Volume*, pp. 42–72.

G. J.

LAPIDATION. See Capital Punishment.

LAPIDOTH (LAPPIDOTH) ("torches; flames"): The husband of Deborah (Judges iv. 4), whom the Rabbis identify with Barak (= "lightning"); known also as Michael (so D. Ḳimḥi, Budde, and Wellhausen). "Lapidoth" is an intensive plural (comp. "Naboth"), with probably a figurative meaning (Böttcher, "Lehrbuch," § 719a).

E. G. H. E. I. N.

LAPWING: The rendering in the Authorized Version of the Hebrew "dukifat," enumerated among the unclean birds in Lev. xi. 19 and Deut. xiv. 18. The rendering of the Revised Version, "hoopoe," is, however, supported by the ancient versions (LXX. ἔποπα, "epopa"; Vulgate, "upupa"), and is generally accepted as the more correct one. The hoopoe winters in Egypt and returns to Palestine in the spring. It feeds on insects in dunghills and marshy places. The Arabs ascribe to it magical properties.

The Talmud understands by "dukifat" the mountain-cock ("nagar ṭura," Ḥul. 63a [Rashi]; comp. also Targ. to the Biblical passages; "tarnegol bara," Giṭ. 68b), to which the angel presiding over the sea entrusted the Shamir. The dukifat appears also in the legend of Solomon and the Queen of Sheba (Targ. Yer. to Esther i.; Koran, sura xxvii.). For the medicinal use of its blood see Shab. 78a.

Bibliography: Tristram, *Nat. Hist.* p. 208; Lewysohn, *Z. T.* p. 216.

E. G. H. I. M. C.

LAQUEUR, LUDWIG L.: German ophthalmologist; born at Fürstenberg, Silesia, July 25, 1839. Studied at Paris and Berlin (M.D. 1860). In 1860 he became privat-docent at Berlin, and was assistant at Liebreich's ophthalmological hospital in Paris from 1863 to 1869. In 1872 he became assistant professor at the University of Strasburg, where since 1877 he has been professor of ophthalmology.

Of Laqueur's works may be mentioned: "Etudes sur les Affections Sympathiques de l'Œil," Paris, 1869; "Ueber Atropin und Physostigmin," in Graefe's "Archiv für Augenheilkunde," xxiii.; "Das Prodromalstadium des Glaucoms," *ib.* xxvi.; "Die Lage des Centrums der Macula Lutea im Menschlichen Gehirn," in Virchow's "Archiv," clviii.; "Lateral Illumination," in "System of the Diseases of the Eye," edited by Norris and Oliva, Philadelphia, 1897.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

S. F. T. H.

LARA, COHEN DE: Spanish family, members of which settled in Amsterdam, Hamburg, London, and America.

Aaron Cohen de Lara: Ḥazzan of the Spanish-Portuguese community of Amsterdam from 1729 to 1744; a relative of Abraham Cohen de Lara; Haham Samuel Mendes de Sola delivered a memorial address on his death.

Abraham Cohen de Lara: Ḥazzan of the Spanish-Portuguese community of Amsterdam from 1682 to 1694; wrote a sermon in Spanish.

David Cohen de Lara: Haham, lexicographer, and writer on ethics; born about 1602 (according to some writers, at Lisbon; according to others, at Hamburg); died at Hamburg Oct. 10 (20), 1674; son of Isaac Cohen de Lara of Amsterdam; pupil of Rabbi Isaac Uzziel of Amsterdam; lived at Hamburg, where he was appointed haham of the Spanish-

Portuguese congregation at a salary of 300 marks. In the fall of 1656 he went to Amsterdam, remained there for several years, and then returned to Hamburg. He translated several sections of Elijah de Vidas' ethical work "Reshit Ḥokmah" under the title "Tratado del Temor Divino" (Amsterdam, 1633), and Maimonides' dogmatic treatises, under the title "Tratado de los Articulos de la Ley Divina" (*ib.* 1652), and wrote "Tratado de Moralidad, y Regimiento de la Vida" (Hamburg, 1662).

David Cohen de Lara's "Dibre Dawid" is an exposition of Abraham ibn Ezra's puzzle on the letters אהוי, with a Latin translation (Leyden, 1658). He was prominent as a rabbinical lexicographer. His "'Ir Dawid sive de Convenientia Vocabulorum Rabbinicorum cum Græcis et Quibusdam Aliis Linguis Europæis," which he dedicated to Joh. Silvius de Tulingen, the Swedish ambassador to Germany, is a lexicon of the foreign words found in the rabbinical writings (Amsterdam, 1638); it is really a prodromus to his greater "Keter Kehunnah: Lexikon Thalmudico-Rabbinicum," the leading work in this field, next to the 'Aruk and Buxtorf's "Lexicon Rabbinicum." This work, on which he was engaged for forty years, and which shows his familiarity with the Greek and Roman classics as well as with the Church Fathers and the Christian philologists, was completed down to the letter ר, according to Esdras Edzard, but only a portion, down to the letter ו, was printed (Hamburg, 1668). He corresponded with Johann Buxtorf the younger, who thought highly of him and his work, and with other Christian scholars. His intimacy with Esdras Edzard, the Hamburg missionary, occasioned much suspicion. Of his works the following have never been printed: a dictionary to the Talmud entitled "Bet Dawid," or "Nomenclator," on which he worked for twelve years, and of which he sent a specimen to Buxtorf in 1660; "Pirḥe Kehunnah," or "Florilegium," a collection of ethical maxims; "Ohel Dawid," a book of rabbinical synonyms; "Oẓar Rab," a glossary of Arabic and other technical terms used by the rabbinical writers; and some other works, all of which have doubtless perished. He was probably also the author of a work on the "seventy weeks" of Daniel, preserved in manuscript in the city library of Hamburg.

Bibliography: J. Perles, *David Cohen de Lara's Rabb. Lexikon Keter Kehunnah*, Breslau, 1868; De Rossi-Hamberger, *Hist. Wörterb.* pp. 174 *et seq.*; Steinschneider, *Cat. Bodl.* No. 4823; idem, *Cat. Hamburg*, No. 338; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 56; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 42, p. 119; *R. E. J.* xiii. 269 *et seq.*, xl. 95 *et seq.*, xli. 160; M. Grunwald, *Portugiesengräber auf Deutscher Erde*, pp. 101 *et seq.*

Diego de Lara: Canonist and ecclesiastic; publicly burned for professing Judaism May 2, 1563, at Murcia, Spain, his home.

Ḥiyya Cohen de Lara: Pupil of Solomon Amar (rabbi of all the African communities; died at Morocco in 1738); taught at the school 'Eẓ Ḥayyim of Amsterdam; died after 1753. In 1685 he edited the work "Mishmerot Kehunnah" (Amsterdam, 1753). In this rare work, each copy of which he signed, he arranged Talmudic quotations in alphabetical order, and corrected the misprints found in the Talmud; he also added various critical remarks, but retracted them on the back of the title-page, probably at the instance of the rabbinical college of Amsterdam. He criticizes pilpulism and betrays a leaning toward religious reform. Some of his responsa are included in the collection "'Eẓ Ḥayyim." He left in manuscript a cabalistic work entitled "Kanfe Yonah" (now in the Bodleian Library) and "Merkebet ha-Mishnah," from which he occasionally quotes.

Bibliography: Steinschneider, *Cat. Bodl.* col. 4735; Roest, *Cat. Rosenthal. Bibl.* Appendix, No. 1288; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 56; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 42, pp. 119 *et seq.*

Isaac Cohen de Lara: Father of David Cohen de Lara of Amsterdam; delivered religious discourses at the Academia de los Pintos, together with Isaac Velosinos; is said to have written poetry.

Isaac Cohen de Lara: Son of Abraham Cohen de Lara of Amsterdam; bookseller; editor of the "Comedia Famosa de Aman y Mordochay," dedicated to his friend David de Souza Brito, with an appendix containing many Spanish and Dutch riddles (Leyden, 1699); he edited also "Guia de Passageros," containing a Judæo-Spanish calendar, several prayers, etc. (Amsterdam, 1704). Another **Isaac Cohen de Lara** was ḥazzan of the Spanish-Portuguese congregation of Amsterdam from 1729 to 1743.

Isaac Cohen de Lara: Lived in America; goods sent by him from Rhode Island to New York in 1699 were seized by pirates.

Bibliography: D. H. de Castro, *De Synagoge*, p. vii.; Kayserling, *Sephardim*, pp. 152, 312; idem, *Bibl. Esp.-Port.-Jud.* p. 57; *Publ. Am. Jew. Hist. Soc.* vi. 67.

D. M. K.

LARA, ISIDORE DE: English composer; born in London Aug. 9, 1858. He was educated at Boulogne, and made his first appearance as a pianist at the age of thirteen, continuing to play in many recitals. In his fifteenth year he went to Milan, and studied composition and singing at the conservatory of music. He remained in Italy for three years, taking the grand prize for composition. On his return to England he began to compose, and became a professor at the Guildhall School of Music. In 1882 he wrote "Only a Song." He then produced a comic opera, "The Royal Word"; a choral work, "Song of Orval"; and a cycle of melodies, "To the Palms," with words by Lord Lytton.

De Lara has written about 150 songs, of which the most popular are: "Mine To-day," "All of My All," "After Silent Years," and "The Garden of Sleep." He has written also the operas: "The Light of Asia," "Kenilworth," "Moma," and "Messalina," the last-named being first produced at Monte Carlo, and afterward at London and New York.

Bibliography: Harris, *Jewish Year-Book*, 1901.

J. G. L.

LARCENY. See Theft and Stolen Goods.

LARISSA. See Greece.

LA ROCHELLE (Latin, **Rupella**; Hebrew, לרוקיל): City and seaport of France; capital of the department of Charente-Inférieure; situated on the Atlantic coast. Its small Jewish community made itself conspicuous in the third decade of the thirteenth century by the exploits of one of its members named Nicholas Donin, who, after having embraced

Christianity, brought persecutions upon the Jews of Brittany and caused the burning of the Talmud in 1242. An edict of expulsion was issued in 1249 against the Jews of La Rochelle by Alphonse of Poitiers, who relieved the Christian inhabitants of that city from harboring Jews. The banishment was, however, of short duration, and Jews were again in the city at the close of that same century. A Jew named Avinus, living in Toulouse in 1307, was designated a native of La Rochelle. Since the banishment of the Jews from France in 1394 there has been no Jewish community at La Rochelle.

Among the prominent men connected with the city the following may be mentioned: R. Sire Duran or Sev Duran, a halakic decision by whom in a case of marriage is found in the glosses on the "Semaḳ" (MS. Berlin No. 37, p. 18); R. Simon Deus, who is mentioned in MS. Halberstam No. 345; and Ḥayyim ben Isaac, who in 1216 copied the Bible for a certain Joseph ha-Kohen (MS. Vatican No. 468), and the Prophets and the Hagiographa for a certain David ben Meshullam (MS. Kennicott No. 242).

Bibliography: Depping, *Les Juifs dans le Moyen Age*, p. 199; Gross, *Gallia Judaica*, p. 312.

G. I. Br.

L'ARRONGE, ADOLF: German dramatist and theatrical manager; born in Hamburg March 8, 1838; son of Eduard Theodor l'Arronge (Aaron). He received a musical training at the conservatorium at Leipsic, and officiated later as conductor of the orchestra in theaters in Cologne, Königsberg, Würzburg, Stuttgart, and other cities. In 1866 he settled in Berlin to assume the direction of Kroll's Opera-House, for which he wrote his first farce, "Das Grosse Los," the success of which determined him to devote himself to play-writing. His next piece, "Gebrüder Bock," was represented at the Wallner Theater, Berlin. From 1869 to 1872 he edited the "Berliner Gerichtszeitung," and during that time wrote the "Spitzenkönig" (in collaboration with Hugo Müller), "Die Kläffer" (with Heinrich Wilken), and the "Registrator auf Reisen" (with Gustav von Moser). From his own pen unaided there appeared the minor piece "Papa Hat's Erlaubt," and the comedy "Die Weisse Katze," produced at the Berlin Viktoria Theater. His great success, however, was "Mein Leopold," which, when produced in 1873, at once placed him on a very high plane in German dramatic literature. It demonstrated his power to picture for stage production the popular life of modern Berlin. The play at once found its way to the stages of every large city in Germany, and was translated and adapted for the theaters of other countries in Europe as well as for the American stage. Even as late as 1894 a German company produced "Mein Leopold" at the Opera Comique in London.

In 1874 L'Arronge became director of the Lobe Theater in Breslau, and remained there until 1878, during which time were produced his "Alltagsleben" (1874), "Hasemann's Töchter" (1877), and "Doktor Klaus" (1878). The latter two added greatly to his fame and popularity; they both had long runs and are still frequently produced in various parts of the world. He returned to Berlin in 1878, where he produced "Wohlthätige Frauen" (1879), "Hans Lony," "Der Kompagnon" (1880), "Die Sorglosen" (1882), and "Das Heimchen" (1883). At this time he acquired control of the Friedrich-Wilhelmstädtische Theater, which he reopened as the "Deutsche Theater" in 1883, at the head of which he remained until 1894. One of the most interesting features of the new enterprise was its establishment on the plan of the Théâtre Français, the management being vested in a group of "sociétaires." The associates of L'Arronge were Ludwig Barnay, Friedrich Haase, August Förster, Ernest Possart, and Siegwart Friedmann. During that period, notwithstanding his managerial cares, he found time to write "Der Weg zum Herzen" (1884), "Die Verkannten" and "Die Loreley" (1886), and "Lolo's Vater" (1893). At the request of the German emperor he revised the original text of Lortzing's posthumously discovered opera "Regina" and infused into it a patriotic element. In 1895 his "Pastor Brose" was produced, and in 1896 he wrote "Das Deutsche Theater und die Deutsche Schauspielkunst."

Bibliography: Bornemann, *Schriftsteller Lexikon*; Julius Hart, *Das Deutsche Theater in Berlin*, in *Bühne und Welt*, 11th year, i. 263-272; *Meyers Konversations-Lexikon*.

S. M. Co.

LARTA. See Arta.

LAS LEYES, JACOB DE: Spanish compiler. He was commissioned by the son of Alfonso X. the Wise to compile an ethical work for the use of his pupil, the infante Don Alfonso Fernandez. He, accordingly, transcribed "Flores de Derecho," a painstaking collection of extracts from many ethical works, divided into three books. The real author is said to have been Moses Ẓarfati.

Bibliography: Marina, *Antigüedades Hispano-Hebreas*, p. 263; Rios, *Estudios*, p. 440; Steinschneider, *Jewish Literature*, p. 103.

G. M. K.

LASCH, GERSHON: German teacher and author; born in 1803; died at Halberstadt March 3, 1883. In 1823 he was appointed instructor at the Jewish school in Halberstadt, where he later became professor. Besides several small school-books, Lasch published the following: "Zwei Reden, Gehalten zur Gedächtnisfeier und Huldigungsfeier in der Synagoge zu Halberstadt," Halberstadt, 1841; "Gesch. der Israelitischen Schule zu Halberstadt, Dargestellt in Zwei Reden zur Fünfzigjährigen Jubelfeier," Nordhausen, 1847; "Pikḳude Adonai, die Göttlichen Gesetze aus den Zehn Geboten Entwickelt und in Ihrem Geiste Aufgefasst," Leipsic, 1857.

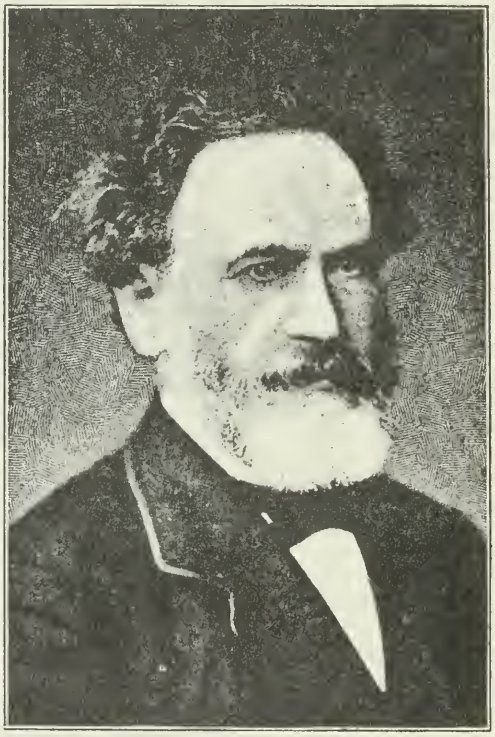
S. M. K.

LASHON HA-ḲODESH. See Hebrew Language.

LASK, ABRAHAM BEN JEHIEL MICHAEL HA-KOHEN. See Abraham b. Samuel Cohen of Lask.

LASKER, EDUARD: German politician; born at Jarotschin, Posen, Oct. 14, 1829; died in New York city Jan. 5, 1884; educated at the universities of Breslau and Berlin (LL.D. Leipsic, 1873; Hon. Ph.D. Freiburg, 1875). He took part, at Vienna, in the revolution of 1848 as a member of the academic legion. In 1851 he passed his first juridical examination, and was employed for the two following years in the city court of Berlin, after which he

went to England (1853), returning to Germany in 1856 to resume his juridical career. He passed his second examination in 1858 and became associate judge in Berlin. In 1865 he was elected from Berlin to the Prussian Lower House, in which he sat with the party of the Left ("Fortschrittspartei"). Reelected in 1866, he became one of the founders of the German "Nationalpartei." From 1868 to 1873 he represented Magdeburg, and from 1875 to 1879 Frankfort-on-the-Main, in the Prussian National Assembly. In 1870 Lasker was admitted to the bar in Berlin as attorney at law, and in 1873 he was appointed "Syndikus des Pfandbriefamtes" in Berlin. When the North German Parliament was opened in 1867 Lasker represented the first Berlin district; later he was elected to the German Reichstag from the second Meiningen district, which he represented until his death.



Eduard Lasker.

Lasker was a prominent member of the German party which, under the guidance of Bismarck, contributed to the rebuilding of the German empire after the Austro-Prussian (1866) and Franco-Prussian (1870–71) wars. As one of the leaders of the Nationalists he was a strong supporter of the "Iron Chancellor" until 1879, when he refused to follow him in his new revenue policy, and was consequently defeated when he stood for reelection to the Prussian National Assembly. In 1880 Lasker and a few of his followers deserted the Nationalist party; but Lasker failed to agree even with his followers. He came into direct conflict with Bismarck (who found in him a strong antagonist) with regard to a bill designed to limit freedom of speech in Parliament. Bismarck's fight against the National party and its seceding members became soon a fight against Lasker, who was thus left without a party. Exhausted in body and mind, Lasker retired from political life in the summer of 1883, and, hoping to find health and strength in travel, visited America, where death suddenly overtook him. He was buried at Berlin on Jan. 28, 1884. A resolution of sympathy was passed by the United States House of Representatives and sent to Bismarck to be laid before the German Reichstag. The chancellor, however, refused to accept the resolution on the ground that it contained a criticism of German politics—a course of action which provoked a heated debate in the German Parliament on March 13 following.

Leader of National Liberals.

Lasker was one of the ablest and most popular orators in the German Parliament, a character above reproach and an enthusiastic patriot. He contributed much to the passage of many important Prussian and German laws, among these being the laws of association, the laws governing handicrafts, determining responsibility, regulating taxation, etc.; in 1875–76, as a member of a commission, he was especially active in this work. His most notable speeches were made on Jan. 4 and Feb. 7, 1873, when he opposed the railroad policy of the Prussian secretary for railways, Von Itzenplitz. The Assembly voted a commission to examine the conditions, but the real success of these two speeches was seen in the collapse of the "Gründungsschwindel" (stock-juggling). Lasker was always the champion of his coreligionists; he introduced a law by which Jews of Orthodox tendencies were allowed to create Jewish communities. He found time also for literary work. He was the author of: "Erlebnisse einer Mannesseele," Stuttgart, 1873; "Zur Geschichte der Parlamentarischen Entwicklung Preussens," Leipsic, 1873; "Zur Verfassungsgeschichte Preussens," *ib.* 1874 (essays which appeared first in "Deutsche Jahrbücher," 1861–64); "Die Zukunft des Deutschen Reiches," *ib.* 1877; "Wege und Ziele der Kulturentwicklung," *ib.* 1881. "Aus Eduard Lasker's Nachlass, I.: 15 Jahre Parlamentarischer Geschichte," was published at Berlin in 1902.

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S. F. T. H.

LASKER, EMANUEL: Chess champion of the world; born Dec. 24, 1868, at Berlinchen, Germany; educated at the universities of Berlin, Göttingen, and Heidelberg, and took his degree of Ph.D. at the University of Erlangen. In 1892 he defeated several of the leading chess masters in a tournament at Berlin, gaining the first prize without losing a single game. In 1889 he gained first prize in the Masters' Tournament held at Breslau, and in the same year was second in the tournament at Amsterdam.

In 1892 Lasker went to England—in which country he has since made his home—and won the British chess championship, defeating Blackburne by 6 games to love. In the following year he went to New York and gained the championship of America, winning all his games with the thirteen leading players, including Steinitz. In 1894 Lasker won the championship of the world from Steinitz at New York with 10 games to 5, and at the return match in Moscow, in 1896, his score was: won 10; lost 2. At the Hastings international tournament in 1895 Lasker gained third prize, Pillsbury and Tchigorin being first and second respectively. He gained first prize at St. Petersburg 1895, Nuremberg 1896, London 1899, and Paris 1900, and tied with Janowski for second prize at Cambridge Springs, Pa., 1904.

Lasker has been editor of "The Chess Fortnightly" (London); and he is the author of "Common Sense in Chess," New York, 1895.

Lasker is also a mathematician of ability, and he has published the following papers: "About a Certain Class of Curved Lines," in "Nature," Oct. 17, 1895; "Metrical Relations," *ib.* Aug. 8, 1895; "An Essay on the Geometrical Calculus," in "Proc. of the London Mathematical Society," Nov., 1896, and May, 1897; "Reiten auf der Convergenzgrenze," in "Proc. of the Royal Society."

BIBLIOGRAPHY: H. F. Cheshire, *The Hastings Chess Tournament, 1895*, p. 346, London, 1896; *Hazell's Annual*, London, 1903.

J. A. P.

LASKER, RAPHAEL: American rabbi; born at Zirke, province of Posen, Feb. 19, 1838; educated by his father, who was rabbi of Zirke, by the rabbis Caro of Pinne, Feilchenfeld and Mendel, both of Rogasen, and later at the gymnasium of Gleiwitz and the University at Giessen. In 1858 he emigrated to the United States, where he founded the Congregation B'nai Abraham at Portsmouth, Ohio. In 1862 he became rabbi of Congregation Shaar Hashomayim, in New York city, and in 1871 of the Temple Israel, Brooklyn. In 1876 he accepted a call from the Congregation Ohabei Shalom at Boston, of which he is now (1904) rabbi emeritus. When, in 1901, the "New Era Magazine" was founded Lasker became its editor, but he resigned in November, 1903, when the periodical was purchased by Isidore Lewi.

BIBLIOGRAPHY: *American Jewish Year Book*, 1903-4, p. 72.

A. F. T. H.

LASSALLE, FERDINAND: The founder of Social Democracy; born in Breslau, Germany, April 11, 1825; died Aug. 31, 1864, in Geneva. His father, Heymann Lassel, was a prosperous silk-merchant, and desired his son to pursue a similar calling. Lassalle even in early youth manifested the independent spirit that characterized him in all his later life, but he yielded to this wish of his father. After some preliminary schooling in his native city, the boy was sent at the age of fifteen to a commercial school at Leipsic. The studies there were not to his taste, he having already acquired a passion for philosophy and the classics. The year and a half that he spent there were irksome, but they offered him opportunity to pursue at will the intellectual labors that attracted him.

Lassalle at last succeeded in persuading his father that the commercial school was not suitable for him; and he returned to Breslau to prepare for admission to the University of Breslau, attendance at which was followed by a course at the University of Berlin.

His Youth.

Lewis J. Huff, in his article on Lassalle in the "Political Science Quarterly," vol. ii. 416, states positively that Lassalle was baptized in his youth. No historical basis can be found for this statement. Helene von Racowitza, in her memoirs, states that during their courtship Lassalle asked her whether his being a Jew would be an obstacle to their union, and whether she would require him to become a Christian, and that he expressed his gratification that such a sacrifice on his part would not be necessary. This should certainly be sufficient to disprove Huff's statement.

Lassalle devoted himself to philosophy and philology. He early became a disciple of Hegel, and acquired the ambition of writing a monograph on Heraclitus from the Hegelian point of view.

At the end of his university career (1845) Lassalle, mainly with the idea of collecting materials for his work on Heraclitus, went to Paris, and there met Heine, who was suffering from sickness, want, and the worries of litigation. Lassalle, though but a boy of twenty, came to him as a ray of sunshine. The poet's letters show that Lassalle was a source of welcome aid to him in his troubles. He admitted, too, the high mental qualities of the youth; and his letter introducing Lassalle to Varnhagen von Ense is a remarkable tribute to the possibilities of the future that lay before the former.

From Paris Lassalle returned to Berlin, where he consorted familiarly with such eminent scholars as Humboldt—who dubbed the dashing youth a "Wunderkind"—Savigny, and Böckh; and here, too, he was introduced by Dr. Mendelssohn to the Countess von Hatzfeldt, who was then in her thirty-sixth year, and who, engaged in a feud with her husband, had been dispossessed of her property and robbed of her children.

Hatzfeldt Affair.

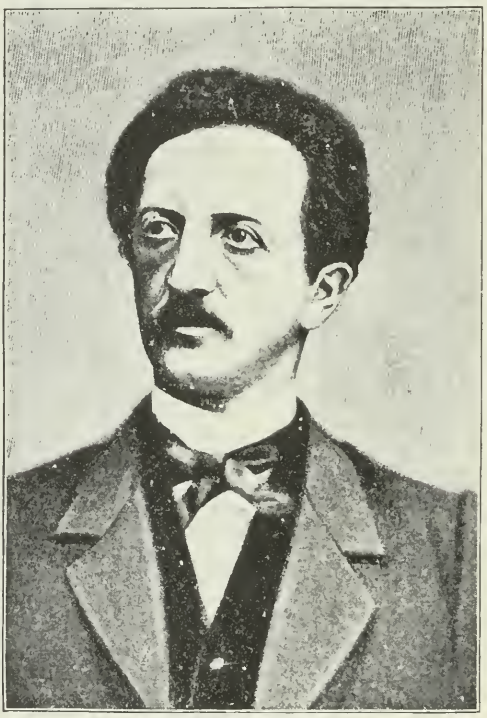
Lassalle was soon enrolled among those who were seeking to secure for her some measure of right and justice at the hands of the courts. He applied himself to the study of jurisprudence, and, being admitted to practise, took up the countess' affairs in earnest. For eight years he confined himself exclusively to her interests, not only giving of his time, thought, and energy in her behalf, but also providing for her support out of his allowance. All other pursuits were practically discarded by him. Work on the "Heraclitus" was suspended: the Hatzfeldt affair absorbed all his intellectual powers. Some indication of the effort involved in the prosecution of the case may be gleaned from the fact that from first to last Lassalle was obliged to prosecute thirty-six separate and distinct actions in court.

One of its incidents was the casket episode, which arose out of the attempt by some friends of the countess to obtain possession of a certain bond for the settlement of a large life annuity by Count Hatzfeldt on his mistress, Baroness Meyerdorf. The

casket, which was the jewel-case of the baroness, was taken from her room at a hotel in Cologne. Two of Lassalle's comrades were prosecuted for the theft; one of them, Mendelssohn, being condemned to six months' imprisonment, while the other, Oppenheim, was acquitted. Lassalle himself was charged with moral complicity, and was convicted, but on appeal to the higher court, judgment was reversed and he was acquitted.

Revolution of 1848.

Another and a more important incident of the Hatzfeldt affair was the uprising of 1848, at which time Lassalle had gone to Düsseldorf in connection with the case. He affiliated with the Democrats of the Rhine province. When the Prussian government dispersed the National Assembly in November, Lassalle used his oratorical powers in an effort to arouse the people to armed resistance. He was arrested and thrown into prison, and on the following day was tried on the charge of inciting the populace to armed revolt. In the eloquent speech which he delivered in his defense ("Meine Assisen-Rede," Düsseldorf, 1849) the young revolutionist, then but twenty-four years of age, emphatically proclaimed himself an adherent of the Social Democratic idea. He was acquitted of the main offense, but on a minor technical charge was sentenced to six months' imprisonment. At last the Hatzfeldt matter was settled by a compromise which secured for the countess a substantial fortune. This done, Lassalle then completed "Die Philosophie Herakleitos des Dunklen," 2 vols., Berlin, 1858. In 1859 he went to Berlin, where he was elected a member of the Philosophical Society and selected to deliver the Fichte Memorial oration. There appeared from his pen at this time the drama "Franz von Sickingen." In 1859 he wrote and published "Der Italienische Krieg und die Aufgabe Preussen's," in which he unfolded the very plan of campaign which Bismarck later submitted to the King of Prussia and, several years after, successfully put into execution.



Ferdinand Lassalle.

In 1860 appeared the first-fruits of his researches in jurisprudence, the "System der Erworbenen Rechte, eine Versöhnung des Positiven Rechts und der Rechtsphilosophie," 2 vols., Leipsic, 2d ed. 1880, a treatise which demonstrates the thorough manner in which he had pursued his legal studies. About the same time he grappled with the literary critic Heinrich Julian Schmidt in a work of fascinating brilliancy, "Herr Julian Schmidt, der Literarhistoriker, mit Setzer-Scholien Herausgegeben," Berlin, 1862. Schmidt, who sought to pose as the interpreter of German intellectual life, was remorselessly flayed, Lassalle exposing the errors of fact as well as of judgment of which Schmidt had often been guilty.

Founder of Social Democracy.

Now came that brief period of Lassalle's life which witnessed the activity that has rendered his career most remarkable. The seed sown in 1848 blossomed forth in the three years 1861–64. It was indeed a short period within which to wage such a war against traditional ideas of politics and economics as Lassalle fought.

Lassalle himself never undertook, or at least never carried out, the task of formulating a systematic exposition of his socialistic theories, and these must, therefore, be pieced together from scattered sources.

At the back of all his ideas on this subject lay his recognition of the pitiable plight of the peasant and laborer of his time in Germany, where the French Revolution probably exerted less influence than in any other country of Europe. His oft-recurring text is the "iron law of wages," as enunciated by Ricardo, according to which the tendency of a laborer's wages is to keep on a level with the cost of bare subsistence for himself and family. Lassalle contended that the real value of things is the amount of labor expended in their production; that labor is, therefore, the sole creator of value; and that labor should, consequently, receive all the value of its produce, instead of the greater portion being given to capital as profit on the investment. The problem to be solved was how to dispense with the interposition of capital, so that labor might secure the profit of its industry instead of the bare subsistence wage. The central idea of Lassalle's solution of this problem was that the state, by its credit, should aid the promotion of cooperative associations for the carrying on of various industries. In this brief statement lies embedded the germ of state socialism. To state it negatively, it does not contemplate any present confiscation of property, as by communism, nor ultimate abrogation of all legal obligations, restraints, and liabilities, as is embodied in the program of the anarchists. It differs from

these in that it has not in view any violent methods whereby to secure its adoption.

The economic phase of Lassalle's program was not, however, its sole feature, nor indeed even its chief characteristic. Equal in importance with it was the political phase, which had for its object the introduction of universal suffrage as the method by which social reform could be more expeditiously and efficaciously realized. In the "Arbeiterprogramm" (Eng. transl. by Edward Peters, London, 1884) Lassalle elaborates the theme that, as the middle classes had succeeded to the territorial aristocracy, so the "fourth estate," the working classes, by means of universal suffrage was destined eventually to become the ruling power in society. It was this proposition to invest the laboring class with political power rather than his socialistic suggestions that brought upon Lassalle the wrath of both Liberals and Conservatives. This dream of a democracy was, to the German mind of 1863, as startling as if there had been no Washington, no French Revolution.

His Program.

It is not easy to conceive how difficult it was so late in the nineteenth century to lead the minds of the German laborers to a realizing sense of Lassalle's teachings. He gathered about him a band of disciples such as Bernard Becker, Vahlteich, Dammer, and Bebel, and founded the General German Labor Organization; and the Social Democracy, as a political factor and an economic ideal, was created.

In all this work of agitation Lassalle displayed marvelous assiduity, and though he was hated and denounced as "the terrible Jew," astonishment was expressed at his remarkable oratorical power, his profound and wide learning, and his dialectical skill in controversies with some of the ablest publicists of his time. The literary product of this period of his life is exclusively the outcome of his politico-social agitation.

In 1862 Lassalle met Helene von Dönnigsen, the daughter of a Bavarian diplomat and, according to Kellogg, of a Jewish mother. The two loved at first sight; and it was not long before they revealed their affection to each other. But her father opposed their union and forced his daughter to write a formal renunciation of him. She then accepted as a suitor Janko von Racowitza, who had long paid her assiduous attentions. Lassalle was enraged and sent a challenge to both father and lover, which was accepted by the latter. The duel was fought on the morning of Sunday, Aug. 28, 1864, in a suburb of Geneva. At the first shot Lassalle fell mortally wounded, and three days afterward died.

His Duel and Death.

The body of the Socialist leader, brought home through Germany amid much pomp and ceremony, greeted in the various cities with many manifestations of popular grief, was laid to rest in the Jewish cemetery of Breslau.

After his death the organization which he had founded developed factional differences growing out of varying conceptions of the scope and methods of the movement, the fundamental point of variance being the opposition to Lassalle's idea that socialistic regeneration was possible under the imperial or royal constitution of the state.

The influence of Lassalle's agitation was not confined, however, to the party which he created, but was felt in the legislation of Prussia, Germany, and of all other civilized countries.

Influence and Writings.

Subjoined is a list of Lassalle's writings in alphabetical order:

Agitation des Allgemeinen Deutschen Arbeitervereins und das Versprechen des Königs von Preussen, Die. Berlin, 1864.
An die Arbeiter Berlins. Berlin, 1863.
Arbeiterfrage, Zur. Leipsic, 1863.
Arbeiterlesebuch. Frankfort, 1863.
Arbeiterprogramm. Berlin, 1862.
Briefe von Lassalle an Carl Rodbertus-Jagetzow. Berlin, 1878 (in vol. i. of Rodbertus, "Aus dem Literarischen Nachlass").
Criminalurtheil über Mich, Das. Leipsic, 1863.
Erwiderung auf eine Recension der Kreuzzeitung. Düsseldorf, 1864.
Feste, die Presse und der Frankfurter Abgeordnetentag, Die. Düsseldorf, 1863.
Fichte's Politisches Vermächtniss und die Neueste Gegenwart. Hamburg, 1860.
Gotthold Ephraim Lessing vom Culturhistorischen Standpunkt. 2d ed. Hamburg, 1877.
Herr Bastiat-Schulze von Delitzsch, der Oekonomische Julian oder Kapital und Arbeit. Berlin, 1864.
Indirecte Steuer und die Lage der Arbeitenden Klassen, Die. Zurich, 1863.
Macht und Recht. Zurich, 1863.
Offenes Antwortschreiben an das Zentralcomté. Zurich, 1863.
Open Letter to the National Labor Association. Cincinnati, O. Eng. transl. 1879.
Ueber Verfassungswesen. Berlin, 1862.
Was Nun? Berlin, 1862.
Wissenschaft und die Arbeiter, Die. Zurich, 1863.
Workingman's Programme, The. Transl. by Edward Peters. London, 1884.

There are two collected editions of Lassalle's writings, both of which include, besides his published works (though neither has the "System der Erworbenen Rechte" in its complete form), stenographic reports of several of the trials in which he was the central figure. One edition was published in New York in 1882–83, and the other, a much fuller and more accurate production, was edited by E. Bernstein and published in Berlin in 1891–93. Both editions are in three volumes.

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S. M. Co.

LASSAR-COHN. See Cohn, Lassar.

LASSAR, OSKAR E.: German dermatologist and hygienist; born at Hamburg Jan. 11, 1849. He received his education at a gymnasium at Hamburg and at the universities of Heidelberg, Göttingen, Strasburg, and Würzburg (M.D. 1873). He served through the Franco-Prussian war as lieutenant. After a postgraduate course at Strasburg under Hoppe-Seyler, and at Berlin under Salkowski, he became assistant in the physiological institute at Göttingen. In 1875 he went to Breslau, where he held the position of assistant at the pathological institute till 1878. The same year he removed to Berlin, where he established a practise as dermatologist. In 1880 he became privat-docent, and four years later he opened a private hospital and dispensary for dermatology and syphilis. He was one of the

founders of the Berlin Dermatological Society (1886).

Lassar was one of Robert Koch's associates in the Prussian Board of Health. He introduced the "Lassar's shower-bath" in 1883, which made it possible to give the poor a bath for 2 cents. He has contributed many essays to the medical journals, especially to Pflüger's "Archiv für die Gesammte Physiologie" and to Virchow's "Archiv." Lassar is editor of the "Dermatologische Zeitschrift."

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S. F. T. H.

LASSEN, EDUARD: Danish conductor and dramatic composer; born at Copenhagen April 13, 1830; died at Weimar Jan. 15, 1904. His father was president of the Jewish Consistory of Belgium. In his twelfth year he entered the Conservatoire at Brussels, to which city his parents had removed in 1832, and after two years' study secured the first prize for pianoforte. In 1849 he received the second government prize for composition; in the following year, prizes at Ghent and Antwerp, and in 1851, for his cantata "Baltasar," the "Prix de Rome."

Lassen visited Düsseldorf, Cassel, Leipsic, Dresden, Berlin, and Weimar, sojourning for some time in the last-named city in order to receive the benefit of Liszt's instruction. Thence he went to Rome, where he remained until 1855. Returning to Brussels, he endeavored to secure a hearing for his first opera, "Le Roi Edgard," but only the overture was performed. Undismayed by this failure, the composer sent the score to Liszt, who greatly assisted Lassen in remodeling the work; and, under the title "Landgraf Ludwig's Brautfahrt," it was very successfully performed under the leadership of the composer himself at Weimar in May, 1857. Lassen soon afterward succeeded Götze as court musical director at Weimar, with which city he thenceforth became identified. From 1861 to 1895 he held there the position of court kapellmeister.

Lassen was a most able conductor, particularly of Wagner's operas, and one of the leading composers of his day. His principal works, in addition to those already mentioned, include: the operas "Frauenlob" (Weimar, 1860), and "Le Captif" (Brussels, 1865; in German at Weimar, 1868); the music to "Œdipus in Kolonus" (1874), to "Faust" (1876), to "Pandora" (1886), to Calderon's "Circe" (in the German version: "Ueber Allen Zaubern Liebe" by Devrient), and to Hebbel's "Nibelungen" (11 characteristic pieces for orchestra); a Te Deum for chorus and orchestra (first performed at the Church of St. Gudule Dec. 16, 1860, in celebration of the birthday of Leopold I. of Belgium); vocal Bible scenes, with orchestral accompaniment; cantatas; a soprano scena with orchestra, entitled "Der Schäfer Putzte Sich zum Tanz"; 2 symphonies; overtures; and a march for orchestra.

It is, however, principally through his songs (comprising several hundred numbers) that Lassen has secured a world-wide reputation, his best productions in this field being the following: "Ich Hatte Einst ein Schönes Vaterland"; "Mit Deinen Blauen Augen"; "Das Alte Lied"; "Frühlings-Gruss"; "Der Fichtenbaum"; "Ich Hab' im Traum Geweinet"; "Zigeunerbub im Norden"; "In Deiner Nähe"; "Die Gletscher Leuchten im Mondlicht"; "Wenn der Frühling auf die Berge Steigt"; "Sommerabend"; "Sonntagsruhe"; "Sei Stille"; "Die Grossen Stillen Augen"; "Schlummerlied"; "Ich Weil' in Tiefster Einsamkeit"; "Nähe des Geliebten."

BIBLIOGRAPHY: Mendel, *Musikalisches Konversations-Lexikon*, s.v.; Champlin, *Dict. of Music and Musicians*, s.v.; Schirmer's *Collection of Song Albums*; *Allgemeine Zeitung des Judenthums*, Jan. 22, 1904; *Meyers Konversations-Lexikon*.

S. J. So.

LASSON, ADOLF: German philosophical writer; born at Alt-Strelitz, Mecklenburg-Strelitz, March 12, 1832; educated at the Gymnasium Carolinum, Neu-Strelitz, and the University of Berlin (1848–52; classical philology and law). In 1858 he became teacher at the Friedrichsgymnasium, and from 1859 to 1897 he occupied the same position at the Louisenstädtisches Real-Gymnasium. In 1861 he took the Ph.D. degree at Leipsic University, and in 1877 became privat-docent in philosophy at Berlin University. Since 1874 he has lectured on the history of German literature at the Viktoria Lyceum. He embraced Christianity in 1853, and at present holds the position of honorary professor at the University of Berlin.

Lasson has written the following works: "J. H. Fichte im Verhältniss zu Kirche und Staat," 1863; "Meister Eckhart" and "Das Kulturideal und der Krieg," 1868; "Prinzip und Zukunft des Völkerrechts," 1871; "System der Rechtsphilosophie," 1881; "Entwickelung des Religiösen Bewusstseins der Menschheit," 1883; "Zeitliches und Zeitloses," eight lectures, 1890; "Sint ut Sunt, Wider die Neuerer"; "Das Unendlich Kleine im Wirtschaftlichen Leben," 1891; "Lotterie und Volkswirtschaft," 1894; "Das Gedächtnis," 1894; "Handelsinteressen und Grundbesitzinteressen," 1896; "Der Leib," 1898. He also edited a translation into German of Giordano Bruno's "De Causa" (3d ed. 1902), and a small volume of religious poetry entitled "Herzensstille," 1868.

BIBLIOGRAPHY: *Das Geistige Berlin*, 1897, pp. 283–284; *Meyers Konversations-Lexikon*; Kahle, *Lasson's System der Rechtsphilosophie*, 1883.

S.

LASZ, SAMUEL: Hungarian scientist; born Dec. 18, 1859, at Szergeny; studied at Papa, Sopron, and Budapest. In 1882 he received an appointment at the state meteorologic institute, where he made researches into climatology, zoology, and geology. He is now (1904) professor at one of the gymnasiums of Budapest.

Lasz has published the following works: "A Vulkánizmuszról" (Budapest, 1883), on volcanism; "Szövö-Fonómesterek" (*ib.* 1885, awarded a prize), on master-spiders; "Egy Átkos Kis Légyről" (*ib.* 1894, awarded a prize), on flies; "Lebens- und Charakterbild des Dr. Ludwig Lewis" (*ib.* 1883).

BIBLIOGRAPHY: Kiszlingstein, *Könyvészet*; Szinnyei, *Magyar Irók*; *Pallas Lex.*

S. L. V.

LÁSZLÓ, PHILIP: Hungarian portrait-painter; born June 1, 1869, at Budapest. As a highly talented student of the Model Drawing School of Budapest, he received for five years a stipend from the state, which enabled him to study portraiture at Munich with Liezen-Mayer, and at

Paris with Lefèvre. He first attracted attention in 1891 by his painting "Erzählende Alte Frau." His best-known portraits are those of the family of the Prince of Bulgaria; Princess Charlotte of Saxe-Meiningen; Count Arthur Schönborn; Prince Alexander Hohenlohe-Schillingsfürst; King Francis Joseph I.; Bishop Fraknói; Archduchess Isabella; Prince Hugo Dietrichstein; and Pope Leo XIII. László has embraced Christianity.

S. L. V.

LATERAN COUNCILS: Councils of the Church held at Rome in the papal palace on Lateran Hill, whence their title. Those affecting Jewish history are the third (1179) and fourth (1215). At the former or third Lateran Council the Church law with regard to Jews having Christian servants was reenacted, and those Christians were excommunicated who even lodged among Jews. The testimony of Christians was to be preferred to that of Jews, while the property of converts to the Christian Church was not to be taken away from them. This last enactment was directed against Christian princes, who claimed the property of converted Jews on the ground that it belonged by right to them. When a Jew became a convert he ceased to be a moneylender, and the king lost by the change and claimed compensation. At the same council the Church laws against usury were increased in severity, and Christian burial was refused to those dying in that sin. This tended to throw the business of money-lending more and more into the hands of the Jews (see Usury).

At the great Lateran Council of 1215 further steps were taken by the Church to check usury. Christian princes were admonished to see that debtors be not charged too high a rate of interest by Jews. The princes were also commanded by the Church not to have Jewish officials, while Jews themselves were ordered to pay tithes for such lands as they held which had previously had tithes paid on them by Christian princes, so that the Church should not lose by the change of ownership. Besides this each head of a Jewish household was obliged thenceforth to pay six deniers yearly to the Church at Easter. But above all, this council established the institution of the Badge, with its disastrous consequences to the status of the Jews. The alleged reason for making the distinction was the frequency of intercourse between Jews and Christian women.

Bibliography: Mansi, *Concilia*, xxii. 213, 958 *et seq.*; Grätz, *Gesch.* vii. 15.

G. J.

LATTEINER, JOSEPH: Judæo-German playwright; born at Jassy, Rumania, in 1853. After studying Talmud in the yeshibah there, Latteiner, at the age of seventeen, devoted himself to the study of modern languages. In 1876 the quarrel which broke out between the Ḥasidim and the Mitnaggedim in his native town afforded Latteiner an opportunity to test his dramatic talent; he wrote two dramas, "Der Fanaticismus" and "Der Dibbuḳ," both being produced with notable success. In 1884 Latteiner went to New York, where he is now living (1904); he is recognized as one of the leading writers for the Jewish stage in America. Latteiner has written over a hundred plays, mainly melodramas, burlesques, and comic operas. He is an opponent of Gordin's realistic dramas, and for a long time he and Horowitz held undisputed sway. Among his dramas "Das Fünfte Gebot," "Blümele," and "Ḥorban Yerushalayim" deserve special notice.

Bibliography: B. Eisenstadt, *Ḥakme Yisrael be-Amerika*, p. 61, New York, 1903; Hutchins Hapgood, *The Spirit of the Ghetto*, pp. 126, 128, 139, New York, 1902.

S. M. Sel.

LATTES (LATTAS): Family that includes many scholars among its members. The name frequently occurs with the prefix "De" (מלאטאש, מלאטיש), and seems to have originated in Lattes, a little town near Béziers, France (Steinschneider, "Cat. Bodl." No. 8216).

Aaron Elijah Lattes: Rabbi at Venice; died there 1839; came from Savigliano in Piedmont ("Atto Ecc. dell' Istituto Convitto Rabbinico in Padova," Venice, 1853).

Abraham ben Isaac Lattes: Grandson of Aaron Elijah; born 1809; died 1875. He graduated from the rabbinical college of Padua in 1834, returned to Venice, and became assistant to his grandfather. Upon the death of the latter in 1839 he was appointed chief rabbi. He rendered memorable services to the charitable and educational institutions of the community, distinguishing himself especially by his self-sacrificing devotion during the epidemic of cholera that accompanied the siege of Venice in 1848.

In 1847 Abraham wrote, at the request of the municipality, "Cenni Storici sulla Communità Israelitica di Venezia," which appeared in "Venezia e Sue Lagune" (Venice, 1847), a volume published on the occasion of the ninth scientific congress, held at Venice in 1847. He also contributed an important article in defense of Judaism to the "Eco dei Tribunali." In his younger days he contributed to the Hebrew periodicals "Kerem Ḥemed" and "Bikkure ha-'Ittim."

Bibliography: *Atto Ecc. dell' Istituto Convitto Rabbinico in Padova*, Venice, 1853; Steinschneider, *Cat. Bodl.* No. 6115.

Bonet de Lattes. See Bonet de Lates.

Elijah Lattes: Economist and classical scholar; son of Abraham Lattes; born at Venice in 1843; educated at Turin (Doctor of Laws). He became professor of Greek and Roman antiquities in the scientific and literary academy of Milan, in which city he now (1904) lives in retirement. He is a member of many scientific societies and a commander of the Order of St. Maurice and St. Lazarus. Among his writings are: "Studii Storici sul Contratto d'Enfiteusi" (Turin, 1868); "Studii Critici e Statistici sul Credito Fondiario" (Milan, 1868); "La Libertà delle Banche a Venezia del Secolo xiii. al xvii." (*ib.* 1869); "L'Ambasciate dei Romani per le 12 Tavole" (*ib.* 1884). In memory of his father and of his brother Moses he established a fund to provide prizes for works in Jewish literature.

Bibliography: De Gubernatis, *Ecrivains du Jour*; *Annuario del Ministero di Pub. Istruz.* Rome, 1903.

Elijah ben Isaac Lattes. See Elijah ben Isaac of Carcassonne.

D. E. L.

Immanuel b. Jacob Lattes: Son of Bonet de Lattes; flourished about 1515–27; highly respected at the court of Leo X., where he received a large salary as physician and translator from the Latin. He had a number of sons, the best known of whom is **Isaac Joshua b. Immanuel,** who rendered great services in connection with the printing of the Zohar. A portrait of his other son, **Elijah de Lattes Ebreo,** has been preserved on a medal of 1552 ("Monatsschrift," xxxviii. 239). His brothers **Samuel, Moses,** and **Jacob** were prominent and learned members of the Roman community about 1570. Samuel's sons **Moses, Menahem,** and **Solomon** were at Rome about 1585; Jacob's sons **Immanuel, Mordecai,** and **Menahem** are mentioned in the archives of the community of Rome as late as 1600. Aside from this direct line descending from the famous Bonet, a large number of persons by the name of **Lates** lived at Rome during and after the Middle Ages. Among the rabbis of Rome may be mentioned **Raphael de Latas** (*c.* 1670), who was in personal intercourse with Bartolocci and corresponded with Samuel Aboab of Venice. In the succeeding centuries there appear to have been many members of the family of Lattes in Piedmont, especially at Chieri. **Isaac b. Joshua,** author of a commentary to the Midrash (Chieri, 1629; Steinschneider, "Cat. Bodl." col. 2862), was rabbi at Chieri about 1630.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 104–105; *Epistolario di S. D. Luzzatto*, passim.

D. I. E.

Isaac ben Jacob Lattes: Lived in Provence; wrote, in 1340, "Toledot Yiẓḥaḳ," in which he gives valuable information concerning other Provençal authors and discusses the history of tradition. This work is known also by the name "Sha'are Ẓiyyon" (ed. Buber, Yaroslav, 1885). He wrote also "Ḳiryat Sefer," a commentary on the Pentateuch (Benjacob, "Oẓar ha-Sefarim"; Zunz, "Z. G." p. 479; Buber, in the preface to "Sha'are Ẓiyyon"). E. L.

Isaac Joshua ben Immanuel Lattes. See Isaac Joshua ben Immanuel de Lattes.

Isaac ben Judah Lattes: French Talmudist and physician; lived in the thirteenth and fourteenth centuries. He visited Perpignan in 1303, and later settled there as a physician. Aside from his medical practise, he was engaged in Talmudic, astronomic, and other scientific studies, and is said to have written works thereon. He can not have gone deeply into natural science, however; for, like many of his contemporaries who believed in the marvelous powers of amulets, Isaac, when his art as a physician failed him, also employed a talisman, one of stone on which a lion was engraved. He thereby occasioned a great controversy between Abba Mari of Perpignan and Solomon ben Adret, in the course of which Isaac, who claimed to be an advocate of science within Judaism, incurred the most bitter reproaches of Abba Mari.

Isaac figured in another controversy between Abba Mari and Solomon ben Adret, which was much more important and far-reaching. Abba Mari requested Solomon ben Adret to forbid, under pain of excommunication, free investigation and the pursuit of scientific studies, to which the latter, after much hesitation, consented. But as soon as the affair became known, the most prominent members of the community of Perpignan objected. Abba Mari, disappointed in his expectations, drew up a petition signed by several members, to prove to Adret that he did not stand alone in his opinion. Among the signatures was that of Isaac, proving that he sided with Abba Mari. This did not prevent him, however, from likewise signing the letter that the rationalists addressed to Solomon ben Adret to induce him to change his mind. It is difficult to understand what caused Isaac to act in this inconsistent manner, which justly exasperated Abba Mari.

Bibliography: *Minḥat Kena'ot*, Nos. 1, 3, 5, 7, 23, 36, 43; Renan-Neubauer, *Les Rabbins Français*, pp. 523, 628, 664, 692; Zunz, *Z. G.* p. 479; Gross, *Gallia Judaica*, p. 265.

S. S. A. Pe.

Jacob b. Immanuel Lattes. See Bonet de Lates.

Jacob ben Isaac Lattes: Talmudist; father of Isaac ben Jacob Lattes; lived about 1340 (Zunz, "Z. G." p. 479).

Joseph Lattes: Italian rabbi; born at Turin 1811; died at Reggio 1880. He received the rabbinical diploma at the age of nineteen, and was successively rabbi at Moncalvo, Chieri, and (from 1857) Reggio. Especially devoted to the cause of education, he was sent as a provincial delegate to the congress of teachers held at Turin in 1874; his active participation in its deliberations won for him the title of "Cavaliere." He was an advocate of cremation, but there being no crematory at Reggio he left orders for his body to be buried in quicklime ("Il Vessillo Israelitico," 1880, pp. 150, 187).

D. E. L.

Judah ben Jacob Lattes: French rabbi and ritualist of the thirteenth century. He was the author of a work entitled "Ba'al Asufot," responsa and ritual decisions. Gross ("Monatsschrift," xviii. 536) thinks that this work is quoted in the "Oraḥot Ḥayyim" (Günzburg MS. 124a) under the title "Sefer ha-Asufot," sometimes confounded with the "Asufot" written by a German author. The "Ba'al Asufot" is quoted by Isaac Lattes in his "Sha'are Ẓiyyon" (p. 73), and the author of the former quotes many rabbis of Provence. Extracts from the "Ba'al Asufot" were published by S. D. Luzzatto in Berliner's "Magazin" (iv. 73 *et seq.*, Hebr. part). Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah"), followed by Zunz ("Z. G." p. 481), erroneously attributes the "Ba'al Asufot" to Judah's grandfather, Isaac b. Elijah of Carcassonne.

Bibliography: Gross, *Gallia Judaica*, p. 265; Fuenn, *Keneset Yisrael*, 420.

D. M. Sel.

Moses Lattes: Son of Abraham Lattes; born at Venice 1846; died as the result of an accident in 1883 near Lake Lecco, where he had gone to recover from a severe illness; studied in the rabbinical college of Padua, graduating in 1863. In 1869 he published, in Hebrew, "De Vita et Scriptis Eliæ Capsalii," which he dedicated to his father. After his father's death he acted as temporary rabbi for six months, and then resigned, principally that he might devote himself wholly to study. He applied

himself to the investigation of old documents, a large number of which he published, either in part or entire, in the "Archivio Veneto" and in the periodicals "Mosé," "Il Vessillo Israelitico," and "Revue des Etudes Juives." He published also an independent collection of the documents which had appeared in "Mosé," entitled "Notizie e Documenti di Litteratura e Storia Giudaica" (Padua, 1879). He became especially well known through his studies on the language of the Talmud. His first work, "Saggio di Giunte e Correzioni al Lessico Talmudico" (Turin, 1879), was printed with the proceedings of the Royal Academy of Turin. His "Nuovo Saggio di Giunte e Correzioni al Lessico Talmudico" (Rome, 1881) won for him honorable mention in the Accademia dei Lincei. He had collected material for many other works when death prematurely ended his career.

Bibliography: *Miscellanea Postuma del Dr. Rabb. M. Lattas*, Milan, 1884 (edited by Elijah and Alessandro Lattes).

D. E. L.

Moses b. Immanuel Lattes: Rabbi at Rome about 1570. When the Jews were ordered into the ghetto at Rome, he assisted in the organization of the community thereby created. Thus, he signed a decree imposing severe penalties upon any one assailing by word or deed the dignity of the directors of the community.

Bibliography: Berliner, *Gesch. der Juden in Rom*, 2d ed., ii. 34; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 262.

D. I. E.

LAUB, FERDINAND: Austrian violinist; born at Prague Jan. 19, 1832; died March 17, 1875, at Gries, near Bozen, Tyrol. He received his early musical education from his father, and when a young boy displayed a remarkable talent for music which aroused the interest of some musical celebrities, one of whom, Moritz Mildner, undertook the boy's future education. Laub received from the archduke Stephan a letter of recommendation to some musical notables in Vienna, whither the young man went in 1847, and there gave some very successful concerts. Thence he traveled to Paris, giving en route concerts at the principal towns of southern Germany.

Laub visited London for the first time in 1851; two years later he succeeded Joachim as "Concertmeister" in the Academy of Music at Weimar, and resigned this position in 1855 to become a teacher of the violin at the Conservatory in Berlin under the supervision of Stern and Marx. The following year he became "Concertmeister" of the royal orchestra and royal chamber virtuoso, in which capacity he gave a series of chamber concerts at which a number of classical and modern quartets were introduced, and which added considerably to his reputation.

In 1864 Laub joined Carlotta Patti, Jaell, and Kellermann in a long concert tour through the Netherlands and southern Germany. Two years later he became professor of the violin at the Conservatory in Moscow, and leader of the Russian Musical Society's concerts in that city. In 1874 ill health compelled him to resign these appointments. He composed an opera, "Die Griesbäcker"; an "Elegie"; two collections of Czech melodies; a "Polonaise"; and other solo pieces for the violin. Of these compositions the one now most frequently heard is his "Polonaise."

Bibliography: Ehrlich-Legge, *Celebrated Violinists Past and Present*, 1897, pp. 129–131.

S. B. T.

LAUBHÜTTE, DIE. See Periodicals.

LAUCHHEIMER, CHARLES HENRY: American naval officer; born at Baltimore, Md., Sept. 22, 1859. In 1881 he graduated from the United States Naval Academy at Annapolis; in 1884 he took the degree of LL.B. at Columbia University. He attained the rank of first lieutenant in 1890, that of captain in 1898, and for the last three years has been major in the United States Marine Corps. He is the author of "Naval Courts and Naval Law" (1896) and "Forms of Procedure for Naval Courts and Boards" (1896; revised and enlarged, 1902).

A.

LAURENCE, RICHARD: English Christian Hebraist; born in Bath 1760; died in Dublin 1838. He was made regius professor of Hebrew and canon of Christ Church, Oxford, in 1814, and Archbishop of Cashel, Ireland, in 1822. His chief contribution to Biblical scholarship was his study of the Ethiopic versions of certain pseudepigrapha: "Ascensio Isaiæ Vatis" (Oxford, 1819); "Primi Ezræ Libri . . . Versio Æthiopica" (*ib.* 1820); "The Book of Enoch the Prophet" (*ib.* 1821; other ed. 1832, 1838), from a manuscript in the Bodleian Library brought from Abyssinia by Bruce; these were all provided with Latin and English translations. Though these editions have been superseded, through the discovery of better texts and the employment of better critical methods, Laurence is entitled to the credit of having revived the study of Ethiopic, which had been neglected in England since the time of Walton. He published also "The Book of Job" (Dublin, 1828)—the Authorized Version, arranged in conformity with the Masoretic text.

Bibliography: *Dictionary of National Biography.*

T.

LAURIN. See Damascus Affair.

LAUTENBURG, SIGMUND: Theatrical manager; born at Budapest Sept. 11, 1852. In consequence of the poverty of his parents, he was obliged to interrupt his studies at the "Realschule" at the age of twelve to enter a banking-house. He neglected his business, however, for the theater, to which he was enthusiastically devoted. An uncle then took him to Vienna, where he continued his studies at the Akademische Gymnasium; but here again the theater was a greater attraction for him than the school. Under these circumstances he decided to devote himself entirely to the dramatic art, and in 1871 he made his début in Schiller's "Kabale und Liebe" at Neusohl, Hungary. In 1873 he was engaged for a short time at the Königstädtische Theater, Berlin, and then played in Elberfeld and Barmen for two years. On returning to his native city, he was engaged at the Deutsche Theater. Soon afterward he became director of various theaters in Amsterdam, Bremen, and Lübeck, and in 1887 he became general manager of the Residenztheater, Berlin, which position he still (1904) occupies.

Bibliography: Eisenberg, *Das Geistige Berlin*, 1897, pp. 286–289; idem, *Bühnenlexikon*, 1903.

S.

LAUTERBACH, EDWARD: American lawyer; born in New York city Aug. 13, 1844; graduated from the College of the City of New York in 1864; admitted to the bar two years later. He was a member of the New York Constitutional Convention in 1864 and chairman of its Committee on Charities. From 1895 to 1898 he was chairman of the Republican County Committee. He is president of the board of trustees of the College of the City of New York, and director of many railroad boards and street railway companies, and vice-president of the Maurice Grau Opera Company. He is a specialist in railway, telegraph, and marine cases, was concerned in the rehabilitation of the Philadelphia and Reading Railroad and in building up the Richmond and West Point Terminal System, and is vice-president of, and counsel for, the Pacific Mail Steamship Company. For three years he was vice-president of the Ethical Culture Society. Lauterbach is also a director of the Hebrew Benevolent and Orphan Asylum and of the Hebrew Technical Institute.

BIBLIOGRAPHY: *Who's Who in America.*

A.

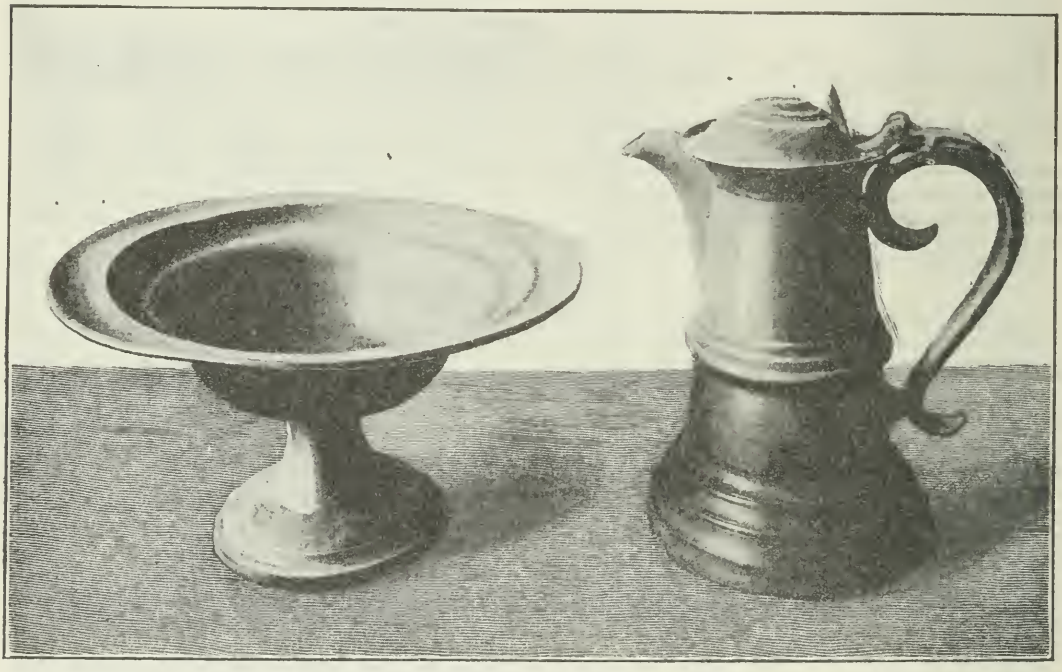
LAUTERBACH, SELIG: Galician writer; born at Drohobicz Jan. 25, 1826; known as the author of the following works: "Minḥat Kohen," in two volumes (Drohobicz, 1882), the first discussing the proper names of the Old Testament, the second the Jewish colonization of the Holy Land; "Ha-Mishpaṭ le-Elohim," annotations on the Talmud, Midrash, and Biblical explanations and novellæ (published in "Ha-Nesher," iii.); "Ha-Nistarot weha-Niglot," on magic and sorcery in the Talmud and Midrash (Vienna, 1871). Lauterbach, who is engaged in business at Drohobicz, has also contributed to many periodicals.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* p. 192.

S. B. P.

LAVATER, JOHN CASPAR. See MENDELSSOHN, MOSES.

LAVER (כיור): Vessel used for ritual ablutions. The laver in the Tabernacle consisted of two parts, a basin and a stand ("ken"; Ex. xxx. 18 *et al.*). It was made of the brass from the mirrors given by the women who served in the Sanctuary (Ex. xxxviii. 8), and stood between the door of the Tabernacle and the altar of burnt offering. It was placed there that Aaron and his sons might wash their hands and feet before entering the Tabernacle (Ex. xxx. 19-21). Nothing is said as to its size or shape. In the court of Solomon's Temple ten



LAVER AND BASIN.
(In the possession of Maurice Herrmann, New York.)

lavers of bronze were established, five on the right and five on the left, facing eastward (I Kings vii. 27-39). They were used for the cleansing of the entrails and feet of the animals sacrificed (Josephus, "Ant." viii. 3, § 6; comp. II Chron. iv. 6), while the "brazen sea" served the purpose of the laver of the Tabernacle. As far as can be made out from the detailed but not entirely clear and intelligible descriptions of I Kings and Josephus, and from comparing similar vessels represented on Assyrian monuments, the lavers had bases ("mekonot"), in

Obverse of a Bar Kokba Coin, Bearing a Laver.
(After Madden.)

LAVER CONSISTING OF EWER AND BASIN.
(In the possession of B. L. Cohen, London.)

LAVER CONSISTING OF EWER AND BASIN.
(In the Synagogue at Ramsgate, England.)

Laver and Basin.
(In the British Museum, London.)

two parts or divisions. The lower part consisted of a square framework, the sides being a kind of open lattice-work ("misgerot" and "shelabbim"). At the corners of this frame were "shoulders" ("ketefot"), in which were fixed the axles on which the wheels turned. These bases were each four cubits long, four broad, and three high (Josephus and the LXX. give somewhat different measurements), while the wheels were each one and one-half cubits in diameter. Upon these bases were set round pedestals (I Kings vii. 31, 35), each half a cubit in height, one and one-half cubits across, and one cubit on the inside; the pedestals rested on supports ("yadot" = "hands") springing, as it seems, from the lower square base (comp. Stade's "Zeitschrift," xxi. 150 *et seq.*; Nowack, "Lehrbuch der Hebr. Archäologie," ii. 44–46). The panels and stays were ornamented with figures of lions, oxen, cherubim, and wreaths. The lavers proper, or basins, were four cubits in diameter, and had a capacity of "forty baths" (= 52 cubic feet), being therefore about two feet high.

In the Second Temple there was only one laver of brass, which served the same purpose as that of the Tabernacle, namely, for the priests to wash the hands and feet (Tam. i 2, ii. 1; Mid. iii. 6). According to Yoma 37a, Ḳaṭin supplied it with twelve spigots ("daddim," lit. "breasts"), it having had only two before, and with some contrivance for letting the water in and out. Of its size and shape no information is given. No mention is made of the laver in the Temple of Herod.

The holiness of the priests and Levites was transferred to the whole people after the destruction of the Temple, and prayer took the place of sacrifices. Hence the institution of the washing of hands before prayer. The antiquity of the custom among the Jews is evidenced by its mention in the epistle of pseudo-Aristeas (comp. ed. Moritz Schmidt, p. 67; comp. also Judith xii. 7; Clement of Alexandria, "Stromata," iv. 22, 144; Sibyllines, iii. 591–593). Orthodox synagogues, therefore, have a laver either in the anteroom or in the court. The form and material of the synagogue laver vary. Usually it is of copper, barrel-like in shape, with a spout near the bottom from which the water is allowed to run over the hands into a receptacle underneath. The strict regulations for washing the hands before meals do not obtain in regard to prayer; it is only required to moisten the hands to the wrists and recite the benediction ("'al neṭilat yadayim . . .") while drying them ("Yad," Tefillin, iv. 2). For the washing of the priests' hands by the Levites before the blessing of the congregation ("dukan"; comp. Soṭah 39a; Num. R. xi. 4) a ewer and basin are used. See Ablution; Levites; Priest.

Bibliography: H. G. Clemens, *De Labro Æneo*, Utrecht, 1725; B. F. Quintorp, *De Speculis Labri Ænei*, Greifswald, 1773; Lightfoot, *Descr. Temp.* c. 37, 1; Vitringa, *De Synagoga Vetere*, pp. 1091, 1105; Bähr, *Symbolik des Mosaischen Cultus*, 2d ed., i. 583; idem, *Salomons Tempel*, pp. 214, 222; Keil, *Tempel Salomos*, p. 118.

A. I. M. C.

Laver from Tunis.
(In the United States National Museum, Washington, D. C.)

LAW, CIVIL: That system of jurisprudence established by the people of a state or nation for their government as citizens as distinguished from criminal law, which defines crimes and their punishment, and from ecclesiastical law, which regulates matters of church and religion. The distinction implied in this division of the subject did not exist in the old Jewish law, which knew no difference between the obligation to do right to man by respecting his person and property and the obligation to do right to God by offering Him the proper and customary devotion and sacrifice. All these obligations were regulated by a body of legal rules or customs, and were equally sacred because they had the same sanction, namely, the command of God.

Laver.
(In the Shearith Israel Synagogue, New York.)

The law originated in ancient customs, recognized among the nomadic people before any well-defined legal system or code came into existence. The books of Genesis and Judges, where a condition of society is described in which "every man did what seemed right in his own eyes," illustrate this (Judges xvii. 6). The customs of this stage of society will be found to refer principally to the family relations, to the simplest forms of trade, and to the regulation of pasturage. The family was the unit of this society, hence the preponderance of customs relating to it. The relations of husband and wife, parent and child, the regulations concerning family property, slavery, and the rights and duties of kinsmen to each other, are the chief subjects which ancient patriarchal customs regulated.

Ancient Custom.

These ancient family and tribal customs are variously treated by the Torah. Some are preserved, and thus receive the sanction of law; some are abolished; and others are merely modified. Many of these customs are not alluded to in the Torah, but persisted as a part of the unwritten, oral law down to the Talmudic period, when they were committed to writing. The antiquity of the oral law is attested by various authorities. The Mishnah (Ab. i. 1), as explained by Maimonides in the introduction to the "Yad," ascribes the oral law to Moses, from whom it descended through an unbroken line of authorities to the latest times. This theory is substantially the same as that by which the origin of the English common law is explained. The law is supposed to have existed since time immemorial in the breasts of the judges, awaiting the case in which it was to be first applied.

After the period of the supremacy of ancient tribal customs came the Torah, containing codes of law on various subjects. Here is the first law in the modern sense, a series of statutes and ordinances succinctly expressed and written down by the authority of a lawgiver. The Torah legislates for a stage of society higher than that of the nomad. It is intended for a people settled on the soil and devoted largely to agriculture. Herein will be found its limitations. It knows little of commerce or contract in the modern sense; its regulations are comparatively primitive and are expressed in terse sentences and with little comment. The simplicity of the Biblical civil law is best illustrated by the fact that it is all contained in fifteen chapters of the Bible, and in some of these chapters occupies the space of only a few verses. The bulk of the civil law is found in two codes (Ex. xxi.–xxiii. and Deut. xxi.–xxv.) concerning slaves, land, inheritance, pledges, loans and interest, bailments, torts, marriage and divorce, and legal procedure. Exodus xviii. and Deuteronomy xvii. treat of the constitution and jurisdiction of the courts; Leviticus xxv. and Deuteronomy xv. treat of the laws of the jubilee, of the Sabbatical year, and of ransom; Leviticus xix. treats of the poor-laws, and Numbers xxvii. and xxxvi. of the laws of inheritance. This is substantially the entire Biblical civil law, which grew to enormous bulk in the Talmud.

Civil Law in the Pentateuch.

That these laws were intended for an agricultural people is obvious. The sale of land was not favored, because land was substantially the sole means of support of the people, and its easy transfer would have resulted in the impoverishment of sellers and the creation of great landed estates, a condition of things that actually supervened in the times of the kings, and was made the target of prophetic censure. Hence the lawgiver instituted the Sabbatical year and the jubilee, preventing this consequence of free alienation of land. On the other hand, the laws of inheritance prevented the too minute subdivision of the land, by excluding the daughters from a share unless there were no sons. Personal property other than that which is incident to the land, such as cattle, is hardly mentioned, and there are

no regulations concerning its transfer except the general injunction to be just in weights and measures (Lev. xix. 35; Deut. xxv. 14, 15). Written contracts were unknown; all transactions were simple, and were easily made a matter of public record by being accompanied by the performance of some formal act in the presence of witnesses. Legal process was likewise simple: the judges spoke in the name of God (Ex. xxii. 7, where the Hebrew has "Elohim" as the original of the A. V. rendering "judges"), and it is not unlikely that the judgment of Solomon fairly represents the simple and direct method pursued by them in seeking to do justice. In doubtful cases the "oath of the Lord" (Ex. xxii. 11) was administered to settle the matter.

As mentioned above, the old notions restricting the transfer of land gave way during the reign of the kings before the power of the king and the nobles. It is quite probable that the changes in the law during that time were numerous and radical, although the chroniclers who handed down the records of the books of Samuel, Kings, and Chronicles say nothing of such changes. One significant illustration of this change is preserved. When Jeremiah bought the field of Hanameel, the simplicity of the earlier days when Abraham bought Machpelah or when Boaz bought the lands of Elimelech had given way to the more modern procedure of preparing a written deed of conveyance (Jer. xxxii. 9-10).

The Babylonian captivity probably influenced the development of the Jewish civil law both in substantive law and in procedure. The long residence of the Jews under Persian dominion left its impress on their jurisprudence, just as in the following centuries the Greeks and Romans successively contributed to its development. On the return from the Captivity, the influences which under the monarchy had resulted in breaking down the old land system were no longer in actual operation, but new conditions promoted the same result. The people were now reduced to a small community, were in need of ready money to pay taxes and tribute to a foreign master, and were on the great commercial highroad between Egypt, Syria, and Persia. Accordingly they began to engage in commerce to a larger extent than before. These influences succeeded in preventing the reestablishment of the old land laws. There was less need of the soil as a source of livelihood and more need of freedom of alienation. Even the effect of the Biblical law of the Sabbatical year was nullified, so far as the collection of debts was concerned, by the ordinance of Hillel (see Prosbul). The jubilee was never reinstituted after the Captivity ('Ar. 32b), and many of the land laws connected with it fell into abeyance ("Yad," Shemiṭṭah, x. 9).

After the Exile.

Contemporaneous with this decline of the laws relating to the soil was the origin of the great body of law relating to personal rights and obligations, the law of contract. The people were now by force of circumstances compelled to play an important part in the affairs of the world at large, and this, together with the growth of their commercial activity, created sweeping changes in the law. Persian, Greek, and Roman supremacy successively influenced not merely the politics, but also the law of Judea. Numerous branches of the law were created during the period from the return from Babylonian captivity to the destruction of the Second Temple. The number of foreign technical legal terms adopted by the Jewish law indicates the important part that foreign systems played in its development.

This great change took place during the period of the formation of the Mishnah, which was codified at the end of the second century of the Christian era, but its laws run back to remote times, many of them to the period before the Captivity. The Mishnah contains the old common law of the Jews together with the additions made thereto during the five hundred years immediately before the Christian era, and the rabbinical amplifications of these laws made during the first two hundred Christian years. The old law, which had developed under agricultural conditions, was characterized by its prohibitive enactments. "Thou shalt not" is its key-note. It was concerned chiefly with guarding the rights of persons. The new law, which was afterward gathered and written down in the Mishnah, was mandatory rather than prohibitive. It was chiefly concerned with the enforcement of rights created by contract, express or implied. Thus, the new law was the necessary complement to the old law of the Torah; and so great was the veneration in which the Torah was held that the rabbinical lawyers, ignoring the fact that the laws of the later period had sprung up independently of the Torah, or perhaps unconscious of this fact, sought to find the origin of all these laws in the words of the Torah. Much of the law which had arisen after the Captivity, or even earlier, was based upon customs which were found to be at variance with the words of the Torah; and when the Rabbis became conscious of this discrepancy they attempted to reconcile with those words the practise which had been made obligatory by reason of long-continued usage. Herein they displayed their greatest ingenuity, for although in theory they did not go beyond tradition, and certainly would not advisedly have overruled the sacred laws of the Torah, yet the necessities of the situation drove them far beyond these self-imposed limits to their activity, and they acted with the practical independence of modern lawmakers, although with theoretical subservience to the domination of the written word.

The Mishnah.

An examination of the contents of the civil law of the Mishnah will illustrate what has been said. The civil law will be found principally in the first, third, and fourth orders of the Mishnah. The first order, Zera'im ("Seeds"), contains many laws relating to the land—the old Biblical law and its amplifications. The third order, Nashim ("Women"), treats of marriage and divorce, marriage settlements, and property rights arising out of the marriage relation. The fourth order, Nezikin ("Damages"), treats principally of the civil law. It contains the divisions Sanhedrin, Shebu'ot, and Horayot, which treat of the courts, and of administration of oaths and legal procedure generally, as well as of the effect of judicial decisions. The divisions Baba Ḳamma ("First

Gate"), Baba Meẓi'a ("Middle Gate"), and Baba Batra ("Last Gate") contain the bulk of the civil law.

The attempt to trace back this huge body of jurisprudence to the Torah and its few simple laws resulted in the development of a peculiar Talmudical system of reasoning. At times with superficiality, more often with great thoroughness, always with earnestness and zeal, Biblical legal principles were examined, traditions reviewed, opinions and cases dissected, analogies discovered, differences glossed over, in the attempt to preserve the unbroken unity and continuity of the law and to reconcile the irreconcilable. The practical effect of this enormous intellectual output of the Talmudic legal mind was to establish a great system of law theoretically based on the Torah, but containing the inherent power of adapting itself to the changing conditions of life. It rested upon the theory that all possible modifications of the law had been foreseen at the beginning, and that when once uttered by an authority ex cathedra, they took their place naturally in the system, as though they had been there since time immemorial. "Even that which an able student [תלמיד ותיק] may hereafter expound before his master has already been communicated [by God] to Moses on Sinai" (Yer. Meg. iv. 74d; Lev. R. xxii.). The peculiar system of Talmudical hermeneutics contributed largely to this result. The discussion and arguments of the rabbinical authorities are preserved in the Gemara, which together with the Mishnah forms the Talmud. The Gemara was compiled about three hundred years after the Mishnah, and the generations of Rabbis who followed devoted their talents to the interpretation of the Talmud and the application of its principles and decisions to the new cases which arose. The volume of the civil law grew apace. In Europe, Asia, and Africa scholars and judges were adding to its bulk. Steinschneider divides these additions to the law into five classes:

Based on the Torah.

(1) Commentaries on the Talmud.

(2) Tosafot (glosses and additions to the Talmud and its commentaries); Nimuḳim (notes); and Ḥiddushe Halakot (the novellæ of the Spanish, Italian, and modern schools).

(3) Liḳḳuṭim (collectanea); Ḳobeẓim (compilations of laws); Ḳiẓẓurim (compendiums for practical use).

(4) Pesaḳim (decisions of actual cases); Teshubot (responsa, legal opinions rendered in response to some "she'elah" [question] submitted upon a given state of facts); Dinim (rules of law); Taḳḳanot (ordinances referring principally to communal matters).

(5) Independent works on the entire subject of the law, or on different branches of it.

The most important of these for the development of the civil law were the teshubot. As these were opinions on actual cases they were, to a large extent, kept free from theoretical speculation. They were usually extended discussions of the law in general applicable to the case, followed by a decision of the point involved. The tosafot, which are the work of the authorities of the twelfth and thirteenth centuries in France, Germany, and Italy, are also of very great importance, and are usually printed in the common editions of the Talmud with the text.

The Codes.

Two other great codes of the law require notice Maimonides' "Mishneh Torah" (Second Law), known as the "Yad ha-Ḥazaḳah" (Strong Hand), which belongs to the twelfth century, and Caro's "Shulḥan 'Aruk" (Prepared Table), which belongs to the sixteenth century. The code of Maimonides resembles the modern law code in its orderliness, and the "Shulḥan 'Aruk" is largely modeled upon the same plan. In each of these codes the law was brought up to date, and since the compilation of the latter, various commentaries have been written to include the later literature, especially the responsa. One of the most important of these is the "Pitḥe Teshubah" (Gates of Repentance—a play on the word "Teshubah") of R. Abraham Eisenstadt (1836). This is a collection of decisions from the literature of the teshubot arranged according to the text of the "Shulḥan 'Aruk," and usually printed with the latter.

The civil law is still administered by the Jewish tribunals in different countries; and even in those countries in which, in civil matters, the courts of the land have superseded these tribunals, the Jewish law is still administered by the latter whenever litigants submit to their jurisdiction.

K. D. W. A.

LAW, CODIFICATION OF: A unified and coordinated body of law superseding all previous laws within its scope, or the reenactment of existing law in a systematic and improved form. There are few Jewish codes under the first head, but many under the second. The Jewish term "law" includes much more than is commonly comprehended under that name; therefore the material that is found in Jewish codes is of various kinds, and different portions of it have frequently been treated in various legal works. The originators of the Biblical laws were well aware of the difference between juridical, ceremonial, and moral law, as is proved by the number of synonyms for "law" found in Scripture. For although these synonyms were in the course of time used without distinction, yet there is no doubt that they originally indicated different classes of laws, the original differentiation being lost when the laws were traced back to one divine origin.

Definition.

In the Pentateuch the word "Torah" is used to designate all precepts, regulations, commands, and prohibitions which were considered authoritative because they were of divine, or, at least, of holy origin, whether they were moral maxims, ceremonial usages, or legal decisions. Similarly in subsequent Talmudic times every regulation or teaching of the Bible was called a "miẓwah," since, being decreed (= "ziwwah") by God, it was regarded as obligatory. Hence Jewish codes include not only jurisprudence, but also theology, ethics, and ritual; but there are only a few codes which include the whole Law, the field covered being so vast.

According to tradition all the regulations found in the Pentateuch were given by Moses to Israel at the command of God. hence the Torah includes only one code; but modern Bible criticism, whose results are still open to revision, finds in the Pentateuch at

least four different codes, ascribable to different epochs and authors. It must be noted, however, that the question concerning the time in which the Law was committed to writing is independent of the question as to the date of its origin. Israel was a "People of the Word" long before it was a "People of the Book," and the laws of the Hebrews, like those of most other nations, were written down only after they had been in force for a long time.

The First Code.

From a certain point of view the DECALOGUE in its various forms may be regarded as a code, but is really only the rough outline of the principles underlying the earlier legislation. Ex. xxi.–xxiii. 19 contains a code which was collected and arranged as a manual for the judge, furnishing rules to guide him in his decisions. In the wording of the superscription—"Now these are the judgments which thou shalt set before them" (Ex. xxi. 1)—this section is clearly designated as a code, and its literary form also, aside from some later interpolations, is that of a code.

The laws treated in this "Book of the Covenant," as the section is now commonly called, are manifold in nature. They may, nevertheless, be divided into two chief groups: (1) enactments relating to civil and criminal law (xxi. 2–xxii. 16), and (2) moral, religious, and ceremonial enactments (xxii. 17–xxiii. 19). Although the people for whom these laws were made were no longer nomads, their institutions were still very primitive. The criminal and civil administration of justice corresponded on the whole to that still obtaining among the Arabs of the desert. The religious and moral point of view, however, expressed in this code was new and specifically Jewish. It is the duty of every person to protect the poor and strangers; relief of the needy, as well as love of truth, is enjoined on the ground that God is the "merciful one" (xxii. 26). This advanced religious and moral point of view, which is not in keeping with the primitive character of the jurisprudence displayed in the code, leads to the assumption that the laws originated a long time prior to the date at which the code was committed to writing. In antiquity as in modern times, the administration of justice did not always keep pace with ethics. The Book of the Covenant as well as the Decalogue is older than those sources of the Pentateuch that are designated as JE; hence these codes may be classed in one group and designated "the primitive codes"; that is, the codes which had been committed to writing earlier than the eighth century B.C.

The legal part of Deuteronomy must be considered as a different kind of code, including more than three-fourths of the primitive codes and much other matter, especially religious and moral, not found in the earlier ones. It is characteristic of the "Deuteronomic Code" that it is intended for the whole nation, and not for special classes—priests or judges. Hence many technical points are omitted, as, frequently, the exact nature of the punishment for an offense, which neither would interest the people nor would its repetition be needed by the judge, since at the time of the Deuteronomist he would be entirely familiar with the code especially intended for him. In other respects, however, the Deuteronomist is, naturally, very explicit, for he lived in a time when the organization of society was much more complex than it had been in previous centuries, and when new conditions were constantly arising which required special legislation.

Characteristics of the Deuteronomic Code.

The centuries between the time when the primitive codes were committed to writing and the time of the Deuteronomist were the period of activity of the greater prophets, whose influence on legislation is apparent. Hence many laws in Deuteronomy derived from the old codes show material revision. Thus the father's authority over his minor daughter is largely curtailed. Deut. xv. 12, in contradiction to Ex. xxi. 7, orders that a daughter sold into slavery by her father shall be free in the seventh year, and that during her time of service she can not be forced by her master to become his wife. But though the Deuteronomic code, in comparison with the primitive codes, represents on the whole a great advance in religious and moral matters, its laws being distinguished by their humanitarian spirit, still there are many provisions that make the later code appear at first glance much more severe than its predecessors. Formerly it had been decreed that he who sacrifices to strange gods shall be excommunicated (Ex. xxii. 19): in Deuteronomy such an offense is punished by death (xvii. 5), equally severe punishment being meted out to one who leads astray into apostasy or magic. But it is easy to understand this rigor of the new code in view of the fact that, shortly before it was compiled, the ruling party in Judea, supported by the authority of the godless king Manasseh, attempted to destroy utterly the followers of God. The opposing party under Josiah could not count on victory unless it proceeded with utmost rigor against idolaters, for by such means only could it hope to counteract the influence of those who had betrayed their faith. Expressed antagonism to heathendom is one of the most prominent characteristics of this code; the centralization of worship in one place—Jerusalem—as well as many other provisions, is explicable only from such an attitude. In consequence of the close connection between the ceremonial and the legal aspects of Jewish law, the religious point of view of this code influenced the social legislation also. The institution of cities of refuge in Deuteronomy (iv. 41–43) is closely connected with the abolition of the local sanctuaries which formerly afforded protection (Ex. xxi. 13).

Deuteronomic and Primitive Codes.

The Deuteronomic code, notwithstanding its many peculiarities, can not properly be designated as a new code; it represents rather a revised and improved edition of the Book of the Covenant, made in conformity with the new ideas of the time. Deuteronomy contains very few ceremonial and ritual laws not found in early sources, and it may also be unhesitatingly assumed that even those few laws which are found there for the first time were not new at this period, but had existed long before, and, perhaps, had been previously committed to writing. Nevertheless it would be difficult to overestimate the importance of

this code; it is not only a great reformative legal work, but it is also, in a certain sense, the first authoritative code (see Deuteronomy). For, probably, the laws of the primitive codes were generally accepted only after a long period of limited usage, being for many years restricted to particular classes; for example, to the priests. It was different with the Deuteronomic code according to the modern critical view. Under the leadership of King Josiah (II Kings xxiii. 3) the whole people agreed to regard the laws laid down in this code as authoritative. It is the first book of laws for the people, its predecessors being intended chiefly for judges and priests; and it retained this position as the people's code, although it underwent some changes in the course of time.

Quite a different fate befell a code which was issued by Ezekiel about a century later (Ezek. xl.–xlviii.); although its originator was an influential prophet, it never became national. It is concerned chiefly with the Temple. The theoretic treatment in Ezekiel's work is a new and characteristic feature. Although the laws he formulated could not become effective, as the Temple was in ruins at that time, he nevertheless described in detail the laws of his future ideal state, in which the Temple was to be once more the center of the national life. Ezekiel was not the only man at that time who lived in the future, for that part of Leviticus which is designated as the "Holiness Code," or the "Law of Holiness" (Lev. xvii.–xxvi.), originated in this period. In these laws much stress is laid on the holiness of God. Compared with the Book of the Covenant, this code deals much more with moral and ceremonial regulations than with civil and criminal matters. The religious as well as ethical point of view is a very advanced one, and it is especially characteristic of the Holiness Code that it endeavors to apply the moral principles of the Decalogue to practical legislation. The ethical injunction "Love thy neighbor as thyself" (Lev. xix. 18) is quoted in connection with laws intended to protect the rights of the poor. It must be especially emphasized in regard to this code that it contains many very ancient laws. P, the largest code of the Pentateuch, contains even a greater number. This code includes the first part of Leviticus (i.–xvii.), most of the legal sections of Numbers, some portions of Exodus, and the section on circumcision in Genesis. It is called "P," in full "Priestly Code," because the ceremonial laws relating to sacrifices and purity constitute the larger part of it. In P, however, a distinction must be made between (1) the priestly teaching; that is, all the laws introduced by the formula "This is the Torah of . . ."; (2) the original draft of P; and (3) its later supplements. The novelty and great importance of this collection of laws do not, as the name might lead one to believe, consist in the many regulations pertaining to sacrifices, most of which were known for centuries to the priests, but in the fact that this code was an attempt to realize the idea of Israel as a "people of priests," each member of which should live like a priest. This ideal, which filled the minds of its originators, was not shared by the whole people until the time of Ezra and Nehemiah. About 400 B.C. the exiles returning from Babylon to Palestine agreed to observe "the law of Moses"—the laws of P (Neh. x. 29). It is doubted by the critics whether at this time the various parts of the Pentateuch were already combined into a book; but the definitive codification of Biblical law in any case did not take place later than 350 B.C. In consequence of the canonization of the Pentateuch, which probably took place shortly after this date, the Law was for a period of time regarded as finished.

Holiness Code.

The Priestly Code.

The period between the canonization of the Pentateuch and the time of the Maccabees is known in rabbinical tradition as the time of the Soferim. The authority of the Pentateuch had been established, and the chief task remaining was to explain the Scriptures and to apply correctly to existing conditions the principles laid down therein. No works dealing with the Law were produced during this time, which, indeed, was singularly deficient in literary effort. It is characteristic of the period that even the later rabbinical tradition, ascribing to Biblical times some laws and decisions of the sages, which really originated much later (see Oral Law), never refers to works of the time of the Soferim. But there may have been, for instance, a collection of important laws dealing with the Temple and its ritual, and the Mishnah contains probably some halakot that were originally included in such collections. But it is probable that these old collections of halakot were never written down.

Period of the Soferim.

The earliest code mentioned in post-Biblical times is the Sadducean "criminal code," which was in force down to the time of Queen Alexandra (Megillat Ta'an. iv.; the explanations given in the scholia are probably wrong in regard to certain particulars, as Wellhausen, "Pharisäer und Sadducäer," p. 63, has pointed out; yet the fact that the Pharisees celebrated the day on which the "Book of Decisions" was abolished proves that it was an antipharisaic work). The Megillat Ta'anit itself may in a certain sense be regarded as one of the earliest rabbinical codes; for the enumeration of the minor holidays on which fasting was forbidden was undertaken more in reference to the Halakah than to history, as the actual deeds commemorated by these days are in general omitted. At about the time of the compiling of the Megillat Ta'anit, the beginning of the Christian era, several divisions of the Halakah were probably codified, even if only a portion are found in writing. For, although the pharisaic classes, for various reasons, were endeavoring at that period (see Oral Law) to prevent written codes from reaching the public, many scholars had their "megillot setarim" (secret books) in codified form, in which they entered important passages of the Halakah. Some circles of priests possessed similar rolls, which contained matter of especial importance to them. The Mishnah, directly or indirectly, made use of such collections (see Simon of Mizpah); for there is no longer any doubt that it contains halakot which were formulated during the days of the Temple, although it can not be

A Sadducean Code.

demonstrated that they were written down in definitive form.

The contrast between Mishnah and Baraita—that is, between officially recognized subjects taught in academies and matter that was not taught there—existed as early as the time of Johanan b. Zakkai (see BARAITA). The pupils of this authority, as well as some of his younger contemporaries whose activity falls in the period 70–100, undertook to arrange the immense mass of material that had accumulated as a result of the activity of the schools of Shammai and Hillel. The treatises Yoma, Tamid, and Middot probably date from this time—shortly after the destruction of the Temple. Akiba b. Joseph's work, however, is the first that can be definitely identified; his genius for systematization led him to begin arranging the different branches of the Jewish learning of that time, and his work, according to a trustworthy tradition, served as guide for the Mishnah, the fundamental outlines of which may be regarded as Akiba's work. In addition to Akiba, other tannaim were busy at the same time with similar works, which may also have served in many respects as models for the editor of the Mishnah. But the first code dealing with the entire material of the Halakah was compiled only at the end of the second century; namely, the Mishnah of Judah ha-Nasi, called briefly "the Mishnah."

The Mishnah of Akiba.

Judah ha-Nasi's work may rightly be considered as the most important production in the field of rabbinical code literature, although it does not correspond either in content or in form with the current view of a code. The Mishnah, it must be stated by way of explanation, successfully terminated the revolution of Jewish intellectual life, which, lasting for about two centuries, threatened to destroy the vital principle of rabbinical Judaism. Until the time of Shammai and Hillel, tradition, operating unnoticed and peaceably, had determined the regulation of the religio-legal life in all its departments. With them it became the subject of authoritative discussions in the public academies. Practical questions were replaced by academic discussions, leading to inquiries into fundamental principles and to differences of opinion which introduced insecurity into the entire religio-legal life. This uncertainty was further increased by the political catastrophes which occurred soon after and extended over a long period; and it accounts for the contradictory views and sentences of the tannaim of the second generation. The first attempts to put an end to this confusion were made toward the end of the first century of the common era at the synod or synods of Jabneh, probably under the influence of Rabban Gamaliel II. (see 'EDUYOT). While the decisions of the school of Hillel were adopted as a theoretical standard, authority was often conceded in practical matters to the opposing school of Shammai, provided that the choice made between the two schools was consistently maintained in the whole conduct of life. Other differences were decided by a majority vote. Soon, however, it seemed as if the efforts made at Jabneh had been in vain. No fixed and determined principles were recognized which might serve as an authoritative canon in ultimately determining halakot as yet undefined. Another danger to the Halakah arose from the fact that most of the prominent tannaim of the third generation conducted schools in which the existing Halakah material was taught according to different orders. Akiba, as has been stated, was the first to adopt a certain standpoint for a systematic and topical arrangement and redaction of the material. But Akiba with his hermeneutics, which gave full play to the theorists, increased the uncertainty of the Halakah to such an extent that his pupil Meïr felt compelled to add to his teacher's Mishnah the new Halakah, which, in the main, was based on Akiba's hermeneutics.

So long as the Halakah material, with the exception of the relatively few ancient decisions, was in a constant state of flux, especially in the school of Akiba, no true codification could be made. Although the redactions of the Mishnah by Akiba and Meïr were of great value to the schools, for which they, in a sense, were text-books, religio-legal practise profited little by them. Of an entirely different nature was the Mishnah of Rabbi Judah, who set himself the task of adapting the halakot to practical life. He made an independent revision not only of the very late, but also of the earliest, halakot; hence, of all the halakot in existence before the redaction of the Mishnah collection. The results of this revision, which was undertaken by Rabbi with the aid of his colleagues and pupils, were not alike in all cases. Many of the halakot are quoted as "the law" without any explanation of the fact that they are merely the opinion of one authority. Such halakot (designated in the terminology of the Talmud as סתם משנה) either belong to the old laws fixed in the generations before Rabbi or are decisions made in doubtful cases by the editor of the Mishnah and his colleagues. But as in many instances it was absolutely necessary, for the historic appreciation of the Halakah, to know whether a certain decision is one generally recognized or not, disputed halakot are indicated as such in a large part of the Mishnah. In most of these cases, however, the value of the codification is not thereby impaired, because the opinion held by the editor to be the correct one is given as the halakah, while the divergent opinion is quoted in the name of a single authority. In the arrangement of his Mishnah also, Rabbi had the historical development in view. The old Halakah was essentially exegetical in nature, and, therefore, always followed the arrangement of the Scriptures (comp., *e.g.*, Neg. xii. 5–7), although to the various halakot bearing on the Scriptures it added a number of important "decisions of the court," which were considered valid as being the utterances of recognized authorities. The development of the Halakah in the period following Hillel, during which the gulf between the Scriptures and the Halakah was widening and a mass of new material was added, necessitated the arrangement of the Halakah on a systematic basis. Akiba, the first to attempt to carry out this new arrangement, was probably also the originator of the present division of the Mishnah, according to which

Rabbi Judah's Mishnah.

Economy of the Mishnah.

the entire work is divided into six principal parts ("sedarim"), which are subdivided into treatises ("massektot"); these again into chapters ("perakim"), and the chapters into sections ("mishnayyot"). The many shortcomings in this arrangement of the Mishnah must not be ascribed wholly to the author. One must bear in mind both the connection of the Mishnah with Scripture and the fact that it was intended as a code for the practical teacher of the law, as well as a text-book for the student. The first Mishnah, for instance, determines the time of reading the "Shema'" without previously stating that the recital of the latter is a religious duty. Although this may seem unsystematic, it must be remembered that the Mishnah simply undertakes to interpret and define the precepts of Scripture without giving their substance. The Biblical laws had to be studied directly from Scripture, the word of God. The same remark applies to the old traditional laws and customs, which in a certain sense belong to Scripture, and which are quoted in the Mishnah only when certain details are questioned. As the Mishnah, furthermore, was intended as a text-book, purely pedagogical points had to be considered, which otherwise do not pertain to a code. There are two reasons, however, why the Mishnah of Judah ha-Nasi occupies the first place in code literature. Its intrinsic merits together with the authority of its redactor secured its universal acceptance and recognition, so that it eclipsed the numerous other Mishnah collections, which gradually disappeared. Again, this prominence of Judah ha-Nasi's Mishnah effected the great revolution in the field of the Halakah which manifested itself in the radical difference between the Halakah of the Tannaim and of the Amoraim. While the former regarded the text of the Bible as the basis for discussion, the latter took the Mishnah for their text, Biblical verses, which they frequently quoted, being introduced merely as weapons in intellectual jousts. So long as the Halakah was in a state of chaos, so long as it taxed the memory to the utmost, there could be no question of original, spontaneous work, the first condition for which was that the material should be part and parcel of the student's mind. The mere memorizing of the various halakot took so long that no time remained for a thorough study of them apart from their relation to the Bible. Hence, for the tannaitic Halakah, the hermeneutic interpretation of Scripture was the chief study. The Mishnah, whether written or oral, checked this tendency, this state of ebb and flow, by furnishing an integral whole, as it were, that not only could be memorized, but could be studied also. With the appearance of the Amoraim, therefore, arose the desire to discover the inner connection of the several halakot, in order to give logical formulation to the principles implied in the concrete halakot of the Mishnah. And although the Gemara, *i.e.*, the amoraic discussions of the Talmud, is exactly the opposite of what a code should be, yet it is most important for the subsequent codification of the rabbinical law, which must be regarded as a direct continuation not of the Mishnah, but of the Gemara, in which latter the Halakah was first reduced to norms.

The Talmud.

The Amoraim furnished furthermore an important contribution to codification in the rules which they formulated for the decision of those cases which are recorded in the Mishnah or in other tannaitic sources as moot points between two authorities. The Palestinian amoraim especially undertook to fix rules according to which disputed halakot were dealt with. For instance, so early an authority as R. Johanan refers to the rule: "If R. Meïr and R. Jose dispute about a halakah, it is the opinion of the latter that is authoritative" (Yer. Pes. iv. 30d). These rules, which are very important for codification, were first collected in the "Halakot Gedolot" under the title "Halakot Ḳeẓubot" (ed. Hildesheimer, p. 469; ed. Traub, p. 239; comp. Conflict of Opinion). The further development of the Halakah was now connected with the rules and opinions of the Gemara. The redaction of the Mishnah put an end to the tannaitic hermeneutics, which deduced new laws from Scripture; and the completion of the Talmud signifies nothing less than the final fixation of the entire Jewish law.

For post-Talmudic rabbinism the Talmud, *i.e.*, the amoraic development of the old halakot, is the sole authority in religio-legal questions—an authority that existed in its essentials as early as the time of the gaonate. As the Talmud is in its arrangement the exact opposite of a code, the necessity for a code was felt as soon as the Talmud had been finished. In the period immediately following its completion, attempts were made to formulate certain rules for guidance in the many cases of difference of opinion dating from the time of the Amoraim. Even in early times certain rules had been formulated referring to differences among the first amoraim; in ritual questions, for instance, the opinion of Abba Arika was decisive if opposed to that of his colleague Samuel, while in legal questions the latter's sentences were considered authoritative. Most of these rules, however, were first formulated by the Saboraim (comp. Conflict of Opinion), and were by them introduced into the Talmud. Since, during the period of the Amoraim, the later Halakah—that is, the Halakah of the Amoraim—was still in a state of flux, the influence of the Saboraim on codification must not be undervalued, as they made possible the task of codifying the Talmud.

The Saboraim.

It was probably not accidental that the first attempts at codification were made in the time of the Geonim, shortly after the rise of Karaism. The many and frequent controversies between the Rabbinites and the Karaites soon convinced the former of the necessity of codifying the rabbinic law. It may have happened more than once that a follower of rabbinism denounced as being Karaitic an opinion which his opponents thereupon proved to be deduced from the Talmud; and it was of great importance for the Rabbinites to know which passages of the Talmud were law and which were merely individual opinion. Yehudai Gaon, the contemporary of Anan, who was the author of a Karatic code, is the first of whom it is known that he summed up the final results of the discussions in the Talmud, in his "Halakot Pesuḳot" or "Halakot Ḳetu'ot." His work was so popular even a century later that many neglected

the study of the Talmud, and devoted their whole attention to these "decisions" (Paltoi Gaon, in the responsa collection "Ḥemdah Genuzah," No. 110). Beyond this little is known concerning their character, as only single citations from them have been preserved. This Yehudai Gaon is considered by many as the author also of the "Halakot Gedolot," the largest and most important work of codification in the time of the Geonim. This work, however, is probably by Simeon Ḳayyara, who flourished toward the middle of the ninth century. The sequence of the "Halakot" is patterned on the whole after the Mishnah, though the section (seder) on the laws of cleanliness (Ṭohorot) is missing, with the exception of Niddah, because only those halakot are considered which are still practically applied. For this reason, the "Halakot" includes among the laws which are found in the first section of the Mishnah —the so-called agricultural laws ("zera'im")—only those the enforcement of which was possible after the destruction of the Temple and in the Diaspora. In the matter of systematic arrangement it is an advantage over the Mishnah that the treatises of the "Halakot" which deal with different subjects are split up into several sections, new treatises thus being formed. In this way the "Halakot" has as appendix to the treatise Shabbat two chapters, relating to the laws respectively of circumcision and of Ḥanukkah, which in the Talmud are arbitrarily placed among the regulations relating to the Sabbath.

The "Halakot Gedolot" indicates an attempt to arrange the entire halakic material of the Talmud according to subjects; but the author did not quite dare to break with the ancient, venerable arrangement. The last seven sections in the second division ("Seder Mo'ed") of the work are most instructive for the systematizing of the Halakah. The prescription relating to mourning follows the section on the "Middle Days" (Ḥol ha-Mo'ed") because nearly the same labors are forbidden during the period of mourning as on "Ḥol ha-Mo'ed." The laws prohibiting the contamination of priests by contact with a corpse follow immediately upon the prescriptions relating to mourning, which likewise deal with the dead; then follows a second section dealing with the priests, namely the priestly blessing, which is important in the liturgy of the synagogue. Having thus reached the liturgy, the author next takes up the reading from the Torah as most closely related to the priestly blessing. Then follow the sections relating to tefillin and mezuzah, as nearly the same prescriptions relate to them as to the making of a holy scroll, from which passages are read in the synagogue. Finally comes the section on ẓiẓit, which are closely connected with the tefillin. Although this arrangement may appear artificial, it was nevertheless a praiseworthy first attempt to arrange topically the immense material of Jewish law.

Saadia and Hai.

Although Saadia, the greatest among the Geonim, also tried his hand at codification, his "Book on Legacies" (the Arabic original and the Hebrew translation in "Œuvres Complètes de R. Saadia," ix.) marks no great advance in this field; but in Hai's works the declining gaonate furnished a very important contribution to the systematizing of the Jewish law. Hai's compendium on the oath ("Mishpeṭe Shebu'ot"), and his work on the laws of commerce, pledges, and deposits ("Sefer Miḳḳaḥ u-Mimkar"), are the products of a clear, systematic mind. With a keen eye he surveys the whole field of his subject, carefully groups the related topics, and briefly and succinctly unfolds the various parts. He avoids both dry enumeration and prolix discussion. Beginning with the source, the Talmud, he briefly deducts the conclusions before the eyes of the reader. The whole mode of presentation in this work shows that the author was not unacquainted with Arabic scientific literature. Thus his book on commercial law, which is divided into fifty "gates," or chapters, begins with a definition of the concept "buy"; and the second section then defines in detail what may be bought or sold. Then gate follows gate in strictly systematic order, offering a clear and exhaustive presentation of the ramifications of commercial law.

Among the products of the codifiers of the geonic period should be reckoned the seven small treatises, in the style of the Mishnah, in which are gathered together the halakot dealing with (1) proselytes; (2) Samaritans; (3) slaves; (4) the sacred scroll; (5) tefillin; (6) ẓiẓit; and (7) mezuzah. The only probable sources for these treatises are the Talmud and the halakic midrashim. The small amount of new material which they contain is not to be traced to old, lost sources, but is the work of the compiler or compilers, whose authority prominent rabbis did not rate very highly. Toward the end of the period of the Geonim, it is probable that codifications, now entirely lost, were made of different branches of the ritual as well as of the juridical law. Thus, under the title "Basar 'al Gabbe ha-Geḥalim" is mentioned a compendium which contained ritual regulations on different subjects, and was known to as early a writer as Rashi's teacher ("Teshubot Ḥakme Ẓarfat," ed. Vienna, No. 82).

Codifiers of the African School.

With the rise of Talmudic study in northern Africa at the beginning of the second millennium a new period began for the codification of the Halakah. Although the first great African Talmudist, Rabbenu Hananeel, devoted himself chiefly to the exposition of the Talmud, the passages quoted from his "Sefer ha-Miḳẓo'ot," which was a kind of halakic compendium, indicate that he was interested also in codification. Ḥefeẓ b. Yaẓliaḥ, also, who flourished probably toward the end of the first millennium, was presumably a native of Africa, and therefore the first codifier in that region; for, to judge from what is known concerning his "Sefer ha-Miẓwot," which was written in Arabic, that work was a code containing the moral, religious, and legal commands of the Bible and of the Talmud. The most important product of the African school in this field is Isaac Alfasi's "Halakot," which has added the results of that school to the Talmudic and geonic halakah material. Alfasi modeled his work on the "Halakot Gedolot." Like it his "Halakot" closely follows the Talmud, discussing all that strictly belongs to the genetic presentation and definition of the norm, and omit-

ting everything else. By including an opinion in his work Alfasi stamps it as a norm; and by simply ignoring another opinion he entirely rejects it. The "Alfasi," as his work is generally called, does not mark any important advance in the systematic presentation of the Halakah; for with few exceptions Alfasi has retained the treatises, chapters, and even the sequence of the mishnayot as found in the Talmud, and he likewise adds the discussions in so far as they are necessary for determining the norm.

Alfasi's great influence, however, lies in the circumstance that he was a very important factor in arriving at rules for determining the Halakah: for in the Talmud the discussions on doubtful points lead in many cases to no conclusion; and, as mentioned above, the rules formulated by the Saboraim for such doubtful cases applied only to a certain number of them. Alfasi, therefore, in establishing rules followed his own decisions, and frequently even attacked the opinions of the Geonim, either in determining the Talmudic halakah or in developing and correctly applying the principles found in the Talmud. He was perhaps also the first to draw upon the Yerushalmi for religio-legal practise. The Babylonian geonim, even those that were acquainted with the Yerushalmi and drew upon it for theoretical purposes, did not acknowledge its influence on practical life; but Alfasi, although he gave precedence to the Babylonian Talmud, followed the Yerushalmi in those cases in which the Babli reaches no conclusions or gives no decisions.

Alfasi's contemporary, the Spaniard Isaac b. Judah ibn Ghayyat, compiled a kind of compendium for ritual purposes, especially for feast- and fast-days. Only a part of this has been published, and that quite recently ("Sha'are Simḥah," Fürth, 1862; "Hilkot Pesaḥim," Berlin, 1864). It reveals Ghayyat as a man of little independence, who merely tries to give an intelligible arrangement to the religio-legal decisions of the Talmud and of the Geonim. As he cites the decisions of the Geonim not in extracts, but entire, his presentation is prolix and difficult to survey; nor is it in other respects a model of lucidity. A third Isaac, Isaac b. Reuben Albargeloni, the youngest among the three, following Hai's example, attempted to compile a compendium of all the regulations referring to the oath. Although his "Sha'are Shebu'ot" is the product of an acute intellect and of a master in the field of Talmudic jurisprudence, it is in no respect of importance for codification.

The Earlier Spanish School.

The old Spanish school, *i.e.*, that of the time before Maimonides, produced only one man who undertook to codify the entire Halakah, namely, Judah b. Barzillai. He is said to have been Isaac b. Reuben's pupil; and he certainly flourished in Spain in the first half of the twelfth century. Barzillai attempted, as no one before him and perhaps no one after him, not only to codify the general Talmudic-geonic legal principles, but also to give many detailed laws, which either are found in this literature as illustrations of those principles, or may be deduced from them. As a result, his codex was very comprehensive, and consequently too bulky for practical purposes, so that only parts of it have been preserved and recently published. But, even if he had been a great codifier, his work would probably have shared the same fate as the many similar works which were thrown into the background by Maimonides' masterpiece. A really scientific codex, free from the dialectic form of the Talmud, covering the entire field of the Halakah, and presenting it in systematic form, could be compiled only by a man who was familiar with the intellectual activity of the Greeks as well as with the products of the Jewish intellect. Difficult as it is to codify any body of laws, a Jewish codifier has to contend with special difficulties. In consequence of the close connection of religious and juridical elements in the Jewish law, especially in its rabbinical development, topics which superficially viewed have no external connection whatever are in a Jewish code treated under one heading.

As regards its plan, arrangement, and language, Maimonides' "Mishneh Torah" is entirely original. He called his work the "Second Torah" because thenceforth no other book would be needed in determining the law. In contrast to its predecessors of the post-Talmudic time Maimonides' code covers the entire field of the Halakah, including the halakot no longer applicable after the destruction of the Temple. The "Mishneh Torah" covers even a larger field than the Mishnah itself, which, though it gives also the halakot fallen into disuse after the destruction of the Temple, does not include the fundamental doctrines of the Jewish religion, and offers very little that pertains to the liturgy. Furthermore, in the arrangement of the immense amount of material, Maimonides chose his own methods; for, though he recognized a logical sequence in the Mishnah (see his Introduction to the Mishnah), he could not be guided by it because it did not conform to his plan. The Mishnah is chiefly a text-book; Maimonides' code is a law-book; and what was of chief interest to Maimonides, differentiation between matters of practise and matters of theory, was of secondary importance for the editor of the Mishnah. The treatises Pesaḥim and Yoma deal with all the halakot that have any connection with these two holy days; the halakot on the offering of the paschal lamb follow the regulations on maẓẓah; similarly in Yoma the offices of the high priest in the Temple on the Day of Atonement are given together with the regulations on fasting on that day. Maimonides, who strictly separated practical from theoretical matter, deals with the regulations referring to maẓẓah in connection with the feast-days, while the paschal lamb is discussed among the sacrifices. The work is divided into fourteen books, the first two, on knowledge and God's love respectively, serving as introduction to the rest of the work in that they deal with the ethical and religious foundations of Judaism. The other twelve books discuss in groups of four: (1) the ceremonial law; (2) prescriptions no longer in force; and (3) rabbinical jurisprudence. For certain portions of his code Maimonides also wrote introductions in which the terminology is defined or general definitions are given. Despite various shortcomings and imperfections, scarcely avoidable, the "Mishneh Torah" (which is known also as the "Yad ha-Haza-

Maimonides' Code.

ḳah") is a masterpiece in construction, and not only the most brilliant work of codification, but also the greatest product of rabbinical literature.

Mention must be made of another work of Maimonides' which is of great value for the history of codification, but not comparable either in content or in form with the "Mishneh Torah." This is his "Sefer ha-Miẓwot" or "Book of Commandments," which was written as a preliminary to his greater code. In it he gives the 613 Biblical commands and prohibitions (see AZHAROT; COMMANDMENTS, THE 613). The work is not an unsystematic enumeration, but a topical grouping of the laws, and in a certain sense it is the only existing codification of the Biblical laws. Although primitive in plan and arrangement, many later held it to be a model for codices. The "Mishneh Torah" shows the immense strides which Maimonides had made in the interval between the two works.

The Provençal Codifiers.

The cultural life of the Jews in France, if not their actual sojourn there, began at a later date than that of the Jews in Spain; and they entered upon their literary activity when the Spanish Jews had already produced great works in several fields. The first French codifier was Abraham b. Isaac of Narbonne, whose codex, "Ha-Eshkol," compiled toward the end of the twelfth century, is for the greater part extant in print. His chief authority was Alfasi, whom he closely followed, hardly daring to express his own opinion. His division of the halakic material, which, unlike Alfasi, he does not group according to the Talmud, but by topics, shows little talent for systematization. For his arrangement of the "Eshkol," the works of Isaac b. Ghayyat and Judah b. Barzillai served as models. In this the first of French codifications the noteworthy feature is the great stress laid upon the purely ritual aspects of the law, a tendency recurring later and testifying to the overscrupulous piety of the Franco-German Jews.

Among Abraham b. Isaac's pupils was his son-in-law ABRAHAM B. DAVID, who through his merciless criticism of Maimonides' codex exercised an important influence on the shaping of Jewish law. In spite of his pronounced opposition to Maimonides' method of codification, Abraham b. David himself contributed a small work to this species of literature, namely "Ba'ale ha-Nefesh," in which he collected in a masterly manner all the laws of clean and unclean referring to women. But in contrast to his great adversary, he quotes his sources briefly and gives deductions from such laws as are not directly found in the Talmud. The most important Provençal codifier, however, was Isaac b. Abba Mari, another pupil of Abraham b. Isaac; also called "Ba'al ha-'Iṭṭur" after his codex "'Iṭṭur." This codex contains the whole body of rabbinical jurisprudence—with the exception of criminal law—and the dietary laws together with a few other ritual laws. The sequence of the material is very peculiar. For instance, the author adopts as guide for his arrangement of the law of records and documents the words חכמה בנזע תשקף, placing under each letter the articles beginning with that letter. Other portions of the book, however, especially the sections of the "'Iṭṭur" devoted to the ritual, show a very logical and systematic arrangement of the subject under discussion.

The School of Tosafists.

From the time of the Geonim down to Maimonides two different tendencies may be distinguished in the field of codex literature: the one abstracts the norm or rule from the discussion, often giving it without declaring its source or adducing any proofs. This tendency has its culmination in Maimonides' "Mishneh Torah." The other makes a point of first going back to the sources from which the rules are deduced, and then of supporting the deductions by proofs and authorities. This tendency culminates in Isaac b. Abba Mari's "'Iṭṭur." The former tendency predominated in Spain; the latter had more adherents in Provence, and was especially increased by the activity of the TOSAFISTS. Not only did the dialectics of this school give rise to new rules derived from the Talmud, but its methods of study were such as to foster little interest in a dry reduction of the Halakah to norms. Moreover, the Tosafists, untrained in all disciplines except the Talmud, were little fitted to systematize complicated subjects. In northern France, the home of the Tosafists, it is true, the need of a guide for practical purposes was often felt. The Tosafists, however, did not consider the study of the Talmud merely a means to the end of regulating religious life; for them it was an end in itself; and the explanation and exposition of the Talmud were of primary importance, while the reduction of the Halakah to norms was merely secondary. Although Rabbenu Gershom b. Judah, the founder of Talmudic studies in France and Germany in the beginning of the eleventh century, is known to have written a compendium on an important subject of criminal law, and his pupil Judah ha-Kohen wrote a codex on jurisprudence, yet the true spirit of this school appears in Rashi and the Tosafists, who devoted themselves to the explanation of the Talmud. From the school of Rashi only the work of his pupil Simḥah of Speyer calls for mention, in whose Maḥzor important parts of the ritual law are codified (compare MAḤZOR).

The first important codifier of this school is ELIEZER B. NATHAN, who gives in his "Eben ha-'Ezer" a large part of rabbinical jurisprudence as well as of the ritual. The plan and arrangement of this work are determined on the whole by the order of the Talmudic treatises; and in many sections the presentation is rather that of a commentary on the Talmud than of a code. Although an important authority, Eliezer was very careful in his decisions; and he hardly dared to attack a custom, even if it had little support. His methods were adopted by his grandson ELIEZER B. JOEL HA-LEVI, whose code likewise closely follows the Talmud, discusses the points presented, and from them deduces the rule. More original as a codifier, though not as an investigator, is Eliezer b. Joel's contemporary, BARUCH B. ISAAC, who in his "Sefer ha-Terumah" treats of a certain number of the dietary and marital laws, the Sabbath laws, and some other ritual laws. He proceeds as follows: He assumes a general acquaintance with the source, *i.e.*, the Talmud, but he prefixes

to the norm a synopsis of the discussion bearing upon it, and when the discussions are lengthy, he adds the views of the commentators and the gist of post-Talmudic controversies about them. The rules following from this discussion are then given again in numbered sentences. In order to facilitate a survey of the book all the subjects treated are given in the beginning in brief codified form. The importance of the "Sefer ha-Terumah" lies in the circumstance that in most cases it gives the conclusions of the Tosafists, especially those of northern France. Baruch b. Isaac's namesake and contemporary, Baruch b. Samuel, a German tosafist, was likewise the author of a legal code, the nature of which, however, can only be conjectured. The third codifier of the school of Tosafists of this time was Eleazar b. Judah, author of the "Roḳeaḥ," and better known as a mystic. His work, in 477 sections, deals with the Sabbath and feast-day laws, especial attention being paid to the synagogal ritual, and with the dietary laws. The first twenty-nine sections of the "Roḳeaḥ" really constitute a small book by themselves, a mystical work on morals.

Union of the Spanish and Franco-German Schools.

Moses b. Jacob of Coucy, a pupil of Baruch b. Isaac, about the middle of the thirteenth century wrote a work which in form and content is a fusion of the methods of the Spanish and the Franco-German schools. The "Sefer Miẓwot Gadol," abbreviated "SeMaG," presents in a certain sense Maimonides' "Sefer ha-Miẓwot" in enlarged and modified form. As in the latter work, the whole material is grouped around the 613 Biblical commands, and is furthermore divided into two parts, dealing respectively with the commandments and the prohibitions. But, while Maimonides gives only Biblical material and refers only briefly to the rabbinical formulation of the command or the prohibition, the "SeMaG" places the Biblical law first, then gives the deductions from it found in the Talmud, and, finally, adds matter less closely connected with the prescript. As the author himself says in the introduction, it was his chief aim to defend the Franco-German scholars against the Spaniards, especially since Maimonides' great work was gaining in popularity outside of Spain. Although in a way directed against Maimonides, the "SeMaG" really contributed to the spread of his authority in France and Germany; for Moses of Coucy was a true admirer of Maimonides, and did not intend to condemn him. He wished merely to procure a hearing for the opinion of the Tosafists as against that of the Spanish scholars. In part he followed Maimonides' codex, from which he often quotes verbatim; and many of its decisions first came to the notice of the Franco-German Jews through the "SeMaG."

A generation later Isaac b. Joseph of Corbeil wrote his compendium "Sefer Miẓwot ha-Ḳaẓer," or "ha-Ḳaṭon," frequently called "SeMaḲ," after the initial letters, in which, as in the "SeMaG," the Biblical command concisely expressed is placed at the beginning, the rules from the Talmud and from the post-Talmudic writers following, generally without indication of sources or proofs. The arrangement of the material is very peculiar. The book is divided into seven parts, according to the seven days of the week, in order that it may be read through once a week; and the laws whose performance calls for the special activity of any one member of the human body are arranged as one group accordingly. In this way most widely differing topics are grouped under one command, with which they often have no connection whatever. The book was written for a general public; hence its ardent, religious tone, which contributed not a little to its popularity. But it was highly regarded by scholars also, though the author expressly warns them against basing decisions upon it. The most important authority of France next to the author of this book was Perez b. Elijah, who wrote a codex that has only recently been discovered (Elbogen, in "R. E. J." xlv. 99 *et seq.*).

The German School.

Although Jewish literature in Germany is Italian in origin, it developed under French influences; and during the period of the Tosafists the German school was under the moral domination of the North-French school. But the beginning of the thirteenth century marked an important change: the pupil outdistanced the master. Isaac b. Moses Or Zarua', the first to transfer the center of gravity of Talmudic learning to the east, was the author of an important codex, written about the middle of the thirteenth century. Like all the similar products of the German school, the "Or Zarua'" is both a commentary and a codex; for it not only contains decisions, but also is more analytic in character, and was modeled on the work of the author's teacher, Eliezer b. Joel ha-Levi. Although the "Or Zarua'" is very defective in plan and in arrangement, it is still both in size and substance the most important product of the German school in the field of codification; and it was a decisive factor in the development of religious practise among the German-Polish Jews. Isaac's work evinces deep insight and acute intellect, and also an independence rare among the German Jews. It must especially be noted that through him the study of the Talmud of Jerusalem was introduced into Germany and France, and in a certain sense became an important factor in the regulation of the Halakah. Isaac's friend and colleague, Hezekiah b. Jacob, was the author of "Pesaḳim"; the nature of his decisions is not known.

The most important pupil of Or Zarua', Meïr b. Baruch of Rothenburg, the greatest Talmudic authority of his age, devoted not a little time to codification. Only a few treatises by him on mourning customs have, however, been preserved, besides some quotations from various other treatises that were perhaps part of a larger work divided into halakot. His importance for codification lies in the fact that his school produced Asher b. Jehiel and Mordecai b. Hillel, who were guided by the authority of their teacher in their works of codification and compilation. In this way R. Meïr exerted great influence on the shaping of the Halakah in Spain, whither his pupil Asher emigrated, and in the German and Slavic countries, through Mordecai. Mordecai did not claim to be anything but a compiler. He laboriously collected the halakic material of the entire rabbinical literature accessible to him, and at-

tached it to Alfasi's halakot; yet hardly a generation later he was already regarded as a "posek" (authority).

Maimonides' monumental work maintained itself in Spain in spite of much opposition; although the "Mishneh Torah" was criticized, and its decisions were not seldom modified, it was on the whole considered as the authoritative guide for legal practise.

The New Spanish School.

Hence the century following Maimonides marks in a way a cessation in the work of codification among the Spanish Jews, notwithstanding the flourishing of Talmudic scholarship during this period. Although Abraham b. Nathan wrote his "Manhig" at Toledo, he was not a Spaniard either by birth or by education; and his code is based chiefly on the work of the French tosafists. In fact, he was the first Provençal who was guided rather by the school of northern France than by the authorities of the south. The ritual codex "'Issur we-Hetter," authoritative on questions relating to dietary laws, is ascribed probably wrongly to the great anti-Maimonist Jonah b. Abraham, and can hardly be considered as a Spanish product. Even Naḥmanides, the great Talmudist of the thirteenth century, shows little interest in codification, his compendium "Torat ha-Adam," on mourning customs, being his only large work in that line. His "Hilkot Ḥallah" and "Hilkot Bekorot" are really only supplements to Alfasi's work. But by his highly original treatment of the Talmud Naḥmanides gave a renewed stimulus to labor in the field of codification. His method, which may be briefly characterized as a union of Spanish systematics with Franco-German dialectics, was bound to produce something new in codification; and his most important pupil, Solomon b. Abraham ibn Adret, was in fact the author of a codex which is as unique in its way as is Maimonides' masterpiece in the other category of codices. According to the original intention of the author, the work was to cover the entire field of the Halakah; but the existing part of it deals only with the dietary and purification laws, collected in the book "Torat ha-Bayit," and the Sabbath- and feast-day laws, collected in "'Abodat ha-Ḳodesh." The former work is divided into seven divisions ("battim," lit. "houses"), which are again subdivided into several "she'arim" (gates); the latter, a smaller work, into two houses with five gates each. This division is essentially modeled on the above-mentioned work of Hai Gaon, with which, as regards treatment of the material also, the books have much in common. The author always begins with the source, *i.e.*, the Talmud, and then introduces the different opinions with their proofs, which he not only sums up, but also discusses in such a way that the final rule takes shape before the reader. About this time another pupil of Naḥmanides, Samuel b. Isaac ha-Sardi, wrote a work on civil law, "Sefer ha-Terumot," which in lucidity of presentation, depth of thought, and mastery of the material has not been surpassed. This work, like the "Torat ha-Adam" of Samuel's master, is divided into gates, seventy in number, subdivided in turn into sections, and these again into paragraphs. Since Jacob b. Asher based his codex of civil law on this work, it exerted an immense influence on the development of later civil law. Though Asher b. Jehiel (Asheri), a contemporary of Samuel and a personal friend of Ibn Adret, was a German by birth, mention must be made of him in this place, because his halakot were written in Spain and clearly show the influence of the Spanish school. Asher based his halakot on Alfasi's work, drawing upon later literature in so far as it had bearing upon the reduction of the Halakah to norms; his work is therefore a commentary on the Talmud in its practical halakic parts. Asheri's halakot, which are marked by lucidity, penetration, and great scholarship, met with a ready reception in the new as well as in the old home of the author. R. Asher's pupil, the Provençal Jeroham, wrote (*c.* 1334) a compendium on civil law under the title "Sefer Mesharim," and a few years later a codex of most of the laws to be observed in the Diaspora. He set himself the task of remedying two defects of Maimonides' codex, namely, the lack of sources and the omission of opinions of the post-Talmudic authorities. In this respect Jeroham's work is meritorious, as he cleverly sums up the conflicting opinions, and briefly and lucidly traces back the halakot to their Talmudic sources. But he made the mistake of arranging the immense amount of material in his own way. His attempt was not successful; for while trying to avoid the defects of Maimonides' system, he was led into other errors, on account of which his work shows no advance beyond that of the former. Only in the smaller portions of his work did he succeed in grouping in a masterly manner all the pertinent material under one topic.

The greatest codifier of the Naḥmanic-Asheric school, and, aside from Maimonides, the most important of all codifiers, was Jacob, the son of Asher b. Jehiel, or the "Ṭur," as he is briefly called after his codex. For his work he of course took that of Maimonides as model; yet the "Ṭur" is the independent creation of a gifted mind. Following Maimonides, he gives neither sources nor proofs; but he generally quotes the post-Talmudic authorities by name, cleverly selecting and contrasting the dissenting opinions; and although he does not give a direct decision, the thoughtful reader may gather the opinion of the "Ṭur" from the way in which a point under discussion is presented. The rapid development of Talmudic study in the period between Maimonides and Jacob b. Asher, covering nearly two centuries, made it impossible for a codifier to ignore differences of opinion; and, as the author of the "Ṭur" correctly says in his introduction, there was at his time hardly a point on which there were no differences of opinion. By birth and education Jacob b. Asher was peculiarly fitted to elaborate the products of the different schools. Through his father he became acquainted with the works and the tendencies of the Franco-German scholars, while a prolonged sojourn in Spain made him familiar with the works of the Sephardim. In view of the lucidity and logical arrangement of the work it is not surprising that for more than two centuries the "Ṭur" answered all the requirements of a codex; and even when its inadequacy began to be felt, and new codices appeared, the system and arrangement

The "Ṭur."

of the "Ṭur" were adopted by nearly all later codifiers. On account of its merits the "Ṭur" displaced many similar works of preceding and contemporary authors to such an extent that only recently have not a few of them been rediscovered. A contemporary, Aaron b. Jacob ha-Kohen, wrote a work entitled "Orḥot Ḥayyim," similar to the "Ṭur," but far inferior to it in everything that characterizes a codex, and a great part of it was first published in 1902.

The Italian Codifiers.

While the "Ṭur" may in a sense be regarded as the last important product of the work of codification which had been carried on for centuries among the Ashkenazim and the Sephardim, the Italian Jews were at this time only entering upon that field of labor. Isaiah ben Elijah di Trani's "Pirḳe Halakot" is the first Italian attempt at codification; but even in Italy it had to give way to the "Ṭur" and especially to Jacob b. Moses of Coucy's codex (see David Messer Leon, "Kebod Ḥakamim," p. 78). Only scattered allusions to it are known, and the entire work, still extant in manuscript, was hardly noticed. The "Shibbole ha-Leḳeṭ" of Zedekiah b. Abraham Anaw is another Italian code of laws dating from this time. As its name indicates, it pretends to be nothing but a "gleaning" of earlier decisions, and it shows little originality. The liturgical code "Tanya," probably dating from this time, was not without influence on synagogue liturgy even outside of Italy; but it also betrays little individuality. Toward the end of the fourteenth century Moses b. Jekuthiel de Rossi wrote his compendium "Ha-Tadir," which Güdemann ("Gesch." ii. 195) designates as the first Jewish postil.

Misfortunes of various kinds—the Black Death, the plague, persecutions, etc.—deprived the Jewish intellect of the clearness and briskness required for Talmudic studies and especially for the work of codification. The two centuries intervening between the "Ṭur" and the Shulḥan 'Aruk produced little of value in the field of codification. In Germany before 1349 Alexander Süsskind wrote his codex "Aguddah," a scholarly and independent but not systematic work. Isaac Düren, a contemporary of Süsskind, and an alleged pupil of Asher b. Jehiel, collected the dietary laws; and although his "Sha'are Dura" has little originality, it enjoyed for centuries a great reputation, and various commentaries and glossaries to it were written by scholars like Isserlein, Solomon Luria, and Isserles. After the "Ṭur" Spain likewise produced few halakic works of importance, with the possible exception of Menahem b. Zerah's "Ẓedah la-Derek." Although this work offers nothing original to scholars, the author makes a new departure in emphasizing on all occasions the ethical side of the Law. The scholars during this period devoted themselves especially to the synagogal ritual; and the "Kol Bo" in particular is an important work (for other ritual collections see Zunz, "Ritus," pp. 29–32). Crescas' intention ("OrAdonai," ed. Vienna, p. 2a) to codify the general principles of the Law, omitting details, was probably never carried out. The "Agur," written in Italy about 1480 by the German Jacob b. Judah Landau, is the only noteworthy contribution to codification in the fifteenth century.

The Shulḥan 'Aruk.

Although from the first third of the thirteenth century down to about the middle of the sixteenth there were no important products in the field of codification, yet the study of the Talmud during this period was not neglected. In Spain after the "Ṭur" there were men like Nissim b. Reuben, Yom-Ṭob b. Abraham, and Isaac b. Sheshet, to mention only a few. In their hands the Halakah material grew beyond the limits of the "Ṭur," and in many cases took a different shape. In Italy the influence of the new German school, which in many cases did not recognize the authority of the "Ṭur," made itself felt toward the end of the fifteenth century, especially through Colon. The most important representatives of this school, Jacob b. Moses Molin, Isserlein, and Israel Bruna, undertook to procure recognition for the German authorities, to whom in their opinion the "Ṭur" had not done justice. The insecure position of the Halakah toward the end of the fifteenth century, in itself a deplorable matter, was still further threatened when the Jews were expelled from the Pyrenean countries, and were scattered throughout other lands. This catastrophe undermined the power of "the custom of the country," which so far had always been given recognition. In some places mixed communities arose, composed of Spanish, Italian, German, and other Jews; and each of these members naturally desired to introduce the customs of his own country. In other places no communities could be formed, because difference in religio-legal practise prevented mutual understanding. This evil could be remedied only by a man who had mastered the immense material collected since the "Ṭur" was written, and whose authority was so generally recognized that his decisions were accepted everywhere. Joseph b. Ephraim Caro satisfied these two conditions as no one else could; and he furthermore possessed the literary capacity necessary to reduce the existing codices to one code satisfying the demands of his time. He recognized that if his work was to be a universal codex, it must not be based on Maimonides' "Yad ha-Ḥazaḳah," which entirely ignored the labors of the German-French school, but must be based on the "Ṭur," which was highly regarded by both the Ashkenazim and the Sephardim. Caro's "Bet Yosef," therefore, on which the Shulḥan 'Aruk was based, follows the "Ṭur," the plan and arrangement of which were adopted in the Shulḥan 'Aruk also. But Caro is much more independent than his predecessor in that he generally reduces the Halakah to rules without giving every difference of opinion. In making rules his authorities were the three codifiers Alfasi, Maimonides, and Asher b. Jehiel. An opinion held by any two of them is adopted by Caro, unless the majority of later authors follow the opinion of the third, in which case his opinion is accepted. Some such plan was absolutely necessary, because Caro's authority, in spite of his great reputation, was not such that he could hope to have his decision accepted in questions about which the greatest "Poseḳim" of centuries had been contending.

The Shulḥan 'Aruk, however, includes many decisions which Caro either deduced independently from the Talmud or decided according to Talmudic principles without considering the differing opinions of great authorities. For this reason as well as on account of the fact that he was not sufficiently acquainted with the practise of the Ashkenazim, in spite of his thorough knowledge of their halakic literature, the Shulḥan 'Aruk met with opposition among them, and especially among the leading Talmudists of Poland. Of especial importance among these was Moses Isserles, who, by his glosses to the Shulḥan 'Aruk and to the "Bet Yosef," in some degree modified the authority of the Shulḥan 'Aruk in Polish-German countries. While the Shulḥan 'Aruk became with few exceptions the authoritative codex among the Oriental Jews, the Ashkenazim and in part also the Italians recognized Isserles' authority in cases where his opinion differed from that of Caro. It took a whole century, however, to bring about a universal recognition of the authority of the Shulḥan 'Aruk, which had to contend especially with the "Lebush," Mordecai Jaffe's codex, as well as with the bitter criticism of Solomon Luria and Joel Sirkes. Only when authorities like Samuel b. David and Shabbethai b. Meïr, notwithstanding their scholarship and independence, accepted most of the decisions of the Shulḥan 'Aruk as authoritative, did the work become what it now is, the codex par excellence of rabbinical Judaism. Nevertheless, it must always be borne in mind that the really decisive authority is the Talmud (comp., *e.g.*, Maimonides' introduction to his codex, and, among later writers, Yom-Ṭob Lipman Heller, on Sheb. iv. 10; on the question comp. Weiss, "Dor," iii. 216 *et seq.*), and a reference to a codex as authoritative is equivalent to saying that its exposition of the Talmud is regarded as the correct one. A man like Elijah ben Solomon, in spite of his respect for the Poseḳim, could frequently decide in important cases against the Shulḥan 'Aruk, and follow his own interpretation of the Talmud. But such independence was very rare, and, although theoretically recognized, had little influence on actual practise. Of greater importance for the fixation of the Halakah are the commentaries on the Shulḥan 'Aruk, especially those of David b. Samuel and Shabbethai b. Meïr, who proceeded independently in the exposition of the Shulḥan 'Aruk. Although the Halakah material increased immensely after the completion of the Shulḥan 'Aruk, especially through the contribution of Polish Talmudists in the seventeenth and eighteenth centuries and in the first half of the nineteenth, only a few attempts were made to codify the new material. The most important modern contributions in this field are the works of Abraham Danziger, "Ḥayye Adam" and "Ḥokmat Adam," in which the Halakah of the Aḥaronim is codified; but they did not find general favor with scholars, in spite, or perhaps because, of their popularity. The great Ḥasidic Rabbi Shneor Solomon b. Baruch of Ladie attempted a new code; but the larger part of his manuscripts was destroyed by fire, and only fragments have been published.

Authority of the Shulḥan 'Aruk.

The source of the Law and of its authority is the will of God as expressed in Scripture. From the standpoint of rabbinism there is no code, and none can exist, which can supersede the Torah. But practically the matter is quite different, although during the whole period from the first Mishnah down to the Shulḥan 'Aruk it was acknowledged in many circles that a codex really had no place beside the Torah. This idea was dominant during the time of the Soferim and the Tannaim; for, although some of the latter attempted to systematize the immense material of the Halakah, they objected to its codification. The Mishnah, which closes the period of the Tannaim, is in so far a codex as it was regarded as the only authoritative exposition of the Torah; and all those cases which were not clearly defined in Scripture had to be referred to the Mishnah. The Mishnah, moreover, is the only source for those laws which were formulated independently of Scripture, and lived in the consciousness of the people as such. The Mishnah owes its authority to the fact that it was undertaken by the patriarch Judah ha-Nasi and his bet din, which was recognized by the Jews as the highest religious and political authority. An authority of such a kind no longer existed at the time of the Amoraim (see Bet Din), whose opinions are important only because the Amoraim were the direct successors of the Tannaim and must be considered as the legitimate expounders of the Mishnah, which they inherited from the Tannaim. The relation of the Talmud, a product of the Amoraim, to the Mishnah is about the same as that of the Mishnah to Scripture. The Talmud derives its authority from the fact that it was completed under the supervision of the entire body of Jewish scholars, Babylon being at that time (*c.* 500) the only important seat of these scholars.

Summary.

In post-Talmudic times there was no longer one authority; there were several authorities. As Alfasi and Maimonides frequently decided against the Geonim, so later scholars not seldom decided against the Poseḳim, the scholars between 1000 and 1500 C.E. This explains the great opposition to Maimonides' codex and subsequently to Caro's works, because here individual opinions were codified by them. Because of the extent of the field of Jewish law, cases occurred daily that were not provided for in the Mishnah or in the Gemara, and a certain standard had to be created so that religious practise and law should not be constantly called into question. Important factors in securing stability were veneration for custom ("minhag") and the importance ascribed to the opinions of the former generations ("rishonim"). The true sentiment of the people was expressed in the minhag; and this must therefore be respected as a decisive factor in expounding the existing law and in its development. The opinions of the rishonim, which are frequently decisions of practical cases, have the same significance as the decisions of a higher court in modern jurisprudence, which are valid until they have been proved to be erroneous. But these two factors, the minhag and the authority of the rishonim, reached from time to time dangerous proportions, and threatened to displace the real source of authority; and at such times

the chief men of Israel felt the necessity of collecting and sifting the accumulating material and of formulating the rules of the Law. The three great codifiers of the Middle Ages, Maimonides, Jacob b. Asher, and Caro, had each a special task: Maimonides that of systematizing the law; Jacob b. Asher of sifting it critically; and Caro of unifying it. Compare Amora; Authority; Baraita; Caro, Joseph b. Ephraim; 'Eduyot; Halakah; Isserles; Jacob b. Asher; Maimonides, Moses; Mishnah; Talmud; Tannaim.

Bibliography: Buchholz, *Historischer Ueberblick über die Mannigfachen Codificationen des Halachastoffes*, in *Monatsschrift*, xiii. 202–217, 242–259; Dünner, *Veranlassung, Zweck und Entwicklung der Halachischen . . . Während der Tannaim Periode*, in *Monatsschrift*, xx.

S. S. L. G.

LAW OF THE LAND. See Conflict of Laws.

LAW, THE ORAL. See Oral Law.

LAW, READING FROM THE: The custom of reading portions of the Pentateuch at the synagogue on Sabbath and holy days and at other stated times of the year; an institution which made Judaism one of the most powerful factors of instruction and education in the world. Through it the Torah became the property of the whole people of Israel; and through it, also, the Gentiles were won for Judaism; even the rise of Christianity and Islam was made possible chiefly through the customary reading from the Law and the Prophets on the various days of rest, inasmuch as it was accompanied by interpretation and application of the Law and the Prophets to the events and needs of the time. The institution dates from the very earliest time of the synagogue; Josephus ("Contra Apionem," ii. 17) ascribes it to Moses himself. "The lawgiver," he says, "showed the Law to be the best and the most necessary means of instruction by enjoining the people to assemble not once or twice or frequently, but every week while abstaining from all other work in order to hear the Law and learn it in a thorough manner—a thing which all other lawgivers seem to have neglected." Compare the words of Nicolaus ("Ant." xvi. 2, 3): "The seventh day is dedicated to the learning of our customs and laws"; also Philo ("De Opificio Mundi," p. 48; "De Septennario," p. 6; "Hypothetica" in Eusebius, "Præparatio Evangelica," viii. 7); and the New Testament (Acts xv. 21) as well as the Talmud (Yer. Meg. iv. 75a; B. Ḳ. 82a; Massek. Soferim x. 1, but comp. Mek., Beshallaḥ, Wayassa', i. and notes of I. H. Weiss), which ascribe the institution to Moses; and this view is accepted alike by Isaac Al-Fasi on Meg. iv. and Maimonides, Tefillah, xii. 1. The reason that it has been ascribed to Moses is that the Deuteronomic law (Deut. xxi. 10) prescribes that every seventh year the Law should be read to all Israel when it gathers at the Feast of Tabernacles. According to Josephus ("Ant." iv. 8, 12), the high priest read it before the assembly; the Mishnaic record (Soṭah vii. 8; comp. Yer. Soṭah against the Talmudic emendation) has it that the king read the whole of Deuteronomy on the eighth day of Sukkot, "the chapter of the king" (Deut. xvii. 14–20) having given the name to the whole (comp. Sifre, Deut. 160). From Tosef., Soṭah, vii 17, however, it appears that the whole of Deuteronomy was not always read on that occasion.

Origin of the Institution.

The custom of going to the prophet on Sabbath and holy days for instruction known in ancient times (II Kings iv. 23) may have been specially practised during the Exile, in which the beginnings of the Synagogue must be sought; and consequently readings from the Prophets may have preceded those from the Pentateuch, wherefore the origin of the Haftarah is wrapped in obscurity. The reading from the Law can be traced much more clearly. King Josiah was the first to read the Book of the Covenant to the assembled people (II Kings xxiii. 2); and Ezra the scribe, who came back from Babylonia with the complete Pentateuch, read from the same to the assembly on the eight days of Sukkot (Neh. viii. 1–18). How and when this developed into the practise of a regular Pentateuch lesson on each Sabbath-day can not be ascertained. It has been suggested that the Deuteronomic precept mentioned above led to the practise of reading a small chapter from the Pentateuch each Sabbath so that the whole was completed each seventh year. Lengthy readings were originally not favored at all (see Meg. iv. 4; Tosef., Meg. iv. 17). Out of the seven years' cycle, two cycles of three and a half years may have evolved, then one of three years, and finally one of one year with the last day of Sukkot as the Feast of Rejoicing in the Law (see Simḥat Torah), when the last section was read (see Zunz, "G. V." p. 3, note f; Müller, "Masseket Soferim," p. 158; *idem*, "Hilluf Minhagim," No. 48, but compare Rapoport, "Halikot Ḳedem," 1846, pp. 10 *et seq.*, and Herzfeld, "Gesch. des Volkes Jisrael," ii. 209). With the three-and-a-half-year cycle the division of the Pentateuch into 175 sections would correspond (Massek. Soferim xvi. 11; comp. Müller's notes; Yer. Shab. xvi. 15c); with the three-year cycle observed in Palestine and in Palestinian colonies down to the thirteenth century (Meg. 29b; Maimonides, Tefillah, xiii. 1; Benjamin of Tudela, ed. Asher, p. 98), the 155 sections mentioned in Esther R. at the beginning (קנה) and preserved in the Masorah as well as in the Midrashim (see Zunz and Rapoport, *l.c.*); while the generally accepted division of the Pentateuch into 53 or 54 sections found in Babylonia as early as Samuel's time (Meg. 29b, 30a) is based upon the one-year cycle. How these various cycles came into use is a matter of conjecture; Graetz found an intermediary stage between the triennial and the annual cycle in the practise of continuing the reading of the section through the week—that is, at the Sabbath afternoon and the Monday and Thursday morning services (Meg. 31b)—which he calculates to have constituted a two-year cycle. A more complicated theory is proposed at great length by Buechler in "J. Q. R." v. 420–468. From these 54 parashiyyot of the Torah each Sabbath of the Jewish calendar year received its name. (See also Loeb and Derenbourg in "R. E. J." vi. 250–267, vii. 146–149.) As regards the Samaritan cycle, also based upon a one-year cycle, see Cowley, "J. Q. R." vii. 134–140.

While the reading from the Law at the morning service of the Sabbath and holy days was generally assumed to be a Mosaic institution, the practise of

reading from the Law on Sabbath afternoon, when people have leisure, and on Monday and Thursday mornings, for the villagers who then came to the city for the market and court days, is ascribed to Ezra (Yer. Meg. iv. 75a; B. Ḳ. 82a; comp. Mek., Wayassa', i.; see notes of I. H. Weiss, p. 53). Only the first section of the week's parashah is read on Sabbath afternoon and on Monday and Thursday. This was different in earlier times (see Meg. 29b). The reading, which was originally done by one priest or elder (see Philo in Eusebius, "Præparatio Evangelica," *l.c.*, ed. Mangey, ii. 630; and Yer. Meg. iv. 75a), was afterward done by several, each of whom was called up by the head of the synagogue to read a few verses (Yoma vii. 1; Rashi, see 'Aliyah). On Sabbath morning seven were called up—which number seems to have been selected in order to give each of the seven elders of the synagogue, "sheba' ṭobe ha-'ir," who sat on the platform (Matt. xxiii. 2; see Almemar) an opportunity of reading, while the chief among them dismissed the congregation with words of comfort and monition from the Prophets (see Haftarah and Prophets). On the Day of Atonement six were called up, on holy days five, on half holy days four, on Sabbath afternoon and week-days three; the last number implied the great historic principle that the Law was no longer the privilege of the priest and the Levite (comp. Neh. viii. 7–8), but that in the Soferic period the layman also was counted a student and teacher of the Law (Giṭ. v. 5, 59a; B. Ḳ. 82a; see Müller, *l.c.* p. 145). Originally no one was called up to the Law who could not himself read; consequently where there was but one able to read in the assembly he read the whole portion (see Yer. Meg. iv. 75b; comp. Maimonides, *l.c.* xii. 5; Abudarham, "Tefillah shel Ḥol"); in the course of time the ignorant members of the congregation had to be considered also, and it became the custom to have the Ba'al Ḳore read the chapter for all (Rashi Shab. 12b; Tosafot Meg. 28b). Regarding the mode of reading from the Law, see Cantillation.

Number of Those Who Read.

For the fifty-four parashiyyot of the Torah, see Pentateuch.

The chapters selected for the various feasts and fast-days, part of which were fixed in the Mishnaic time (see Meg. iii. 4–6), others in the Babylonian schools with a view to the second day of each festival, which was likewise regarded as a holy day (Meg. 29–31), are:

Passover: first day, Ex. xii. 21–51;
second day, Lev. xxiii. 1–44;
third day (half holy day), Ex. xiii. 1–16;
fourth day, Ex. xxii. 24–xxiii. 19;
fifth day, Ex. xxxiv. 1–26;
sixth day, Num. ix. 1–14;
seventh day (holy day), Ex. xiii. 17–xv. 27;
eighth day, Deut. xv. 19–xvi. 17.

Shabu'ot: first day, Ex. xix. 1–xx. 17;
second day, Lev. xxiii. 1–44.

Sukkot: first and second days, Lev. xxii. 36–xxiii. 44;
from the third to seventh days (half-holidays), Num. xxix. 17–39;
eighth day, Lev. xxiii. 1–44;
Simḥat Torah, Deut. xxxiii.–xxxiv. 12.

New-Year's:
first day, Gen. xxi.;
second day, Gen. xxii. 1–19.

Day of Atonement:
morning, Lev. xvi. 1–34;
afternoon, Lev. xvi. 1–34.

All these are followed by the reading of the respective portions relating to the sacrifice for the day, from Num. xxviii.–xxix.

New-Moon, Num. xxviii. 1–15.
The eight days of Ḥanukkah, portions from Num. vii. 1–viii. 4 are successively read.
Purim, Ex. xvii. 9–15.
Sabbath Sheḳalim, Ex. xxx. 1–10.
" Zakor, Deut. xxv. 17–19.
" Parah, Num. xix. 1–22.
" Ha-Ḥodesh, Ex. xii. 1–20.
Ninth of Ab, Deut. ix. 25–40.
Ordinary fast-day, Ex. xxxii. 11–xxxiv. 11.

For the order in which the reading of the Law is taken, see 'Aliyah, and for the nature of the manuscripts see Scrolls of the Law.

Bibliography: Büchler, in *J. Q. R.* v. 420–468; Grätz, *Monatsschrift*, 1869, pp. 385–399; Herzfeld, *Gesch. des Volkes Jisrael*, ii. 209–215; Müller, *Masseket Soferim*, 1878, pp. 143–222; Schürer, *Gesch.* ii. 3, 455; Zunz, *G. V.* p. 5.

K.

LAW SCHOOLS. See Academies in Palestine.

LAWRENCE, JOHN ZACHARIAH: English surgeon; born in 1828; died in London July 18, 1870. He studied at University College, London (M.B. 1857), and became a fellow of the Royal College of Surgeons in 1855. He was appointed surgeon at the hospital for epilepsy and paralysis, and later ophthalmic surgeon of St. Bartholomew's Hospital.

He edited the "Ophthalmic Review" from 1864 to 1867. He wrote: "The Diagnosis of Surgical Cancer," 1855; "Illustrations of the Pathology of Cancer," 1856; "The Progress of Ophthalmic Surgery from the Invention of the Ophthalmoscope," 1863; "The Optical Defects of the Eye and Their Consequences, Asthenopia and Strabismus," 1865.

Bibliography: *Jew. Chron.* July 22, 1870; Boase, *Modern British Biography.*

J. G. L.

LAWS, NOACHIAN: Laws which were supposed by the Rabbis to have been binding upon mankind at large even before the revelation at Sinai, and which are still binding upon non-Jews. The term Noachian indicates the universality of these ordinances, since the whole human race was supposed to be descended from the three sons of Noah, who alone survived the Flood. Although only those laws which are found in the earlier chapters of the Pentateuch, before the record of the revelation at Sinai, should, it would seem, be binding upon all mankind, yet the Rabbis discarded some and, by hermeneutic rules or in accordance with some tradition (see Judah ha-Levi, "Cuzari," iii. 73), introduced others which are not found there. Basing their views on the passage in Gen. ii. 16, they declared that the following six commandments were enjoined upon Adam: (1) not to worship idols; (2) not to blaspheme the name of God; (3) to establish courts of justice; (4) not to kill; (5) not to commit adultery; and (6) not to rob (Gen. R. xvi. 9, xxiv. 5; Cant. R. i. 16; comp. Seder 'Olam Rabbah, ed. Ratner, ch. v. and notes, Wilna, 1897; Maimonides, "Yad," Melakim, ix. 1). A seventh commandment was added after the Flood—not to eat flesh that had been cut from a living animal (Gen. ix. 4). Thus,

The Seven Laws.

the Talmud frequently speaks of "the seven laws of the sons of Noah," which were regarded as obligatory upon all mankind, in contradistinction to those that were binding upon Israelites only (Tosef., 'Ab. Zarah, ix. 4; Sanh. 56a *et seq.*).

While many additions were made to these laws by some of the tannaim—*e.g.*, the prohibitions against eating the blood of a living animal, against the emasculation of animals, against sorcery, against pairing animals of different species, and against grafting trees of different kinds (*ib.* 56b)—so that in one place thirty Noachian laws are mentioned (Ḥul. 92a; comp. Yer. 'Ab. Zarah ii. 1), the prevalent opinion in the Talmud is that there are only seven laws which are binding upon all mankind. In another baraita (Tanna debe Menasseh) the seven Noachian prohibitions are enumerated as applying to the following: (1) idolatry, (2) adultery, (3) murder, (4) robbery, (5) eating of a limb cut from a living animal, (6) the emasculation of animals, (7) the pairing of animals of different species (Sanh. 56b).

With regard to the other laws which are mentioned in the Book of Genesis and which were not included among the Noachian laws, as, for instance, circumcision and the prohibition against eating of the "sinew that shrank," the Rabbis laid down the following principle: "Every law that was enjoined upon the Noachidæ and was repeated at Sinai is meant to apply both to Israelites and to non-Israelites; laws that were enjoined upon the Noachidæ and were not repeated at Sinai apply to Israelites only" (Sanh. 59a; R. Jose ben Ḥanina; comp. Bacher, "Ag. Pal. Amor." i. 430 and note). By this principle a number of the pre-Sinaitic laws were excluded from the Noachian laws, although it required a great deal of speculative reasoning to make this principle apply to all cases (Sanh. 59b).

Laws Before Sinai.

In the elaboration of these seven Noachian laws, and in assigning punishments for their transgression, the Rabbis are sometimes more lenient and sometimes more rigorous with Noachidæ than with Israelites. With but a few exceptions, the punishment meted out to a Noachid for the transgression of any of the seven laws is decapitation, the least painful of the four modes of execution of criminals (see Capital Punishment). The many formalities of procedure essential when the accused is an Israelite need not be observed in the case of the Noachid. The latter may be convicted on the testimony of one witness, even on that of relatives, but not on that of a woman. He need have had no warning ("hatra'ah") from the witnesses; and a single judge may pass sentence on him (*ib.* 57a, b; "Yad," *l.c.* ix. 14). With regard to idolatry, he can be found guilty only if he worshiped an idol in the regular form in which that particular deity is usually worshiped; while in the case of blasphemy he may be found guilty, even when he has blasphemed with one of the attributes of God's name—an action which, if committed by an Israelite, would not be regarded as criminal (*ib.* 56b; see Blasphemy).

The Noachidæ are required to establish courts of justice in every city and province; and these courts are to judge the people with regard to the six laws and to warn them against the transgression of any of them (*ib.*; "Yad," *l.c.* ix. 14, x. 11; comp. Naḥmanides on Gen. xxxiv. 13, where the opinion is expressed that these courts should judge also cases other than those coming under the head of the six laws, as, for example, larceny, assault and battery, etc.). In the case of murder, if the Noachid slay a child in its mother's womb, or kill a person whose life is despaired of ("ṭerefah"), or if he cause the death of a person by starving him or by putting him before a lion so that he can not escape, or if he slay a man in self-defense, the Noachid is guilty of murder and must pay the death-penalty, although under the same circumstances an Israelite would not be executed (*ib.* 57b; "Yad," *l.c.* ix. 4; comp. "Kesef Mishneh," *ad loc.*).

Procedure.

Only six cases of what would ordinarily be illicit connection are forbidden to the Noachid: (1) with mother; (2) with father's wife, even after the father's death; (3) with a married woman, whether married to a Jew or to a non-Jew; (4) with sister by the same mother; (5) pederasty; (6) bestiality. In these cases also there are differences in the punishment inflicted, dependent upon whether the offenses are committed by a Noachid or by an Israelite (see "Yad," *l.c.* ix. 5–8). The Noachid is punished with dęcapitation for all kinds of robbery, whether from a Jew or from a non-Jew, even though the article stolen is worth less than a peruṭah (the smallest Palestinian coin, for less than which no case can be instituted against an Israelite). The Noachid is executed also if he eat of a limb cut from a living animal, even though the quantity consumed be less than the size of an olive (the minimum portion for the eating of which an Israelite may be punished; "Yad," *l.c.* ix. 9–13).

The Noachid is free from punishment if he commits a sin unwittingly; ignorance of the Law, however, does not excuse him. If he commits a sin under duress, even one for which an Israelite is obliged to undergo martyrdom rather than transgress (*e.g.*, idolatry, adultery, or murder), he is not liable to punishment (Mak. 9a; Sanh. 74b; "Yad," *l.c.* x. 1, 2; comp. "Leḥem Mishneh" and "Kesef Mishneh," *ad loc.*). A Noachid who slays another Noachid, or worships idols, or blasphemes, or has illicit connection with the wife of another Noachid, and then becomes a proselyte, is free from punishment. If, however, he has killed an Israelite, or has had illicit connection with the wife of an Israelite, and then becomes a proselyte, he must submit to the punishment that is inflicted upon an Israelite found guilty of such a transgression (Sanh. 71b; "Yad," *l.c.* x. 4).

Special Exceptions.

A Noachid who wishes to observe any of the laws of the Torah is not prevented from doing so. With regard to the prohibition against a Noachid studying the Law or observing the Sabbath, see Gentile in Relation to Jews.

He who observed the seven Noachian laws was regarded as a domiciled alien (גר תושב, 'Ab. Zarah 64b; see Proselyte), as one of the pious of the Gentiles, and was assured of a portion in the world to come (Tosef., Sanh. xiii. 1; Sanh. 105a; comp. *ib.* 91b; "Yad," *l.c.* viii. 11). In Talmudic times the non-Jews of Babylon were apparently sunk in the grossest immorality, so that 'Ula, one of the earlier

Babylonian amoraim, complains that out of the thirty laws (see above) which the Noachidæ accept they observe only three—they do not write a marriage contract ("ketubah") for pederasty; they do not sell human flesh in their shops; and they show respect for the Torah (Ḥul. 92b).

In the Messianic age the Noachidæ will accept all the laws of the Torah, although later they will again reject them (Yer. 'Ab. Zarah ii. 1).

Bibliography: Hamburger, *R. B. T.* ii., s.v. *Noachiden*; Hirschfeld, *Pflichten und Gesetze der Noachiden*, in Kobak's *Jeschurun*, iv. 1-19; Levinsohn, *Zerubbabel*, ii. 74-87, Warsaw, 1878; Weber, *System der Altsynag. Paläst. Theologie*, § 56, Leipsic, 1880; Zweifel, *Sanctor*, pp. 269 *et seq.*, Warsaw, 1894.

S. J. H. G.

LAWSON, LIONEL: English newspaper proprietor; born in 1823 in London; died there Sept. 20, 1879. He was educated in Germany. Inheriting a fortune from his father, he established a manufactory of printing-ink at St. Ouen, France, made another large fortune, and then sold the business. He afterward established a similar business in London. He became one of the principal proprietors of the London "Daily Telegraph," although he at no time took an active part in the management of the paper.

Bibliography: *The Daily Telegraph* and *The Times* (London), Sept. 22, 1879; *The Illustrated London News*, Sept. 24, 1879.

J. G. L.

LAWYER. See Academies; Attorney.

LAZAR. See Eleazar.

LAZARE, BERNARD: French author; born at Nîmes June 14, 1865; died at Paris Sept. 1, 1903; educated in his native town and in Paris, where he settled, becoming critic and collaborator on "La Nation," "L'Evénement," "L'Echo de Paris," "Le Journal," "Figaro," etc. Although without any religious convictions he avowed himself a Jew, and was always ready to defend his brethren. It was therefore only natural that the family of Captain Dreyfus, believing their kinsman innocent, should appeal to Lazare, who, himself convinced of the innocence of the accused officer and of the existence of a conspiracy among his accusers, took up his defense and wrote "Une Erreur Judiciaire: La Vérité sur l'Affaire Dreyfus" (Paris, 1896) and "Comment On Condamne un Innocent" (*ib.* 1897), which books paved the way for the revision of the Dreyfus case. Lazare interested himself deeply in the Jewish problem, even visiting Russia and Rumania to observe personally the conditions prevalent among the Jews. He became an ardent supporter of the Zionist movement, and was a prominent figure in the Zionist congress of 1898, but he soon dissociated himself from the movement on account of disagreement in the management of the Jewish Colonial Trust.

Lazare was the author of: "La Fiancée de Corinthe," Paris, 1889; "Le Miroir des Légendes," *ib.* 1891; "L'Antisémitisme, Son Histoire et Ses Causes," Paris, 1892 (English transl. 1903); "Les Porteurs des Torche," 1897. Lazare's most widely known book is "L'Antisémitisme," parts of which had already appeared as articles and essays. The author says in the introduction, "I have been charged by some with being an anti-Semite, by others with having defended the Jews too strongly. . . . This is wrong, for I am neither an anti-Semite nor a philo Semite; I intend to write neither an apology nor a diatribe, but an impartial study of the history and sociology of the Jews." The book gives the history of the facts that have tended to develop anti-Semitism, and recounts the treatment the Jews received in ancient times (ch. ii.), from the foundation of the Christian Church to Constantine (ch. iii.), from Constantine to the eighth century (ch. iv.), from the eighth century to the Reformation (ch. v.), from the Reformation to the French Revolution (ch. vi.). Ch. vii. discusses ancient and medieval anti-Semitic literature, the modern phenomena and literature of anti-Semitism being discussed in ch. viii. and ix. Ch. x. is given to a discussion of the Jews as a race. Ch. xi. compares them with other races represented in Europe. "But can the Jews be regarded as a race? The anti-Semites accuse them of cosmopolitanism, and from this deduce their revolutionary tendencies, not only politically but socially" (ch. xii., xiii., xiv.).

The last chapter forecasts the future of anti-Semitism. The principal agent in the disappearance of anti-Semitism will be the gradual assimilation of the Jews by surrounding stocks, a process now observable in the United States. Anti-Semitism excites the middle class, the proletariat, and sometimes the farmer, against the rich Jew; and while it leads these classes to socialism, it prepares them for anarchism, teaches them to hate not the Jewish capitalist only, but all capitalists. Anti-Semitism thus carries within itself the agent of its own destruction. It leads man to socialism, to equality, to fraternity, and destroys the barriers between the classes, between nations and religions.

S. F. T. H.

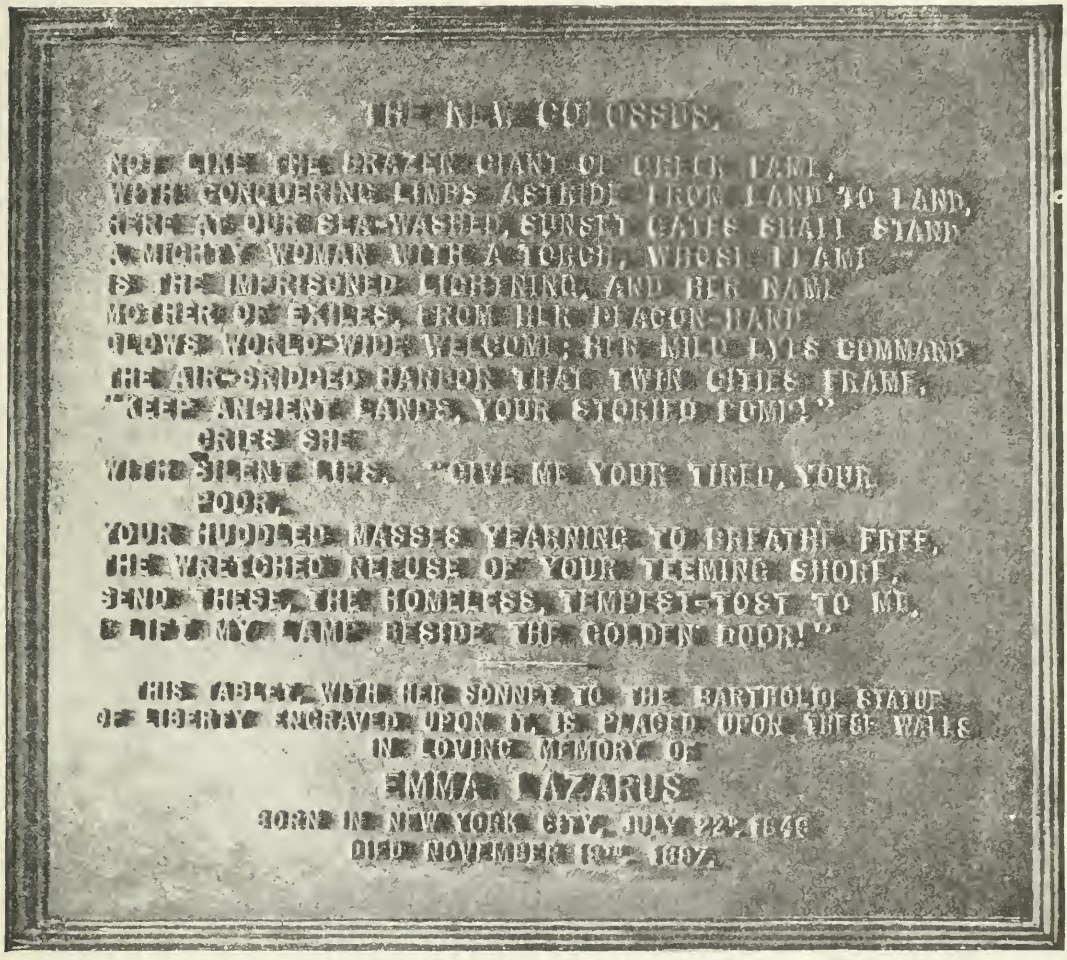
LAZARUS B. DAVID. See Bendavid, Lazarus.

LAZARUS, EMMA: American poet; born July 22, 1849, in New York city; died there Nov. 19, 1887; daughter of Moses and Esther (Nathan) Lazarus. She was educated by private tutors, and early manifested poetic taste and talent. The first stimulus to her muse was offered by the Civil war. A collection of her "Poems and Translations," verses written between the ages of fourteen and seventeen, appeared in 1867 (New York), and was commended by William Cullen Bryant. This volume was followed, in 1871, by "Admetus, and Other Poems" (*ib.*). The title-poem was dedicated "To my friend Ralph Waldo Emerson," whose works and personality were exercising an abiding influence upon the poet's intellectual growth. During the next decade, in which "Phantasies" and "Epochs" were written, her poems appeared chiefly in "Lippincott's Magazine" and "Scribner's Monthly."

Emma Lazarus.

By this time her work had won recognition abroad. Her first prose production, "Alide: An Episode of

Goethe's Life," treating of the Fredericka Brion incident, was published in 1874 (Philadelphia), and was followed by "The Spagnoletto" (1876), a drama, and by "Poems and Ballads of Heinrich Heine" (New York, 1881), to which a biographical sketch of Heine was prefixed. Her renderings of some of Heine's verse are considered among the best in English. In April, 1882, she published in "The Century" the article "Was the Earl of Beaconsfield a Representative Jew?" Her statement of the reasons for answering this question in the affirmative may



Tablet with Poem by Emma Lazarus Affixed to the Liberty Monument, New York.

be taken to close what may be termed the Hellenic and journeyman period of Emma Lazarus' life, during which her subjects were drawn from classic and romantic sources.

What was needed to make her a poet of the people as well as of the literary gild was a great theme, the establishment of instant communication between some stirring reality and her still-hidden and irresolute subjectivity. Such a theme was provided by the immigration of Russian Jews to America, consequent upon the proscriptive May Laws of 1881. She rose to the defense of her race in powerful articles

Crowing of the Red Cock," "The Banner of the Jew," "The Choice," "The New Ezekiel," "The Dance to Death" (a strong, though unequally executed drama), and her last published work (March, 1887), "By the Waters of Babylon: Little Poems in Prose," which, aglow with "a gleam of the solemn fire of the Hebrew prophets," constitutes her strongest claim to a foremost rank in American literature.

During the same period (1882-87) she translated the Hebrew poets of medieval Spain with the aid of the German versions of Michael Sachs and Abraham

Geiger, and wrote articles, signed and unsigned, upon Jewish subjects for the Jewish press, besides essays on "Bar Kochba," "Henry Wadsworth Longfellow," "M. Renan and the Jews," etc., for Jewish literary associations, all the while continuing her purely literary and critical work in the magazines in such articles as "Tommaso Salvini," "Salvini's 'King Lear,'" "Emerson's Personality," "Heine, the Poet," "A Day in Surrey with William Morris," etc. Her most notable series of articles was that entitled "An Epistle to the Hebrews" ("The American Hebrew," Nov. 10, 1882–Feb. 24, 1883), in which she discussed the Jewish problems of the day, urged a technical and a Jewish education for Jews, and ranged herself among the advocates of an independent Jewish nationality and of Jewish repatriation in Palestine. The only collection of poems issued during this period was "Songs of a Semite: The Dance to Death and Other Poems" (New York, 1882), dedicated to the memory of George Eliot. After her death appeared "The Poems of Emma Lazarus" (2 vols., Boston and New York, 1889), which comprise such of her poetic work in previous collections, in periodical publications, and from among her literary remains as her executors deemed proper to preserve in permanent form.

Emma Lazarus counted among her friends many of the prominent literary men of the day. Doubtless she is the most distinguished literary figure produced by American Jewry, and possibly the most eminent poet among Jews since Heine and Judah Löb Gordon. From a point of view transcending the racial, she ranks high as a writer; and her later work would seem to indicate that, if days had been granted her, she might have risen to a place in the first class. In May, 1903, a bronze tablet commemorative of her was placed inside the pedestal of the Statue of Liberty in New York harbor.

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A. H. S.

LAZARUS, JOSEPHINE: American essayist; born March 23, 1846, in New York city, where she has always resided; daughter of Moses and Esther (Nathan) Lazarus. The first piece of work to bring her into prominent notice was the biographical sketch of her sister Emma Lazarus, which first appeared in "The Century Magazine," Oct., 1888, and was afterward prefixed to "The Poems of Emma Lazarus" (New York and Boston, 1889). Between 1890 and 1893 she wrote articles on "Marie Bashkirtseff" in "Scribner's Magazine," and on "Louise May Alcott" and "Margaret Fuller" in "The Century Magazine." In 1895 six of her essays on Jewish subjects, which had appeared from 1892 to 1895 in "The Century Magazine" and "The Jewish Messenger," were collected and published in book form under the title "The Spirit of Judaism." The plea addressed to Jews in these essays is to acquire a larger knowledge of the Jewish situation, to emerge from their spiritual isolation, and to enter into fellowship with those among whom they live; and the plea addressed to Christians is for a more liberal attitude toward Jews and Jewish thought.

Between 1897 and 1902 Josephine Lazarus wrote, in "The American Hebrew," "The New World," and "The Maccabæan," four articles on aspects of the Zionist movement, with which she is in sympathy. Besides, she published, in 1899, a book entitled "Madame Dreyfus"; and for many years she has been a contributor of numerous book-notices to "The Critic."

A. H. S.

LAZARUS, JULIUS: German physician; born at Neusalz-on-the-Oder April 6, 1847; educated at the gymnasium of Görlitz, Silesia, and at the University of Breslau, where he studied medicine. The Franco-Prussian war interrupted his studies, Lazarus serving as assistant surgeon. He is still connected with the army as surgeon of the landwehr. At the close of the war he resumed his studies at the University of Berlin (M.D. 1872). He became assistant to Traube and was detailed to a military hospital as surgeon. At twenty-six he received the Prussian Order of the Crown. Since 1875 he has lectured at Berlin University as privat-docent to the senior medical classes during the summer vacation, receiving the title of "Sanitätsrat" in 1896, and that of professor in 1901.

Lazarus was one of the founders of the Society of Jewish Nurses. He is a collaborator on Eulenburg's "Allgemeine Pathologie und Therapie" (Vienna, 1899), and is the author of: "Handbuch der Krankenpflege," Berlin, 1897; "Pneumatische Therapie," Vienna, 1899; "Muskulöse Insufficienz des Herzens," Leipsic, 1901.

S. F. T. H.

LAZARUS, LEYSER: German Talmudist; born at Filehne 1820; died at Breslau April 16, 1879; brother of Moritz Lazarus. He first attended yeshibot, then went to Sondershausen as fellow teacher of Rabbi Heidenheim, and there attended the gymnasium. After having studied at the University of Berlin, he was elected rabbi of Prenzlau in 1849, and in 1875 became Frankel's successor in the presidency of the Breslau seminary, which position he held until his death.

Lazarus combined the knowledge of a Talmudist of the old school with modern education. He was the author of "Die Ethik des Talmuds," Breslau, 1877.

BIBLIOGRAPHY: *Jahresbericht des Jüdisch-Theologischen Seminars*, Breslau, 1880.

S. D.

LAZARUS, MORITZ: German philosopher; born at Filehne, in the Prussian province of Posen, Sept. 15, 1824; died at Meran, Tyrol, April 13, 1903; son of Aaron Levin Lazarus, a pupil of Akiba Eger, and himself president of the bet din and the yeshibah of Filehne (died there Feb. 26, 1874). With his brother Leyser, who later became president of the Jewish Theological Seminary of Breslau, Lazarus received his first instruction at the school of the Jewish community of Filehne. Besides he studied with A. Waldenburg, father of the Berlin professor

Ludwig Waldenburg. The first German public school in Filehne (founded 1834) was inaccessible to young Lazarus on account of its denominational character. Thus his early education was confined to the various branches of Jewish knowledge. His parents destined him for a commercial career, and at the age of sixteen he was apprenticed to a merchant of Posen. From the outset, however, this career did not meet with Lazarus' approval. In 1844 he entered the German gymnasium at Brunswick, and left it two years later with the "testimonium maturitatis." From 1846 to 1849 he studied history, philology, and especially philosophy at the University of Berlin. Being a fervent admirer of his teacher Herbart, Lazarus in course of time became a prominent exponent of his philosophy, to which he gave a more idealistic impress. In 1850 he obtained his Ph.D. degree; in the same year he married Sarah Lebenheim.

Moritz Lazarus.

Lazarus' first publication, "Die Sittliche Berechtigung Preussens in Deutschland" (Berlin, 1850), appealed to the public at large. In this book he claimed for Prussia the leadership over the other German states on account of her political, philosophical, and religious superiority. From 1850 Lazarus devoted himself especially to psychology. Applying the laws of the psychology of the individual to the nation and to mankind (for these he considered as social beings), Lazarus established a new branch of research which he termed "Völkerpsychologie" (national psychology). In an article entitled "Ueber den Begriff und die Möglichkeit einer Völkerpsychologie als Wissenschaft" (in Prutz's "Deutsches Museum," 1851) he laid the foundation for the study of this science. Nine years later, in collaboration with H. Steinthal, his friend and brother-in-law, Lazarus established the "Zeitschrift für Völkerpsychologie und Sprachwissenschaft" (vols. i.–xx., Berlin, 1860–90; continued as the "Zeitschrift des Vereins für Volkskunde"). From 1856 to 1858 he published his principal work, "Das Leben der Seele in Monographien" (3 vols.; 3d ed., 1883–97). It deals with the principal problems of psychology from the standpoint of the philosophy of Herbart. Written in a popular and easy style, it soon found a large circle of readers.

Founds "Völkerpsychologie."

In 1860 Lazarus was called to the University of Bern as professor of psychology; six years later he returned to Berlin and was appointed teacher of philosophy at the Royal Military Academy (1867); and in 1874 he became professor of philosophy at the university of that city. He was one of the founders of the Schillerstiftung and for many years its president; he was also curator of the Victoria Lyceum. On the occasion of his seventieth birthday Lazarus was honored by the German emperor, the University of Bern, and the Hebrew Union College of Cincinnati. The first conferred upon him the title of "Königlicher Geheimer Regierungsrath"; the second, the degree of doctor of law; and the third, that of doctor of theology. In 1895 Lazarus, after the death of his first wife, married the widow Nahida Ruth Remy, who under his influence had embraced Judaism. During his last years Lazarus lived a retired life in Meran.

Among his shorter philosophical and historical writings may be mentioned: "Ueber den Ursprung der Sitten," 1860; "Ueber die Ideen in der Geschichte," 1861; "Zur Lehre von den Sinneserscheinungen," 1867; "Ein Psychologischer Blick in Unsere Zeit," 1872; "Ideale Fragen," 1878; "Erziehung und Geschichte," 1881; "Ueber die Reize des Spiels," 1883.

Lazarus took a very active part in the public and spiritual life of the Prussian Jews. From 1867 to 1892 he was a member of the Repräsentanten-Versammlung of the Jewish congregation of Berlin; from 1882 to 1894, vice-president of the Deutsch-Israelitischer Gemeindebund; from 1867 to 1874, president of the Berlin branch of the Alliance Israélite Universelle; in 1869, president of the Jewish Synod of Leipsic, and in 1871 of that of Augsburg. He was also vice-president of the Russian Auxiliary Committee and of the Rumanian Committee (1869–94). Lazarus was furthermore one of the founders of the Lehranstalt für die Wissenschaft des Judenthums of Berlin, and for many years president of its board of curators. He was a very effective and popular public speaker. His most important lectures on Jews and Judaism were collected and published in his "Treu und Frei," Leipsic, 1887 (contains his speeches at the meetings of the two synods; "Was Heiss National?"; "Unser Standpunkt"; "An die Deutschen Juden"; "Auf Moses Mendelssohn"; "Auf Michael Sachs"; "Aus einer Jüdischen Gemeinde vor Fünfzig Jahren").

Communal Activity.

Lazarus devoted much time and energy to combating that anti-Semitism which took its rise in Germany about 1878. He was one of the most prominent Jewish apologists of his time. Like many of his contemporaries, he believed (but erroneously) that anti-Semitism was merely a passing fancy, a phenomenon engendered by reactionary times, which could be explained away in writings or addresses. He maintained that the Jews were united only by means of their religious history ("Treu und Frei," p. 77). In this case as in many others, when considering Jewish matters, Lazarus follows the dictates of his desires rather than the interests of the common weal ("Gemeingeist"). Much cited for apologetic purposes is his definition of the concept "nation," as the essential and only objective characteristic of which he takes not the similarity of customs and morals, of territory, religion, and race, but the bond of language.

Of his more important contributions to Jewish literature may be cited: "Der Prophet Jeremias" (1894), a lecture, and "Die Ethik des Judenthums"

(part i., 1898; 2d ed., 1899; translated into English by Henrietta Szold, and published by the Jewish Publication Society of America, 1900).

"Die Ethik des Judenthums." In the latter work Lazarus takes ethics as the resultant rather than as the basic principle of religion, and, following Kant, establishes as the principle of Jewish ethics in particular the co-equality of God and the law of autonomy, whereby the Jewish conception of God has, of course, been given up. Lazarus fails to show the historical development of the morals of Judaism according to the various sources, as has been pointed out by Herman Cohen ("Das Problem der Jüdischen Sittenlehre, eine Kritik von Lazarus,' Ethik des Judenthums,'" in "Monatsschrift," xliii. 385 *et seq.*).

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S. M. Sc.

LAZARUS, MOSES: American merchant; born in New York city June 29, 1813; died there March 9, 1885. He was identified with the sugar-refining industry until 1865; thereafter he lived in retirement. In 1840 he married Esther Nathan, a member of another family prominent in the life of New York city. At his death he left seven children, two of whom, Emma and Josephine, have achieved distinction as authors. Lazarus was a member of the Shearith Israel congregation and was one of the founders of the Knickerbocker Club.

A. H. S.

LAZARUS, NAHIDA RUTH (*née* **Sturmhöfel**): German authoress; born Feb. 3, 1849, at Berlin; a descendant of a German Christian family. She was married first to Dr. Max Remy (in her writings she still signs herself "Nahida Remy"), after whose death she became a convert to Judaism and married Prof. Moritz Lazarus (1895).

Nahida Lazarus has contributed many essays and novels, treating of history, art, and theatrical criticism, sociology, etc., to the feuilletons of the "Vossische Zeitung," "Monatszeitung," "Westermann's Monatshefte," etc. She is also the authoress of: "Die Rechnung ohne Wirth," drama, 1870; "Wo die Orangen Blühen," story, 1872; "Constanze," drama, 1879; "Die Grafen Eckardstein," drama, 1880; "Schicksalswege," 1880; "Domenico," and "Nationale Gegensätze," drama, 1884; "Sicilianische Novellen," 1885; "Liebeszauber," drama, 1887; "Geheime Gewalten," 1890; "Das Jüdische Weib," 1892; "Das Gebet in Bibel und Talmud," 1892; "Kulturstudien über das Judentum," 1893; "Humanität im Judentum," 1894; "Ich Suchte Dich," an autobiography, 1898; etc. Since the death of her husband she has prepared a volume of his "Lebenserinnerungen."

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S. F. T. H.

LEASE. See LANDLORD AND TENANT.

LEATHER.—Biblical Data: Skins of animals were employed for clothing as soon as man felt the need of covering his body to protect himself against cold and rain. With the advance of civilization such clothing was everywhere replaced by products of the loom. The same was the case among the Hebrews. The "coat of skins" was regarded by them as having been the first kind of clothing, given to man by God Himself (Gen. iii. 21); and the mantle of skins was still worn in the time of the Patriarchs (Gen. xxv. 25). In historic times the use of the mantle of skins is mentioned only in the case of the prophets Elijah and Elisha, who, in intentional contrast to the people of their day, wore the ancient, simple garb (I Kings xix. 13; II Kings i. 8; ii. 8, 13 *et seq.*); indeed, the hairy mantle came in time to be the distinguishing feature of a prophet's garb (Zech. xiii. 4; Matt. iii. 4, vii. 15).

After the Hebrews had acquired the art of tanning, which must have been at an early date, leather came to be used for a number of other purposes. Among articles of clothing it was employed chiefly for sandals. Leathern girdles are also mentioned (II Kings i. 8 *et al.*). The warrior had a leathern HELMET to protect his head, and his SHIELD also was usually of leather. For utensils in daily use leather is principally employed among nomads, as it was among the ancient Israelites, since receptacles of leather are not liable to be broken and are easily carried about. The original form of a table, as the word שלחן indicates, was a piece of leather, which was spread upon the ground. Pails and all other vessels for holding liquids were made of leather. The leather bucket for drawing water out of a well and the leather flask —consisting of a single skin removed from the animal's carcass as intact as possible—for holding wine or for transporting water have remained in common use in the Orient down to the present day. Skins of goats and sheep were generally used for these various purposes; more seldom, those of oxen. Concerning tanning, although it was probably familiar to the Hebrews from the oldest times, nothing is said in the Old Testament. Not once is a tanner mentioned.

A. I. BE.

——In the Talmud: The Talmud speaks of many articles made of skins (עור); and, as tanning was practised in Talmudic times, it is possible that such articles, or at least some of them, were of leather. The strap ("reẓu'ah") is mentioned as serving various purposes. Asses were hobbled with straps; and cows were led by means of straps tied to the horns (Shab. 54b). Women used to tie their hair with leathern straps (*ib.* 57a); and by similar means shoes and sandals were fastened to the feet (Neg. xi. 11), and the tefillin to the head and arm (Men. 35b). Flagellation ("malḳut") was performed by means of three straps—one of calfskin and two of ass' skin (Mak. 22b); straps are frequently mentioned as instruments of punishment, especially of children (Yer. Giṭ. i. 43d, *et passim*). It would appear that straps were used to tie up certain objects, as the untying of the strap is often used to designate relaxation (Yer. Bik. i. 64a, *et passim*). It is very probable that sandals generally were made of thick hide; for wooden sandals are indicated as such (Yeb. 101a, *et passim*). Besides shoes, the Talmud speaks of leather hose ("anpilia"), and of a kind of glove and foot-wear of skin for a cripple who was compelled

to use his hands in order to move from place to place (*ib.* 102b).

The Mishnah, Kelim xxvi. 5, enumerates the following articles made of leather: a covering for the mule or ass; aprons worn by muleteers and by surgeons to protect their clothes; a cradle-cover; a child's breast-piece to protect it from the scratching of a cat; aprons by which wool-carders and flax-spinners protected themselves from the waste of the wool or the tow of the flax; the pad placed by the porter under his load; and skins used for various purposes by individuals not engaged in any business or trade ("'orot ba'al ha-bayit"). In mishnah 8 of the same chapter, tanners' skins are spoken of; but certainly untanned skins are meant, similar to those referred to in Shab. 49a as having been spread by the tanner for people to sit upon.

A. M. Sel.

LEAVEN (שאור): Fermenting dough (חמץ = "to be sour," "fermented"; Aramaic, חמוּעא). Leavened bread was probably a common article of food among the ancient Israelites (Hos. vii. 4), while unleavened bread ("maẓẓot") was prepared when food was required at short notice (Gen. xix. 3; I Sam. xxviii. 24). Such bread was designated "the bread of affliction," because of its association with Egyptian slavery (Deut. xvi. 3; Ex. xii. 34–39; see Baking; Bread; Maẓẓah). With few exceptions (Lev. vii. 13, xxiii. 17), leaven was forbidden in sacrificial offerings (Ex. xxiii. 18, xxxiv. 25; Lev. ii. 11, vi. 10; comp. Amos iv. 5; see Sacrifice). In later times, "leaven" and "corruption" were regarded as synonymous terms (Matt. xvi. 6–12; Mark viii. 15; I Cor. v. 6–8). The Rabbis, in speaking of the evil desire ("yeẓer ha-ra'"), called it "the leaven that is in the dough" (Ber. 17a; comp. Gen. R. xxxiv. 12; Yalḳ., Ruth, 601), and the term was thus extensively used by the cabalists of the Middle Ages (Hastings, "Dict. Bible," *s.v.*).

During the festival of Maẓẓot it was strictly forbidden to eat anything leavened, or even to keep such food on one's premises (Ex. xii. 14–20, xiii. 3–7, xxiii. 15, xxxiv. 18; Lev. xxiii. 6; Num. xxviii. 17; Deut. xvi. 3, 4). The punishment for eating leavened bread during these seven days was "karet" (Ker. 2a), and for preparing it, stripes (Maimonides, "Yad," Ḥameẓ, i. 1–3). The reason for this prohibition is given in Ex. xii. 34–39, although other reasons have been advanced by modern scholars (see Maẓẓah; Passover).

Kinds of Leaven.

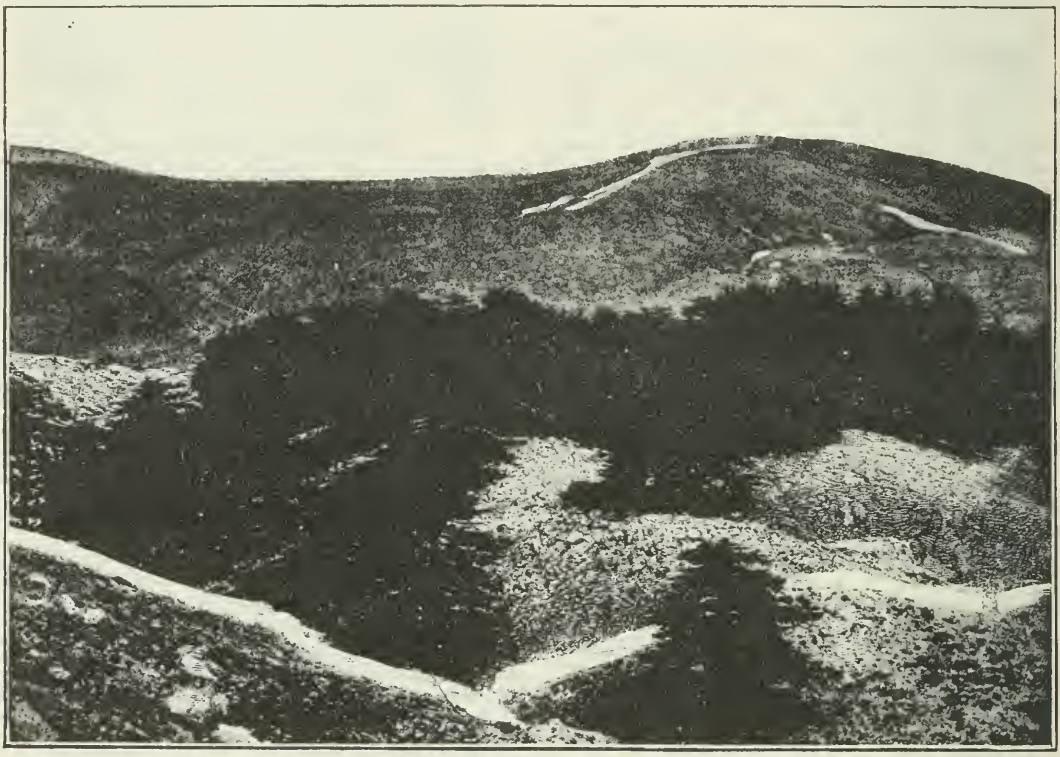
With reference to this prohibition three kinds of leaven were distinguished by the Rabbis: (1) leavened food prepared from the five kinds of grain, wheat, barley, oats, corn, and spelt ("ḥameẓ gamur"); (2) food in which leaven of the first kind was mixed ("ta'arubot"); and (3) any leavened substance unfit for food, *e.g.*, the dough which the cooks used to place over the pot or that which the bookbinders used for pasting the leaves ("ḥameẓ nuḳsheh"). Leaven of the first kind carried with it the punishment of karet; of the second, stripes; while that of the third kind, being prohibited only by a rabbinical decree, carried no punishment with it (Pes. 43a; "Yad," *l.c.* 6; Shulḥan 'Aruk, Oraḥ Ḥayyim, 442, 1; Ḥayye Adam, 121, 1).

An Israelite may not derive any benefit from unleavened bread during Passover. He may not feed his animal with it, nor may he burn it and then make use of the fire (Pes. 5b, 21b). The Rabbis, in order to punish him who did not remove all leaven from his house before the holy day, went still further in their restrictions, and decreed that the use or benefit from any leaven belonging to an Israelite left over after the holyday was forever prohibited (*ib.* 28a, 29a; "Yad," *l.c.* i. 4). If, however, the Israelite had sold or given all his leaven to a non-Jew before Passover, it might be bought back and used by the Jew after Passover (Tosef., Pes. ii. 5, 6; Rosh, *ib.* ii. 4). It has thus become customary for one who has much leaven left to sell it to a non-Jew before Passover. A contract is drawn up in legal form in which all the details are set forth, and earnest-money is accepted; and the key of the room in which the leaven is stored up is delivered to the non-Jew. A common custom, followed by a great many communities, is for all the Jews of the town to make the rabbi the agent for selling all their leaven to a non-Jew. A few days before the festival every Israelite comes to the rabbi's house and signs a deed of sale and enters into the symbolical form of sale ("ḳinyan") with the rabbi; and then the rabbi draws up a separate deed for the non-Jew, to whom all the other deeds are delivered. It is also necessary to rent to the non-Jew the room in which the leaven is stored (Sha'are Teshubah to Oraḥ Ḥayyim, 448, 3; Ḳizẓur Shulḥan 'Aruk, 114).

Sale of Leaven to Gentiles Before Passover.

If a particle of leaven fall into a boiling pot during Passover, even though the pot contain more than sixty times the amount of leaven, all the food in the pot is prohibited, and the pot itself can not be used again during the festival (Pes. 30a; "Yad," *l.c.* i. 5). If, however, the leaven fall into the pot before Passover, and the amount in the pot is sixty times the amount of leaven, the food may be eaten on the festival. Dishes or pots which have been used during the year for articles containing leaven can not be used during the festival, unless they have gone through some process of purification. Earthenware vessels which have been used for leaven must be burned again in the potter's kiln, while vessels made of metal may be used after they have undergone a process of purification ("hag'alah"). Vessels used on the fire, such as spits or broilers, must be made red hot before they can be used for Passover, while vessels that have been used in cooking, such as pots and pans, must be boiled in water ('Ab. Zarah 75b; Rosh Pes. ii. 7; "Yad," *l.c.* v. 21–26; Oraḥ Ḥayyim, 451). Dishes, spoons, and forks are made fit for use on Passover by pouring hot water over them. The custom, however, is to have these as well as all vessels, even such as have been used only for cold food or drink, boiled in the same manner as vessels used in cooking. Large vessels, such as can not be placed in other vessels in order to have them boiled, can be purified by being passed over a hot stone while hot water is being poured over them (Oraḥ Ḥayyim, 451, 6, and Isserles' note). Wooden tables upon which hot vessels containing leaven have been placed should be

scrubbed with hot water, and, as is usually the custom, rubbed over with a hot stone. Polished tables which can not be washed in this manner must be covered with heavy cloth for Passover, so that the heat of the dishes placed upon them shall not reach the surface (Oraḥ Ḥayyim, 451, 20, and Be'er Heṭeb, *ad loc.*). Some rabbis are of the opinion that glassware needs no special purification for Passover; others, that no process of purification can make it fit for use (*ib.* 26, and "Magen Abraham," *ad loc.*). In some countries it is the custom to leave glasses in water for three successive days, changing the water every day, in order to make them fit for use on the festival (Ḥayye Adam, 125, 22). In order to avoid all doubt, observant Jews provide themselves with separate sets of dishes and kitchen utensils for Passover, which are stored away from year to year, being used only during the festival.



THE FOREST OF LEBANON.
(From a photograph.)

Many days before Passover the pious Jewish housewife commences her house-cleaning for the festival. On the eve of the fourteenth of Nisan, although most Jewish houses are then thoroughly free from all leaven, the master of the house proceeds with the ceremony of searching for leaven ("bediḳat ḥameẓ"; Pes. 2a; see BEDIḲAH). Pieces of bread are placed in conspicuous places which can not be overlooked, and with a wax candle in his hand the master of the house begins the search, after pronouncing the following blessing: "Blessed art thou . . . and commandest us concerning the removal of leavened bread" (*ib.* 7b). After he has searched all the rooms and has collected all the morsels of leaven in a wooden spoon, he carefully ties them up in a rag and stores them away in a place which can not be reached by rats, pronouncing the following formula in Aramaic or in any language which he understands best: "Let all leaven that is in my premises which I have not seen and which I have not removed be as of no avail and be as the dust of the ground." On the next morning leaven may be eaten only until the fourth hour of the day (*ib.* 12b); and soon after that time all the remaining leaven is carefully collected and burned, when the master of the house repeats the formula, with a few alterations, which he recited on the previous evening (Oraḥ Ḥayyim, 431–437).

Search for Leaven Before Passover.

Any leaven found in the house during Passover, if discovered on the week-days of the holy day, should be immediately burned; if found on the holy day itself it should be covered with a vessel and burned in the evening. While it is being burned the above-mentioned blessing should be pronounced (Pes. 6a; "Yad," *l.c.* iii. 8; Oraḥ Ḥayyim, 446).

S. S. J. H. G.

LEAVENWORTH. See KANSAS.

LEBANON (לבנון): Name of a range of mountains in Syria. In prose, with the exception of II

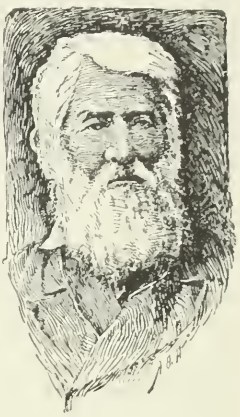
Chron. ii. 8 (Hebr.), the name is always written with the article, while in poetry it occurs as often without as with the article. The name (= "white") is due either to the snow which covers its peaks for the greater part of the year, and to which Jer. xviii. 14 alludes, or to the calcareous formations of the upper ranges. The topography of the Lebanon is very vaguely indicated in the Bible; it appears only as the great northern limit of the land assigned to Israel (Deut. i. 7, xi. 24; Josh. i. 4), and is mentioned as being not far from the Sea of Joppa (Ezra iii. 7). It was fully described by Greek geographers, among others by Strabo (xvi. 754): it consists of two parallel ranges running south-southwest and north-northeast, the western range being called "Lebanon," and the eastern, "Anti-Lebanon"; Mt. Hermon is the highest peak in the latter range. Between the two ranges is a valley which the Bible calls "the valley of Lebanon," where the city of Baal-gad was situated (Josh. xii. 7); the Greeks gave the name "Cœle-Syria" to the district. The Lebanon juts into the Mediterranean south of Tyre, where the rocks form an ascent to the top of the mountain; hence the Talmudic name סולמא דצור (= "the ladder of Tyre"; Yer. 'Ab. Zarah i. 9; 'Er. 80a; Beẓah 25b; comp. the Κλίμαξ Τυρίων of Josephus, "B. J." ii. 10, § 2).

"Lebanon" also in the Bible includes the Anti-Lebanon (comp. Josh. xiii. 5, "all Lebanon toward the sunrising," and Cant. vii. 5 [A. V. 4], "the tower of Lebanon which looketh toward Damascus"; in both verses the Anti-Lebanon being meant). At the time of Joshua, the Lebanon was inhabited by the Hivites and Giblites, and though it formed a part of the land assigned to the Israelites it was never conquered by them (Josh. xiii. 5; Judges iii. 1–3). In the time of Solomon, the Lebanon district seems to have been in the possession of Hiram, King of Tyre (I Kings v. 6; II Chron. ii. 8). Nevertheless, Solomon appears to have erected buildings in the Lebanon (I Kings ix. 19; II Chron. viii. 6). Owing to its extraordinary fertility, the Lebanon is the mountain range most frequently mentioned in the Bible. Moses, when looking over the promised land, mentioned the Lebanon in particular (Deut. iii. 25). It was famous for its fruit (Ps. lxxii. 16), its wine (Hosea xiv. 8), and especially for its cedars, which furnished wood for the Temple (I Kings v. 6; Ezra iii. 7; Ps. xxix. 5, civ. 16; *passim*). The range had also an abundance of fir-trees and algum-trees (II Chron. ii. 8), and the thistle of the Lebanon is once referred to (*ib.* xxv. 18). The "smell of Lebanon" is spoken of in Hosea xiv. 7 and Cant. iv. 11, and by the Talmudists. "At the arrival of the Messiah, the young people of Israel will exhale an odor like that of Lebanon" (Ber. 43b). Lebanon is referred to as "Eden" by Ezekiel (xxxi. 16), and Isaiah speaks of the "glory of Lebanon" (Isa. lx. 13). It is for this reason that "Lebanon" is taken by the Prophets to designate Jerusalem (Isa. x. 34; Zech. xi. 1), while the Rabbis understood it to refer to the Temple of Jerusalem, supposing that it was so called because it cleanses Israel of sin (lit. "it whitened their sins"; Yoma 39a).

Proverbial Fertility.

E. G. H. M. Sel.

LEBENSOHN, ABRAHAM DOB BÄR BEN ḤAYYIM (surnamed **Michailishker**; pseudonym, **Adam**): Russian Hebraist, poet, and grammarian; born in Wilna, Russia, about 1789; died there Nov. 19, 1878. Like all Jewish boys of that time in Russia he was educated as a Talmudist, but became interested in Hebrew grammar and punctuation when, at the age of eleven, he was instructed in reading in public the weekly portions of the Law. He was married, according to the custom of those times, as soon as he had celebrated his bar miẓwah; and he spent the following eight years with his wife's parents in Michailishok, government of Wilna. This gave him the surname "Michailishker," by which he was popularly known; and it also accounts for the last letter in his pen-name "Adam" (formed from the initials of Abraham Dob Michailishker), while the family name "Lebensohn," which he adopted, is a literal translation of "ben Ḥayyim." He afterward lived about four years in Osmiyany, in the government of Wilna, where he attempted to establish himself as a merchant. He was now an accomplished rabbinic scholar; but he devoted most of his leisure time to the study of Hebrew poetical and grammatical works. On returning to his native city, where he remained for the rest of his life, he engaged in teaching, a profession which he followed until his old age, except for about fifteen years in which he was engaged in the business of a broker.



Abraham Lebensohn.

His first poetical work to be published was the "Shir Ḥabibim" (Wilna, 1822), in honor of the marriage of Count Tyszkiewicz, one of the most powerful noblemen of Lithuania. It was followed by "Ebel Kabed" (*ib.* 1825), an elegy on the death of R. Saul Katzenellenbogen; this established the author's reputation as a Hebrew poet. The publication of the first volume of his poetry, entitled "Shire Sefat Ḳodesh" (Leipsic, 1842; 2d ed. Wilna, 1863), marks the beginning of a new epoch in Neo-Hebrew literature in Russia. It is the first poetical work of the rejuvenated literature that can be favorably compared with the works of that nature which were produced in western European countries. It was received with unbounded enthusiasm. Thousands of young men in sympathy with the Haskalah movement, of which Lebensohn became the leading exponent in Lithuania, learned to recite the songs of "Shire Sefat Ḳodesh" by heart; and the fame of the author spread to all centers of Hebrew learning.

As Poet.

When Sir Moses Montefiore visited Wilna in 1846 Lebensohn prepared for his perusal an article on the condition of the Jews in Russia and the means by which it was to be improved. This interesting

document, embodying the views held by the Maskilim of that period, summarized the evils from which the Jews suffered and boldly stated that they were themselves to blame for their troubles. Lack of education and of skill in handicrafts, too early marriages, the ignorance of the rabbis and teachers, and extravagance were described as the four "abot neziḳin" or chief faults; and relief was proposed, as was customary in those times, through governmental intervention (see I. M. Dick, "Ha-Oraḥ," and Lebensohn, "Yeter Shire Adam," pp. 67 *et seq.*).

In 1848 Lebensohn was made one of the principal teachers in the newly established rabbinical school of Wilna, a position which he creditably filled for nearly twenty years, until he was forced by age and impaired eyesight to relinquish it. He was succeeded by his son-in-law Joshua Steinberg. In 1848, too, he began, conjointly with the bibliographer Benjacob, the publication of a new edition of the Bible, with a German translation, himself adding valuable glosses to the "bi'ur" ("Miḳra'e Ḳodesh," Wilna, 1848–53). Some of his commentaries on the Bible were later printed separately as a supplement to that edition ("Bi'urim Ḥadashim," *ib.* 1858). A second volume of "Shire Sefat Ḳodesh" appeared in Wilna in 1856 (2d ed., *ib.* 1869); and in 1869 was published "Yeter Shire Adam," the third volume of the same work, containing also poems written by his son Micah Joseph Lebensohn. The most important of his later works are the allegorical drama "Emet we-Emunah" (*ib.* 1867; 2d ed., *ib.* 1870), which has for its theme the harmonization of science and religion; and "Yitron le-Adam" (*ib.* 1874), a commentary on Ben-Ze'eb's well-known Hebrew grammar, "Talmud Leshon 'Ibri," with which it has been often reprinted. A new edition of the three volumes of "Shire Sefat Ḳodesh" appeared in Wilna in 1895.

As Commentator.

Lebensohn was the author of several other, unimportant, works and of numerous articles in the periodicals. He exercised almost as much influence by his powerful personality as by his literary efforts, and was recognized in his later years as the pioneer of haskalah in northwestern Russia. The Maskilim of Wilna considered themselves as his pupils, while the fanatics saw in him the embodiment of all the objectionable features of the progressist movement.

He had two sons, Micah Joseph, cited above, and **Aryeh Löb,** who was a prominent business man in Wilna.

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H. R. P. Wi.

LEBENSOHN, MICAH JOSEPH: Russian Hebrew poet; born in Wilna, Russia, Feb. 22, 1828; died there Feb. 17, 1852. His father, the poet Abraham Bär Lebensohn, implanted in him the love of Hebrew poetry, and Micah Joseph began very early to translate and to compose Hebrew songs. He suffered from consumption during the last five or six years of his short life. In 1849 he was in Berlin, and later went to Salzbrunn and other watering-places, where he vainly sought relief from the terrible disease which had attacked him. About the end of 1850 he abandoned all hope of recovery and returned to Wilna, where he lingered until his death.

Lebensohn's poetical works are: "Harisut Troya" (Wilna, 1849; 2d ed., *ib.* 1869), a translation of the third and fourth books of Vergil's "Æneid" after Schiller's German translation; "Shire Bat Ẓiyyon" (*ib.* 1851; 2d ed., *ib.* 1869), epic poems on Jewish subjects, of which his brother-in-law, Joshua Steinberg, published a German translation entitled "Gesänge Zion's" (*ib.* 1859); and "Kinnor Bat Ẓiyyon" (*ib.* 1870), a second volume of the foregoing songs, printed posthumously by his father. The most noted elegies on his death are that by his father, entitled "Mikal Dim'ah" (in the second part of "Shire Sefat Ḳodesh") and J. L. Gordon's allegorical drama, "Ho Aḥ," which is placed in the first part of "Kol Shire Yehudah."

Lebensohn's poetry surpasses that of his father, and is characterized by a deep pathos and a beauty of expression which are rare in Neo-Hebrew verse. It is also noted for its expression of the young poet's strong longing for life and of the dread of an early dissolution which preyed on his mind.

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H. R. P. Wi.

LEBERT (LEWY), HERMANN: German physician; born at Breslau June 9, 1813; died at Bex, Canton Waadt, Switzerland, Aug. 1, 1878. He studied medicine at the universities of Berlin and Zurich, graduating in 1834, and spent the following year traveling through Switzerland engaged in botanical researches. In 1836 he took a post-graduate course in Paris, and in 1838 settled in Bex as a physician. The winter months of 1842–45 he spent in Paris, occupied with studies in comparative anatomy. During the winter of 1845–46 he lived in Berlin, and in 1846 he settled in Paris.

In 1853 Lebert was elected professor of medicine at Zurich University, which position he held for six years, when he was called in a similar capacity to the University of Breslau. Resigning in 1874 he spent the last four years of his life in Nice, Vevey, and Bex.

Lebert added greatly to the knowledge of pathology and biology. He wrote numerous essays in the medical journals; among his independent works may be mentioned: "Physiologie Pathologique," Paris, 1845; "Traité Pratique des Maladies Scrofuleuses et Tuberculeuses," *ib.* 1849 (German transl. Stuttgart, 1851); "Traité Pratique des Maladies Cancéreuses," Paris, 1851; "Traité d'Anatomie Pathologique Générale et Spéciale," *ib.* 1852–64; "Handbuch der Praktischen Medicin," Tübingen, 1855; "Handbuch der Allgemeinen Pathologie und Therapie," *ib.* 1865; "Grundzüge der Aerztlichen Praxis," *ib.* 1866; "Klinik der Brustkrankheiten," Tübingen, 1874; "Verzeichniss der Schlesischen Spinnen," *ib.* 1875; "Bau und Leben der Spinnen," Berlin, 1878; "Die Krankheiten des Magens," Tübingen, 1878.

His family name was "Lewy" (or "Levy"), which he changed to "Lebert" when he adopted Christianity.

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S. F. T. H.

LEBERT, SIEGMUND (SIEGMUND LEVY): Music-teacher and writer on music; born at Ludwigsburg, Württemberg, Dec. 12, 1822; died at Stuttgart Dec. 8, 1884. After completing his studies under Tomaschek, Weber, Tedesco, and Proksch, at Prague, he taught music at Munich. In conjunction with Faiszt, Brachmann, Laiblin, Stark, and Speidel, he founded (1856–57) the Stuttgart Conservatory. Lebert was highly esteemed as a music-teacher and published a large number of works on music, of which the following are the most important: "Grosse Klavierschule," published in cooperation with Stark (several editions; it has been translated into English, French, Italian, and Russian); an edition of Clementi's "Gradus ad Parnassum"; an edition of pianoforte classics (in collaboration with Faiszt, Ignaz Lachner, Liszt, and others).

The University of Tübingen conferred on Lebert the degree of doctor of philosophy, and the King of Württemberg bestowed on him the title of professor. His methods have gradually come to be regarded as somewhat laborious and pedantic. Nevertheless several able pianists were graduated from his school, among whom Anna Mehlig is one of the most distinguished.

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S. J. So.

LEBRECHT, FÜRCHTEGOTT: German educator; born at Memmelbach, Bavaria, Nov. 16, 1800; died at Berlin, Sept. 1, 1876. He studied at Fürth, and later at Presburg under Moses Sofer, devoting himself mainly to the Talmud and to the Hebrew literature of the Middle Ages. In 1827 he went to Halle, where he received a thorough grammatical training under Gesenius, whom in turn he aided in Neo-Hebraic literature. After a few years spent at Halle, he went to Berlin, where he devoted himself to literary work. He secured a position as teacher at the Lehrer-Seminar (founded under the direction of Zunz in 1840), and continued there until 1848. In 1856 he became head teacher at the Veitel Heine Ephraim'sche Lehranstalt (Bet ha-Midrash), a position he retained until his death, serving also as librarian. This institution had been established in 1774, but was not maintained on a high pedagogical plane until Lebrecht introduced modern educational methods and elevated it to a level of efficiency that attracted to it wide-spread attention.

Lebrecht was a constant contributor to Jewish periodicals, such as Geiger's "Jüd. Zeit.," Fürst's "Der Orient," the "Historische Jahrbücher für Kritik," the "Allg. Zeit. des Jud."; also to the "Vossische Zeitung" and the "Spenersche Zeitung." In 1862 he published his "Handschriften und Erste Ausgaben des Babylonischen Talmud" in the "Wissenschaftliche Blätter aus der Veitel Heine Ephraim'schen Lehranstalt," and two years later his "Verbesserter Kritische Lesarten und Erklärungen zum Talmud," Berlin, 1864. In 1874 his "Adelheid Zunz" was reprinted from the "Vossische Zeitung." His last work (posthumously published) was his "Bethar, die Fragliche Stadt im Hadrianisch-Jüdischen Kriege: Ein 1700 Jähriges Missverständniss; Beitrag zur Gesch. und Geographie des Alten Palästina," Berlin, 1877, an enlarged reprint of his article in Berliner's "Magazin," 1876, pp. 27–40, 77–93, the principal addition being a historical appendix. Together with Johann B. Biesenthal he edited David Ḳimḥi's "Sefer Shorashim" (Berlin, 1847), and to A. Asher's edition of Benjamin of Tudela (vol. ii. London, 1841) he contributed an essay on the state of the califate of Bagdad during the latter half of the 12th century. Several of his essays—"Juden als Arabische Dichter," "Die Oppenheimer'sche Bibliothek," "Jehuda ben Koreisch, der Erste Lexicograph der Bibel"—were published in the "Orient, Lit." 1841–44. His pamphlet, "Zum 150. Geburtstage Moses Mendelssohn's," was edited by Dr. A. Berliner (Berlin, 1878).

BIBLIOGRAPHY: Steinschneider, in *Bolletino Ital. degli Studi Orientali*, 1876, p. 153.

S. M. Co.

LECCE: Town of southern Italy, capital of the province of the same name (formerly Terra d'Otranto); contained one of the most prominent Jewish settlements in the Neapolitan kingdom before their expulsion. There are traces of the existence of Jews in Lecce at the time of the Normans (G. T. Tanzi, "Gli Statuti della Città di Lecce," p. 19, Lecce, 1898). There seem to be no special records concerning the Jews until the fifteenth century. They occupied themselves at one time with dyeing, cattle-raising, and money-lending; the last-named occupation, however, was prohibited in 1471. The same restrictions were put upon them as in most other lands: they could not own real estate or engage in the higher callings, and they were compelled to wear distinguishing badges on their dress. Still, they were under the protection of the law and seem to have been free from persecutions, as were the other Jewish communities throughout Italy. But when Giannantonio del Balzo-Orsini, the last Count of Lecce, died in 1463, and the city came under the direct rule of Ferdinand I., King of Aragon, a violent outbreak against the Jews occurred, in which the ghetto was sacked, several Jews were killed, and the remainder driven out of the place. The city then excused itself before the king by throwing all the blame upon the Albigenses and other foreigners who lived there. The king issued a decree June 20, 1464, ordering the Jews to be called back, and pointing out the injuries the city had suffered through their expulsion. On March 21, 1495, a mob invaded and set fire to the ghetto, and killed a great number of Jews; the few that saved their lives scattered throughout the kingdom. The synagogue was demolished and a church erected on its site. The Jews probably never returned to Lecce, as they were expelled from the whole Neapolitan kingdom in 1540. Lecce was the birthplace of the grammarian ABRAHAM DE BALMES BEN MEÏR (1450–1523).

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D. E. L.—U. C.

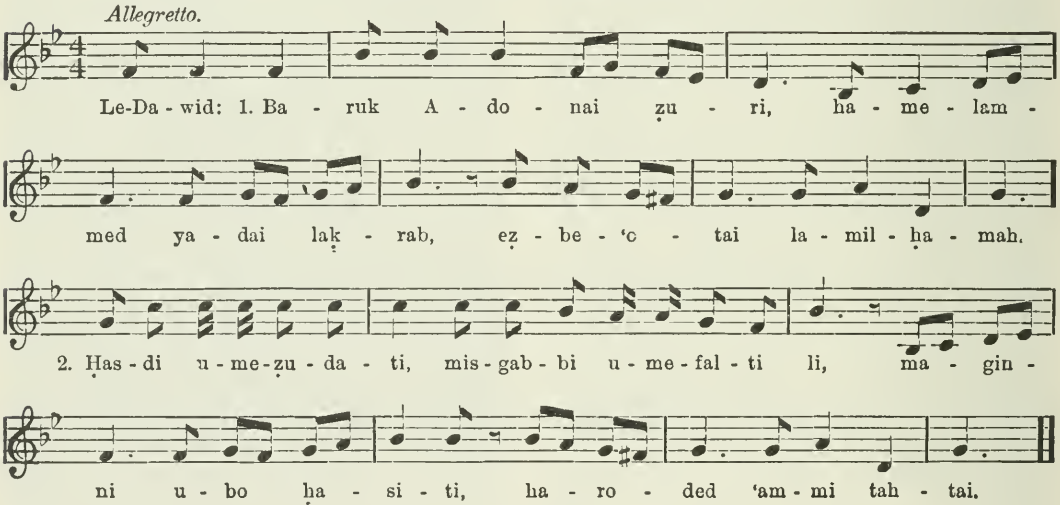
LE-DAWID BARUK (לדוד ברוך): Familiar title for Ps. cxliv., from the initial words of the He-

brew text, with especial reference to its employment, together with Ps. lxvii., as an introduction to the evening prayer at the close of the Sabbath. Alone among the sections of the Hebrew ritual chanted to traditional tunes, this psalm is always set to some melody in the bright and cheerful major mode.

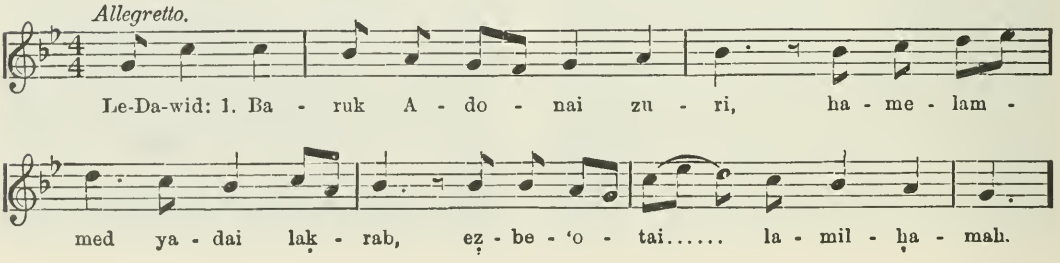
If one rather poor eighteenth-century air preserved in south-German congregations be left out of consideration, there is a remarkable fundamental similarity in the various chants utilized by the German and Polish Jews, by the Spanish and Portuguese according to the Dutch and West-Indian tradition, and by the Italians and the Jews of the Orient. This basal similarity especially struck the traveler Moses Israel Ḥazzan ("Kerak shel Romi," p. 4b, Leghorn, 1876). The Ashkenazic and Sephardic versions likewise agree in the change from the major mode to the minor as the end of the verse is approached. This is possibly an instance of the intentional application of the teaching of Ps. cxxxvii. 6, which has affected all of the comparatively few blithe strains in the traditional melody of Jewish public worship. The influence of the originally northern melody on the southern usage is paralleled by that of the tune Addir Hu, of similar date.

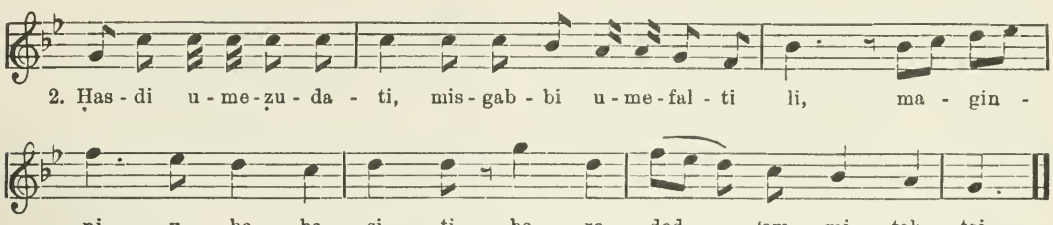
Local variants are numerous. Those in the tradition of Slavonic and Teutonic regions are due largely to the necessity of transposing the second phrase of the chant to the upper or the lower octave, according as the psalm is started in the range of a bass or a tenor voice. The chief forms of the northern chant are shown in the transcription below, at the same pitch however. The first (A) is rather favored among German, the second (B) among Polish, congregations. The southern chant (C) first appears as the subject of the setting of Ps. ix. in Benedetto Marcello's "Estro Poetico-armonico," or "Parafrasi Sopra li Salmi" (Venice, 1724), where it is headed "Intonazione degli Ebrei Spagnuoli Sopra il Salmo le-David Baruk." This intonation exhibits a more marked simplicity than the two southern versions (obviously variants diverging from it) quoted by Baer in "Ba'al Tefillah," No. 714. These developments are due to the personal variations of successive cantors, a source of change from which the congregational use of the chant customary among the northern Jews has preserved their melody to a marked extent.

LE-DAWID BARUK (A)

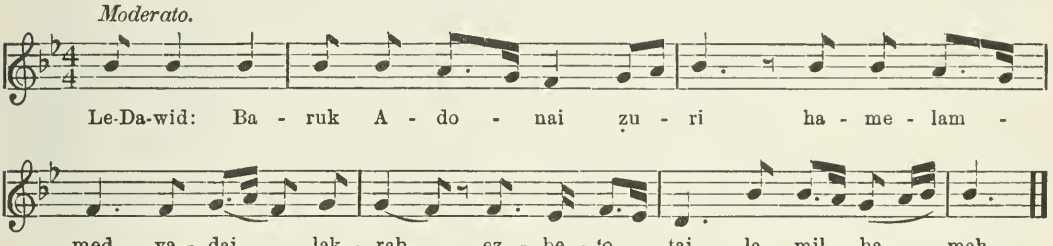


LE-DAWID BARUK (B)





LE-DAWID BARUK (C)



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A. F. L. C.

LEDERER, ABRAHAM: Hungarian educator and writer; born Jan. 9, 1827, at Libochowitz, Bohemia. In 1840 he went to Prague, where he studied at the Teachers' Seminary and at the university. In 1853 he taught at Lundenburg, Moravia; and in 1854 he accepted the post of director of the Jewish school at Tata, Hungary, whence he was called to the Israelitische Musterschule in 1857, becoming in the following year director of the Israelitic Teachers' Seminary at Budapest.

Lederer has contributed much to pedagogics in general, and to the training of Jewish teachers in Hungary in particular. He is the founder and organizer of the Jewish normal school ("Landes-Präparandie"), of the Jewish National Teachers' Association, of the national pedagogical museum, of the Women's Industrial Association, and of the vacation colony for children. In 1869 the government commissioned him to translate Hungarian text-books into German, and appointed him director of the state seminaries and a member of the supreme board of education. Of his works the following are noteworthy: "Heimathskunde" (Pest, 1859); "Erziehungslehre für Israelitische Eltern und Lehrer" (*ib.* 1865); "Leitfaden und Lesebuch für Lehrer" (*ib.* 1870); "Methodischer Leitfaden zum Deutschen Sprachunterricht" (Budapest, 1873); "Társadalmi Pädagogia" (*ib.* 1885), on social pedagogics; "Hires Emberek Ismertető Jelei" ("Charakteristiken Berühmter Männer," 1896); "A Testi Büntetés Lélektana" (1901), on the psychology of corporal punishment; and "Iskolai Kirándulás a Csillagos Egbe" (1903), a guide to instruction in astronomy in schools.

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S. L. V.

LEDERER, JOACHIM K.: Austrian playwright; born at Prague Aug. 28, 1808; died at Dresden July 31, 1876. Lederer received only a meager education under a private tutor. He began the study of medicine, but after a year's experience discarded it for law, and received his degree of D.C.L. He found, however, that, being a Jew, there was no prospect for him as a professor in any of the universities, and, the practise of law offering no attractions to him, he devoted himself to dramatic authorship. He developed great skill in reproducing, with keen humor and a touch of satire that won for him an assured place on the Austrian stage, the peculiar characteristics of his countrymen. Among his most successful comedies are: "Häusliche Wirren," "Geistige Liebe," "Die Weiblichen Studenten," "Eine Rettende That," "Die Zwei Kranken," and "Die Kranken Doctoren," in writing the last of which W. M. Gerle was collaborator.

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S. M. Co.

LEE, SIDNEY: English editor; born in London Dec. 5, 1859; educated at City of London School and Balliol College, Oxford. Almost immediately on leaving college he became associated with Sir Leslie Stephen as assistant editor of the "Dictionary of National Biography" for the first twenty-one volumes (1881–90). For the following five he was joint editor, and for vols. xxvii. to lxiii. and the supplement and index (41 vols. in all) he was sole editor of this national undertaking, which was finished in 1903. In recognition of his work he was made honorary doctor of letters by the Victoria University in 1900. Lee visited the United States on a lecturing tour in 1903.

Besides his work on the dictionary he has edited Lord Berner's translation of "Huon of Bordeaux," 1883–85; Lord Herbert of Cherbury's "Autobiography," 1886; and a facsimile of the first folio of Shakespeare, 1902. Of the lives contributed by him to the "Dictionary of National Biography" two have been issued separately and have established themselves as standard biographies, namely: "William Shakespeare," 1898; and "Queen Victoria," 1902.

BIBLIOGRAPHY: *Who's Who*, 1904.

J.

LEEDS: Manufacturing town in Yorkshire, England. It possessed a small Jewish community before the year 1840, divine service being held in a small room in Bridge street, little better than a loft, access to which was gained by means of a ladder. On May 12, 1840, a plot of land in the Gelderd road was granted by the Earl of Cardigan for a cemetery, which plot was afterward enlarged, and now belongs to the Old Hebrew Congregation (the "Great Synagogue") in Belgrave street. The first Jewish wedding in Leeds took place on June 1, 1842.

Divine service continued to be held in Bridge street until 1846, when a room in Back Rockingham street was transformed into a temporary synagogue, mainly through the instrumentality of the late Gabriel Davis, whose nephew, Edward Davis, continued to interest himself in the affairs of the synagogue till his death in 1895. In 1850 the rabbi was the Rev. Ephraim Cohen. In 1860 the congregation removed to a new building in Belgrave street. This soon became too small; and in 1877 the present synagogue was erected on a site part of which had been covered by the original structure.

The First Synagogue.

Meanwhile the community was developing in other directions. In 1869 a ḥebra was formed in St. Alban's street, which became a congregation in 1873, the members at the same time acquiring a cemetery situated in the Gelderd road, which was extended in 1895 by an additional purchase of land adjoining the original plot. In 1883 a large private mansion standing in spacious grounds in St. John's place, New Briggate, was acquired and adapted for use as a synagogue. The congregation continued to worship there till 1894, when the house was demolished, and the present building was erected on the site, a convenient room for a school being provided in the basement.

Next in order of seniority is the Central Congregation, founded in 1887. This also was developed from a ḥebra, and was originally known as the Maiempoler Congregation. A cemetery was also acquired on a site adjoining that of the New Briggate congregation. In 1898 the congregation removed to its present synagogue in Templar street.

In 1876 an association called the "Polish Ḥebra" had been formed, the members of which in 1890 resolved to form themselves into a new congregation. Purchasing a chapel with a good basement in Byron street, they made the necessary alterations, and opened the building for divine service. For some time it was known as the "Polish Congregation," but is now usually called the "Byron Street Congregation." In 1893 the members acquired a plot of ground in Farnley, which was consecrated as a cemetery.

The bet ha-midrash began in 1873 with a small room for the purposes of prayer and study. From this developed the present Bet ha-Midrash ha-Gadol, which was opened in Hope street in 1895, in the heart of the Jewish quarter. Recently there has been a movement to constitute it a congregation. A plot of land has been purchased adjoining the cemetery belonging to the New Briggate congregation, and a wall enclosing the site has been built.

Bet ha-Midrash.

Classes for religious education were at first formed in connection with the Great Synagogue, but, these proving inadequate, in 1876 the Talmud Torah school for the free education of poor boys was founded. No provision, however, was made for girls. When the Rev. M. Abrahams arrived in Leeds classes for boys and girls were formed in connection with the Belgrave Street Synagogue. The accommodation proving insufficient, the Leeds school board was approached, and it agreed to grant the use of one of its schools for the purpose of religious education. In 1888 the Leeds Hebrew and religion classes for boys and girls were opened in connection with the board school in Gower street, Leylands. Four of the board schools are attended almost exclusively by Jewish children; and the school in Gower street showed the most successful record of attendance (percentage 99.47) in the United Kingdom during the year ending April, 1901.

The Jewish Board of Guardians was founded in 1878. For many years it has been presided over by Paul Hirsch. In its benevolent work it has been assisted by two Jewish ladies' societies; by the Dorcas Society, founded in 1897 to provide clothing for the poor; by the Biḳḳur Ḥolim Society, founded in 1876 for the relief of the indigent ailing; by the Haknasat Orḥim, or Poor Jews' Shelter, founded in 1890; and by the Kasher Kitchen, founded in 1901. There is also a Ḥebra Ḳaddisha, founded in 1895, in connection with the Belgrave Street Synagogue. In addition to these societies there exist the Hebrew Literary Society and the Leeds Jewish Young Men's Association. About 1,800 working men belong to the Amalgamated Jewish Tailors, Machinists, and Pressers' Trade Union, which is in part a friendly society and mainly supports a new cemetery in Farnley, opened in 1901, and adjoining that belonging to the Byron Street Congregation. There are also a branch of the Anglo-Jewish Association, a B'nai Zion Association, several Zionist Associations, a company of the Jewish Lads' Brigade, and seven friendly societies.

Education and Philanthropy.

Paul Hirsch, the first Jewish justice of the peace in Leeds, was elevated to the magisterial bench in 1899. M. Zossesheim, a former vice-president of the chamber of commerce, is consul for Italy.

The Jewish community of Leeds, numbering about 20,000 in a total population of 428,953, is the third largest in the United Kingdom, being exceeded by those of London and Manchester only.

J. M. A.

LEESER, ISAAC: American rabbi, author, translator, editor, and publisher; pioneer of the

Jewish pulpit in the United States, and founder of the Jewish press of America; born at Neuenkirchen, in the province of Westphalia, Prussia, Dec. 12, 1806; died at Philadelphia, Pa., Feb. 1, 1868. Educated at the gymnasium of Münster, he was well grounded in Latin, German, and Hebrew, besides having studied the Talmud tractates Beẓah, Baba Meẓi'a, and a part of Ḥullin and Baba Batra under Hebrew masters. At the age of seventeen he emigrated to America, arriving at Richmond, Va., in May, 1824. His uncle, Zalma Rehiné, a respected merchant of that city, sent the youth to a private school; but after ten weeks the school was closed, and for the next five years Leeser was employed in his uncle's counting-room. Unfavorable as were the circumstances for a growth of Jewish knowledge, the young man showed his bent by voluntarily assisting the ḥazzan to teach religion on Saturdays and Sundays and also by appearing in the public prints from time to time in defense of Judaism when assailed.

Isaac Leeser.

In 1828 an article in the "London Quarterly" reflecting on the Jews was answered by Leeser in the columns of the "Richmond Whig"; and the reply attracted the attention of the Jewish communities of Richmond and Philadelphia. About that time (Oct. 18, 1828) the Rev. Abraham I. Keys, ḥazzan of the Congregation Mikveh Israel of the latter city, died, and a successor was needed. Leeser was induced to accept the congregation's invitation to present himself as a candidate. His own view of the situation is given in a letter written by him six years later to the chief rabbi Solomon Hirschel of London: "Knowing my own want of proper qualification, I would never have consented to serve, if others more fitting in point of standing, information, or other qualities had been here; but this not being the case (as is proved by there being yet two congregations at least in this country without a regular ḥazzan), I consented to serve."

Elected at Philadelphia.

In Aug., 1829, Leeser went to Philadelphia with the manuscript of his first book ("The Jews and the Mosaic Law") in his pocket and great thoughts for Israel in his mind. Up to that time the ḥazzanim in America had been merely precentors. There was, however, a new movement in Europe. The Hamburg Temple had put forward Gotthold Salomon; and preaching in German had become the Reformed fashion, while the new Conservatives had met it by electing to the Hamburg rabbinate Bernays, who also delivered sermons in the vernacular. Something of this ferment had leavened the thoughts of Leeser; and he hoped to transform the reading-desk into the pulpit and the teacher's rod into the editorial wand.

On June 2, 1830, he delivered his first English discourse, and thenceforward preached with reasonable regularity, though on sufferance only, until June 18, 1843, when the congregation formally accepted the sermon as regular.

The scarcity of books concerning the Jewish religion emphasized the fact that there was no American Jewish publisher. Having translated Johlson's "Instruction in the Mosaic Religion," Leeser issued in the winter of 1829–30 proposals to publish it and "The Jews and the Mosaic Law." As no one would take the risk, however, he became his own publisher. The following are his publications:

1830 (Aug.). Johlson's Instruction in the Mosaic Religion.
1833. The Jews and the Mosaic Law.
1837. Discourses. 2 vols. Portuguese prayers, with his own translation. 6 vols.
1838. Hebrew Spelling-Book.
1839. His Catechism.
1841. The Claims of the Jews to an Equality of Rights. Discourses. 1 vol.
1843. The Occident, a monthly magazine (continued till his death, and, under the editorship of Mayer Sulzberger, one year thereafter; vols. xvii. and xviii. were issued as a weekly. 26 vols.).
1845. The Pentateuch (Hebrew and English). 5 vols.
1848. Daily Prayers, German Rite (with his Eng. transl.). 1 vol.
1853. His translation of the Bible. 1 vol. 4to.
1857. Second edition of the Bible. 18mo. Portuguese prayers. 2d ed. 7 vols.
1859. Dias' Letters.
1860. The Inquisition and Judaism.
1864. Meditations and Prayers. Aguilar's "Jewish Faith" and her "Spirit of Judaism."
1867. Collected Discourses. 10 vols. Mosaic Religion. 2d ed.

Besides accomplishing the literary work involved in the foregoing, he translated Schwarz's "Geography of Palestine," and with Dr. Jaquett saw through Lippincott's press an edition of the Hebrew Bible.

Leeser retired from the Congregation Mikveh Israel in 1850, and did not again take office until 1857, when the newly formed Congregation Beth-El-Emeth in Philadelphia called him, and he remained its minister until his death.

When Leeser commenced his public career the scattered Jewish individuals and the members of congregations in the United States did not number more than from 12,000 to 15,000. His purpose to mold these into a community was to be achieved in part by the pulpit and in part by the press.

Besides engaging in the activities sketched above, Leeser participated in all Jewish movements. He was the earnest promoter of all the national enterprises—the first congregational union, the first Hebrew day-schools, the first Hebrew college, the first Jewish publication society—and of numberless local undertakings. The "Occident" acquired a national and even an international reputation; the Maimonides' College, of which he was president, paved the way for future Jewish colleges in the United States; and his translation of the Bible became an authorized version for the Jews of America.

In the religious controversies of his time Leeser took an active part on the Conservative side, and lived and died in the unshakable belief that the existence of opposing parties was but transient and short-lived.

A. M. Sc.

LEEUW, JACOB HEYMANN DE: Dutch Talmudist; born at Leyden 1811; died at Amsterdam Sept. 15, 1883. He removed to the latter city in 1874, and was appointed rabbi at the bet ha-midrash. He was the author of the following Talmudical works: "Shoshannat Ya'aḳob," Leyden, 1848; "Peri 'Eẓ Ḥayyim," *ib.* 1852; "Debarim Aḥadim," *ib.* 1853; "Naḥalat Ya'aḳob," Rotterdam, 1857; and "Ḥeleḳ Ya'aḳob," *ib.* 1858.

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S. E. SL.

LEFMANN, SALOMON: German philologist; born at Telgte, Westphalia, Dec. 25, 1831, his family being old Westphalian settlers. He was educated at the Jewish school of his native town, at the seminary and academy at Münster, and at the universities of Heidelberg, Berlin, and Paris (Ph.D., Berlin, 1864). In 1866 he became privat-docent, and in 1870 assistant professor, in the University of Heidelberg; and he is at present (1904) honorary professor of Sanskrit there.

Lefmann has taken a great interest in Jewish communal affairs. While preparing himself for the university and during his employment as a public teacher he held also the positions of tutor and schoolmaster in several small communities of Westphalia; and at Heidelberg in 1887 he was president of the Zedaka Verein, a society for the aid of the poor.

Through his "Ueber Deutsche Rechtschreibung" (in "Virchow und Holzendorff's Wissenschaftliche Vorträge," 1871) and "Zur Deutschen Rechtschreibung" (in "Münchner Allgemeine Zeitung," 1871, Nos. 136, 209, 274) Lefmann took part in the movement for the establishment of a correct and uniform system of spelling in German.

Lefmann's principal philological works are: "De Aristotelis in Hominum Educatione Principiis," Berlin, 1864; "August Schleicher," Leipsic, 1870; "Lalita Vistara" (edited and translated), Halle, 1883, 1902; "Gesch. des Alten Indiens," Berlin, 1879–90; 2d ed., 1898; "Franz Bopp," 2 vols., Berlin, 1891–97.

S. F. T. H.

LEGACY. See WILL.

LEGAL INSTRUMENTS. See DEED.

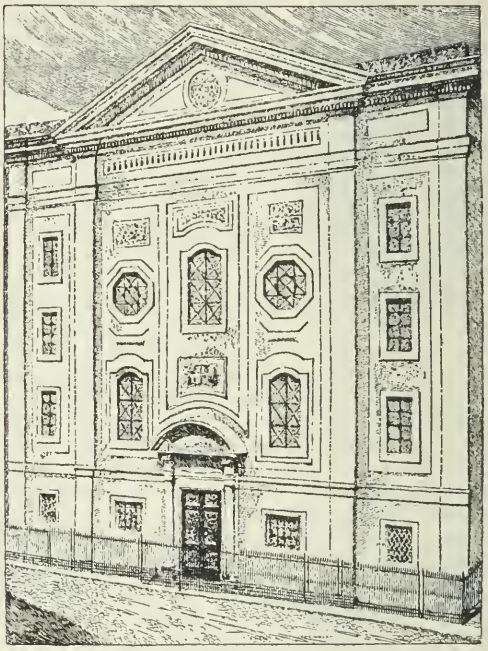
LEGAL PROCESS. See PROCEDURE.

LEGALISM. See NOMISM.

LEGHORN (Italian, **Livorno**; Hebrew, לבורנו, לבורני): Seaport city of Tuscany. Its Jewish community, although the youngest among the large communities of Italy, was for some time the foremost because of the wealth, scholarship, and political rights of its members. The first traces of a Jewish settlement are found about 1583. The endeavors of the Medici to promote the growth of the city and of the harbor brought in many new settlers; and the Spanish Marranos persecuted by Ferdinand II. also found a refuge here in 1590. In 1591 and 1593 all persons desiring to settle at Leghorn, including Jews, were assured the most extensive rights and privileges. Many Jews were attracted by this promise; and the community of Pisa received the privilege of founding a branch at Leghorn with a synagogue and cemetery. In 1597 the Jews of Leghorn received as a community autonomous rights.

The community had complete jurisdiction both in civil and in criminal cases. In 1593 a special judge was assigned to the Jewish court, from whose sentence appeal could be made only with the permission of the grand duke. As controversies arose regarding the extent of the jurisdiction, it was decreed that the infliction of severe penalties, such as sentences of death and penal servitude, should be confirmed by the public court. The Jewish court was abolished

Rights and Privileges.



Synagogue at Leghorn.
(From a photograph.)

in 1808, when Tuscany was incorporated into the French empire; it was revived in 1814, its jurisdiction, however, being confined to questions relating to marital law. In 1822 such cases also were assigned to the municipal courts, the directors of the community retaining the privilege of giving advisory opinions. Since 1866 the "Codice Civile" and civil marriage obtain in Leghorn as throughout the kingdom.

The Leghorn community had the right of succession in all cases where the deceased died without natural or legal heirs. This privilege was likewise abrogated in 1808 by the French laws, and was never restored.

When the Jewish community was established (in 1593) the directors were empowered to grant safe-conducts and immunity as regards previous crimes and debts to all Jews who settled at Leghorn, and the latter were accepted as citizens by the communal directors on a majority vote of two-thirds. The right of immunity in the case of previous crimes was soon abrogated, while that of immunity from debt was limited in 1786 to debts that had been incurred more than four months previously; and this rule continued down to 1836. The right of naturaliza-

tion, however, remained in force until 1859, when the Jews received full citizenship.

From the beginning the Jewish community had the right to impose taxes for the purpose of defraying its expenses. This right was confirmed in 1715, 1782, and 1814. In 1829 it was even amplified. The taxes were as follows: (*a*) "Ẓorke ẓibbur," ½ per cent of their income, payable by all Jews living at Leghorn, or engaged in trade or commerce there, and having a yearly income of more than 1,500 lire.

Taxes.

(*b*) "Diritto nazionale," a duty on all goods imported or exported by Jews through the port of Leghorn, at the rate of ½ per cent for resident and ¼ per cent for non-resident Jews. Merchants were required to keep a special column in their books for this tax.

(*c*) Beginning with 1767, a special tax upon private synagogues, in order to prevent their multiplication.

(*d*) Special tax on meat slaughtered according to the Jewish ritual. In recent times all these taxes have been gradually abolished, and a single tax, "sussidio obbligatorio," covering all the needs of the community, has been substituted.

When the municipality received its constitution in 1780, Jews were declared eligible to the municipal council, though they were excluded from the magistracy; but as house-owners they had the right to send a deputy to the latter, which deputy took part in the government of the city, and had the same privileges and salary as the Christian magistrates. The municipal constitution of 1808 abrogated this privilege; but it was renewed in 1816 and remained in force down to 1845, when Jews became eligible to all municipal offices.

Constitution of 1780.

The administration of the community, which in the course of time underwent material changes, was entrusted at its foundation in 1593 to a council of five members, designated "capi" or "massari della sinagoga." They had to be prominent, well-to-do merchants; they were elected for one year, and were not immediately reeligible. In consequence of irregularities during an election, it was decreed in 1637 that the massari should be designated by lot by the community of Pisa; but owing to repeated irregularities new methods were adopted in 1642, and five massari were appointed from a council of fifty persons who had been chosen from among all merchants and house-owners over twenty-five years of age. In 1667 in addition to the massari there was a council of twelve deputies, who were elected for life. There was furthermore a council of forty "able and capable citizens" in three commissions, from whom the massari were chosen. In 1693 a great council of sixty members, having all the rights of a modern parliament, was introduced; of this council twenty members sat in rotation each year, the entire body being convened only on important occasions. By this constitution (*i.e.*, the constitution of 1693) the administrative corporation was divided into two bodies, one legislative and the other executive. It, however, remained in force only a short time. In 1715 another body of officers was introduced, when the grand duke appointed three members of the great council as censors for a period of two years. They were empowered to examine the books of the community and to supervise the expenses. On the extinction of the house of Medici the Duke of Lorraine confirmed the constitution, with slight modifications, and it was again confirmed in 1803 under the short-lived kingdom of Etruria. During this whole period the important principle prevailed that all the members be obliged to accept communal offices, and the administration be aided by a chancellor appointed and salaried by the grand duke.

Organization.

The privileges as well as the constitution of the community were temporarily abrogated in 1808, when Tuscany was incorporated with France. Leghorn received the consistorial constitution drafted by the Sanhedrin of Paris in 1806, and was made the seat of a consistory for the Mediterranean district. Two rabbis and three laymen were appointed members of this consistory Sept. 6, 1810. In 1814 the old constitution was revived, and the grand duke appointed three massari for a period of three years and a council of forty for life. In 1861, on the establishment of the kingdom of Italy, the old constitution was entirely abrogated; and during the following interregnum the community was governed by three members. In 1881 the community was finally reorganized, with new statutes in conformity with the principles obtaining in most of the Italian communities.

Recent History.

The Jews of Leghorn suffered no persecutions, nor were any restrictions imposed upon them, during the entire time of their residence in the city. Their industry and ambition as well as their connections with the East contributed greatly to the development of commerce and industry. Thus Leghorn grew from a small fishing-village into a rich and powerful commercial center. The Jews dominated part of the commerce. A traveler of the seventeenth century says that the Christians had to keep holiday on the Sabbath on their account. The community, which consisted mainly of Spanish and Portuguese immigrants, retained the ancient traditions. Down to the nineteenth century communal business was transacted partly in Portuguese; the Spanish ritual was observed in the synagogue; important haftarot were translated into Portuguese; and sermons were delivered in that language. The Jews preserved also the gentility and self-confidence characteristic of them in their Spanish homes. In 1603 they built a synagogue which is still one of the finest architectural monuments of the city.

The rabbinate of Leghorn, continually acquiring new learned members from the East, and through its connections with the Sephardim of Amsterdam and London, was widely known for its scholarship. Many of the merchants also devoted themselves to study, taking up under the guidance of their rabbis medicine, astronomy, philosophy, and the classics, in addition to Jewish science. Of the numerous Jewish scholars who either were natives of Leghorn or lived there for some time may be mentioned: Solomon Ayllon, Ḥayyim Joseph David Azulai, Elijah Benamozegh, David Castelli, Benjamin Espinosa, Jacob Ḥagiz, Malachi ha-Kohen, Raphael

Meldola, Sabato Morais, Jonah Nabon, Immanuel Ḥaj Richi, and Hezekiah da Silva. The present (1904) chief rabbi, Dr. Samuel Colombo Coën, has published several sermons.

Through its connection with the East, Leghorn was always a center for cabalists, especially at the time of the Shabbethaian controversies; and even in recent times cabalists and mystics found support and encouragement in the city.

The community evinced interest in the general welfare, especially by ransoming prisoners landed at Leghorn. The members were also charitable toward their unfortunate coreligionists in foreign countries. In 1648 they levied a special tax for the benefit of the Polish Jews; and more recently they were among the first to join the Alliance Israélite Universelle. At various periods the Jewish community of Leghorn numbered 10,000 persons; as late as 1848 it was estimated to number 7,000. As the commerce of the city declined, many emigrated; and to-day (1904) there are about 3,000 Jews in the city. The community, formerly so wealthy, has become very impoverished.

Among the many philanthropic foundations the schools, which were once widely famed, are especially noteworthy. Besides the chapels, of which there are a number in addition to the large synagogue (two being named after the rabbis Ergas and Azulai), the following institutions may be mentioned: (1) Beneficenza Israelitica, organized in 1683 by the levying of a special tax and intended for the relief of the communal poor as well as for the ransoming of prisoners. Subsequently its operations were limited to giving pecuniary relief to the indigent. It has been enriched by many legacies. The trustees are at the same time trustees of the communal schools, Pie Scuole Israelitiche di Livorno, which, richly endowed, were the pride of the community, and excited the admiration of educators and travelers. As early as the beginning of the nineteenth century there were two Jewish schools, an elementary school with three grades and a higher school with six grades, having at that time together a fund of 86,000 florins. The schools subsequently received bequests from the Franchetti family. At present they include a kindergarten ("asili infantili"), an elementary school for boys and girls, a drawing-school for boys learning a trade, and a trade-school for girls. Instruction is given both in secular and in religious subjects. Connected with these schools is a rabbinical seminary ("istituto rabbinico"), which gives instruction in advanced Hebrew, rabbinical science, and theology, in addition to the regular college course. Included in the bequests made to these schools, which are among the wealthiest Jewish educational institutions in existence, are a large legacy by Samuele del Marc (1885) and a foundation for distributing prizes for scientific works. (2) Spedale Israelitico, founded in 1826 by Solomon Abudarham, and enriched by many bequests from his relatives and from the Franchetti family (building opened in 1863). (3) Moar Abetulot ("maritare donzelle"), founded in 1644 by prominent Spanish families for providing brides with dowries, and affording relief to impoverished members. The membership and government of this institution are hereditary; and, being in the nature of a family foundation, it has preserved the genealogies of all its members. (4) Malbisc Harumim, Vestire Poveri, instituted in 1654, for clothing the poor, especially the teachers and pupils of the Jewish schools. (5) Opera Pia Franco, founded by Joseph Franco in 1772 for the promotion of rabbinical studies, giving dowries to poor brides, and the support of Jews in Palestine. All these foundations have been recently obliged to change their statutes and government in conformity with the Italian law for the administration of philanthropic institutions.

Foundations.

Between 1650 and 1657 there was at Leghorn a Hebrew printing-press, and in 1703 another was established there; these together have issued many prayer-books, especially for the East, in addition to many cabalistic works.

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D. I. E.

LEHMANN, BEHREND. See Bermann, Isachar ha-Levi.

LEHMANN, EMIL: German jurist; born at Dresden Feb. 2, 1829; died there Feb. 25, 1898; son of the merchant Bonnier Lehmann. He attended the Israelitische Gemeindeschule and the Kreuzschule in Dresden, and then (1848) went to Leipsic and devoted himself to the study of jurisprudence until 1851. On his return to Dresden he applied himself to journalism, and was connected eight years with the "Sächsische Dorfzeitung." With Bernhard Beer, Zacharias Frankel, and Wolf Landau he engaged in the struggle to secure a larger measure of legal rights for the Jews of Germany. The legislation of 1868 in Saxony, by which this aim was attained—at least so far as that kingdom was concerned—is to be credited to his efforts and those of his collaborators. In 1863 he began the practise of his profession as an attorney, and later as royal notary.

Lehmann took an active part in public affairs, and from 1865 to 1883, with but short intervals, was a member of the city council of Dresden, and most of the time its vice-president. He was a member of the Landtag of Saxony from 1875 to 1880, as an adherent of the Fortschrittspartei. When the anti-Semitic agitation, inaugurated by Stöcker, set in throughout Germany, he took a considerable part in the pamphlet warfare of the period.

For several decades Lehmann was president of the Jewish congregation in Dresden, an interesting history of which, covering the period of his recollection, he wrote under the title "Ein Halbjahrhundert in der Israelitischen Religionsgemeinde zu Dresden," Dresden, 1890. He wrote also, under the title "Der Polnische Resident Behrend Lehmann," Dresden, 1885, a sketch of the founder of the congregation, his own ancestor. Among his other writings should be noted: "George Gottfried Gervinus," Hamburg, 1871; "Zur Synode," Breslau, 1871; "Höre Israel,"

ib. 1871; "Lessing und Seine Bedeutung für die Juden," Dresden, 1879; "Gabriel Riesser," Leipsic, 1881; and "Die Juden Jetzt und Einst: Zur Lösung der Judenfrage," Dresden, 1887.

After his death his children and a number of his friends edited and published a collection of his writings under the title "Emil Lehmann, Gesammelte Schriften," Berlin, 1899.

BIBLIOGRAPHY: H. A. Lier, in Bettelheim, *Biographisches Jahrbuch*, 1899, pp. 343–344.

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LEHMANN, JOSEPH: German journalist; born at Glogau Dec. 28, 1801; died at Berlin Feb. 19, 1873. At the age of fifteen he found his way to Berlin, and secured a position as office-boy in a banking-house. He studied assiduously, and strove to gain a footing in literature through the channel of journalism. From 1827 to 1842 he occupied an editorial position on the "Preussische Staatszeitung." In 1832 he established the "Magazin für die Literatur des In- und Auslandes," published as a supplement to the "Staatszeitung" until 1842, when it was issued as a separate publication, which occupied a unique position as an intermediary between German literature and that of non-German countries.

Lehmann was for several decades president of the Gesellschaft der Freunde in Berlin, founded in 1792 by the Mendelssohnian group. He took an active part in the establishment of the Hochschule für die Wissenschaft des Judenthums, and contributed materially to the poor students' fund of the Jewish Theological Seminary at Breslau.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1873, p. 155.

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LEHMANN, JOSEPH: French chief rabbi; born at Belfort Nov. 1, 1843. He numbers among his ancestors on his father's side R. David Diespeck, the author of "Pardes Dawid" (Sulzbach, 1786), and on his mother's side six Swabian rabbis. Educated at first by his father, who was for fifty years rabbi at Belfort, he completed his studies at the rabbinical seminary of Paris, and was ordained rabbi in Sept., 1867. Two years later he succeeded Zadoc Kahn as rabbi of the Temple of the Rue Notre Dame de Nazareth.

Lehmann was almoner of the army of Paris during the Franco-Prussian war of 1870–71; almoner of the fourth army corps, 1874–90; professor of the Talmud at the Talmud Torah of Paris, 1874–90; and was appointed director and professor of the Talmud in the seminary of that city in 1890. He was president of the Société des Etudes Juives in 1898, was elected officer of the Academy in 1886, and was made chevalier of the Legion of Honor in 1898.

Lehmann's works include: "Le Procès d'Hérode: Saméas et Pollion," Paris, 1892; "Les Sectes Juives Mentionnées dans la Mischna de Berakhot et de Meguilla," Paris, 1896; "Assistance Publique et Privée dans l'Antique Législation Juive," *ib.* 1897; "Quelques Dates Importantes de la Chronologie du 2e Temple à Propos d'une Page du Talmud, Aboda Zara 8b," *ib.* 1898.

S. J. Ka.

LEHMANN, LÉONCE: French lawyer; born at Augsburg, Bavaria, Feb. 24, 1836; died in Paris Dec. 27, 1892. He was educated in the latter city, where he studied law, and in 1856 became private secretary to Dr. Spitzer, Turkish minister to Naples, holding this position until the fall of the kingdom of Naples in 1860. There he translated the "Tuenzio Mamiani" under the title "Un Nouveau Droit Européen," and on his return to France in 1861 received his doctorate in law, presenting the thesis "La Condition Civile des Etrangers en France." He was admitted to the Paris bar, and subsequently practised law before the Court of Appeals.

At the outbreak of the Franco-Prussian war in 1870, Lehmann was appointed by Adolphe Crémieux, then minister of justice, secretary-general of this department, but on the resignation of his chief he returned to the Court of Appeals, where he practised successfully for over twenty years. He was repeatedly elected a member of the governing board of the Society of Advocates, while his activity in the interests of Judaism was evinced by the fact that he was a member of the Central Consistory after 1873, and of the committee on the Jewish Seminary and of the Ecole de Travail. In addition he was for twenty-four years one of the central committee of the Alliance Israélite Universelle, of which he was at first treasurer and later secretary. In 1869 Lehmann and Narcisse Leven traveled in Russia to study means for the alleviation of the sufferers by the famine there. He was decorated with the Turkish Order of the Medjidie, and in 1880 was made a chevalier of the Legion of Honor.

BIBLIOGRAPHY: Leven, *Bulletin Alliance Israélite*, 1892, No. 17, p. 14; Zadoc Kahn, *Souvenirs et Regrets*, p. 338.

S. J. Ka.

LEHMANN, MARCUS (MEYER): German rabbi; born Dec. 29, 1831, at Verden, Hanover; died at Mayence April 14, 1890. After graduating from the gymnasium, he studied Hebrew at Halberstadt under Israel Hildesheimer. He then went to Berlin University, and thence to Prague, to continue his theological and secular studies. He was graduated Ph.D. from the University of Halle.

In 1853 the congregation of Mayence, when building its new temple, provided for the introduction of an organ. Those of the members who were opposed to this innovation seceded, and organized the Religionsgesellschaft, which in 1854 extended to Lehmann a call as rabbi and preacher. He accepted the position and remained with the congregation until his death.

In 1856 he dedicated a new synagogue, which the congregation owed mostly to his efforts (this was replaced in 1879 by the present edifice), and he founded a religious school which in 1859 was developed into a Jewish school where both religious and secular branches were taught.

With the establishment of the "Israelit," Lehmann attained a high position as one of the leaders of the movement for the maintenance of Orthodox Judaism in Germany. In 1860 Ludwig Philippson's "Allgemeine Zeitung des Judenthums" was practically the only Jewish periodical exerting a profound influence in extending the ideas of the Reform party. In May of that year the "Israelit" made its appearance, and from the outset it acquired a great reputation and wide circulation. In the course of time

it absorbed the "Jeschurun" and assumed the title of "Israelit und Jeschurun," which paper, after the death of Lehmann, was continued under the editorial care of his son **Oskar Lehmann,** who for a number of years had been a member of its staff (see Israelit, Der).

Lehmann was known as a prolific writer of short stories, most of them being first published in his paper. They afterward appeared collectively as "Vergangenheit und Gegenwart," 6 vols., Frankfort-on-the-Main, 1872–88. Lehmann wrote also two novels, "Rabbi Josselmann von Rosheim," 2 vols., *ib.* 1879–80, and "Akiba" (based on Talmudic and classical sources). Of his other writings may be mentioned: "Die Orgel in der Synagoge," Mayence, 1862; "Die Abschaffung des Kol Nidre, und Herr Dr. Aub in Mainz," Mayence, 1863; and "Der Talmud Jeruschalmi. Traktat Berakot. Text mit dem zum Ersten Male nach einer in Palästina Aufgefundenen Handschrift Herausgegebenem Commentare des R. I. Syrelci," *ib.* 1874.

Another son, **Jonas Lehmann** (born at Mayence Sept. 19, 1865; Ph.D. 1889), is a novelist and dramatic author. Among his works may be mentioned "Thomas Bekket" (1893), a drama, and "Der Günstling des Czaren" (1897), a novel. He is the proprietor of the "Breslauer Zeitung."

Bibliography: *Gedenkblätter an Rabbiner Dr. Marcus Lehmann*, Mayence, 1890.

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LEHRANSTALT FÜR DIE WISSENSCHAFT DES JUDENTHUMS: Rabbinical seminary at Berlin; founded in 1870 and opened in 1872 as the "Hochschule für die Wissenschaft des Judenthums," which name, upon the order of the government, was changed in 1883 to the one it now bears.

A movement for the establishment in Germany of a seminary for Jewish science was begun as early as 1835 by Abraham Geiger, who never ceased advocating the plan until the establishment of the "Hochschule." Geiger found a supporter in Ludwig Philippson, who sought to give the thought currency among the people. Chiefly owing to Geiger's influence, the theological seminary at Breslau was established in 1854; but its conservative theological policy was not approved by Geiger. The "Hochschule" was established upon the principle that the question of religion should not be decisive in the choice of teachers or in the admission of students. It was to be devoted purely to scientific work. Nominally, it has never been a solely theological school; as a matter of fact, however, the training of theologians has been its chief task.

For the first twenty-five years the sums received (excluding stipendiary contributions) totaled 348,843.24 marks; the expenses (stipends excluded) totaled 341,750.89 marks. The "Lehranstalt" is supported by annual contributions from the members of a society established for that purpose and by general donations. Contributors and donors elect the "curatorium," which elects the teaching staff and controls the finances of the institution. The first chairman of the "curatorium" was Prof. M. Lazarus, who held that office for twenty-three years, until his removal to Meran. The present chairman is Dr. S. Neumann, who also was a member of the first "curatorium." The faculty at first included David Cassel, Abraham Geiger, I. Lewy, and H. Steinthal; it has since included P. F. Frankl, S. Maybaum, M. Schreiner, E. Baneth, and I. Elbogen. Any one attending, or having attended, a German university and able to pass a simple examination may be admitted as a regular student. The teachers admit special students at their discretion. During the first twenty-five years of the seminary's existence 168 applicants were granted admission as regular students and 140 as special students. Of the former, 55 were born within the German empire, 1 in the grand duchy of Luxemburg, 68 in Austria-Hungary, 27 in Russia, 3 in Rumania, 2 in England, 1 in Sweden, and 3 in America. The locations of but 75 of the total number graduated were known in 1897; of these, 52 were rabbis and preachers (16 in Germany, 25 in Austria-Hungary, 6 in Russia, 4 in America, 1 in Rumania), 21 were teachers (11 in Germany, 2 in Austria-Hungary, 4 in Russia, 2 in America, 1 in Rumania, 1 in England), and 2 were in the service of Jewish congregations in Germany. Of the 140 special students, 12 were from the Protestant theological department of the university, 25 from the law department, 25 from the medical department, and 62 from the philosophical department. Stipends amounting to 96,218.40 marks were given to needy students during the first 25 years. The library now contains about 12,000 volumes.

Geiger's "General Introduction to the Science of Judaism," "Introduction to the Biblical Writings," and "Lectures on Pirḳe Abot" were originally delivered as lectures at the seminary.

Reflecting the tendency of the times, the "Lehranstalt" stands for a conservative Judaism; but its main object is the scientific study of things Jewish, freed as far as possible from the rancor of theological disputes and practical politics.

Bibliography: *Lehranstalt für die Wissenschaft des Judenthums: Rückblick auf die Ersten Fünfundzwanzig Jahre (1872–97)*, Berlin, 1897.

D. L. M.

LEHREN: Dutch family whose name is derived from Lehrensteinfeld, a village in Württemberg.

Akiba Lehren: Dutch banker and communal worker; born July 30, 1795; died in Amsterdam Nov. 19, 1876; younger brother of Ẓebi Hirsch Lehren and Jacob Meïr Lehren. He was "president of the Pekidim and Amarcalim of the Jewish congregations in the Holy Land, dwelling in Amsterdam," and in 1844 became involved in the literary dispute of his brother Hirsch concerning the administration of the Ḥaluḳḳah (see Fürst in "Der Orient," 1844, p. 17).

Both Akiba and his brother Meïr possessed very rich and valuable collections of Hebrew books, a sale catalogue of which was arranged and published by J. L. Joachimsthal, Amsterdam, 1899 (comp. "Zeit. für Hebr. Bibl." 1899, p. 152).

Akiba published a very poor edition of Isaac ben Moses' "Or Zarua'," parts i. and ii., according to an Amsterdam manuscript, Jitomir, 1862 (Steinschneider, "Zeit. für Hebr. Bibl." viii. 1 *et seq.*).

Bibliography: *Allg. Zeit. des Jud.* 1876, p. 809; *Ha-Maggid*, 1876, p. 412; *Univ. Isr.* 1876, p. 217.

Jacob Meïr Lehren: Dutch banker and communal worker; born 1793; died in Amsterdam May, 1861; younger brother of Ẓebi Hirsch Lehren. He was president of the Jewish congregation of Amsterdam for more than thirty years, and of many Jewish educational and charitable institutions. Lehren was also connected with the Ḥalukḳah affair of his brother Hirsch (see Fürst in "Der Orient," 1843, p. 361). He devoted much interest to the education of Jewish rabbis and religious teachers. As regards the library left by him see Akiba Lehren.

Bibliography: *Allg. Zeit. des Jud.* 1861, p. 344; Jew. Encyc. i. 544a, *s.v.* Amsterdam; *ib.* iii. 312a, *s.v.* Book-Collectors.

Ẓebi Hirsch (Hirschel) Lehren: Dutch merchant and communal worker; born 1784; died in Amsterdam Nov., 1853. Lehren was prominent in the history of the Ḥalukḳah in the first half of the nineteenth century. Beginning with 1810, he, as a rich and influential merchant, was entrusted, together with Abraham Prinz and Solomon Reuben, with the responsibility of forwarding to Palestine the contributions which were sent annually to Amsterdam. In 1822 he ruled that in future only one representative, instead of two, should be sent from Palestine for both the Sephardic and the Ashkenazic congregations, and that the money collected for the Ḥalukḳah should be divided in proportion to the number of persons in the Palestinian congregations in question. When, in 1829, the young congregation of the Ashkenazim in Jerusalem had become involved in financial difficulties through the building of a new synagogue and school, and was obliged to appeal for support to its coreligionists in Europe, Lehren, as president of the Ḥalukḳah committee, prohibited in a very harshly worded circular the transmission of any further contributions to Jerusalem. On this account he was vehemently attacked, and suspicion was even cast on his integrity in administering the funds. This produced a bitter literary quarrel (see Fürst in "Der Orient," 1843, pp. 361 *et seq.*, 377 *et seq.*; 1844, pp. 1 *et seq.*; "Sendschreiben an Unsere Glaubensgeuossen den 18ten Schebat, 5603"). In his defense Lehren published "Drei Briefe aus Jerusalem zur Vertheidigung der Ehrlichkeit des Amsterdamer Comité's in Betreff der Palästinaspenden" with the Hebrew title "Ḳontres Emet me-Ereẓ" (part i., Amsterdam, 1843; part ii., *ib.* 1844), after he had already published the Hebrew article of Solomon Kohen, "Emet me-Ereẓ," with the German title "Sendschreiben oder Wahrheit aus dem Heiligen Lande" (*ib.* 1843; Fürst, "Bibl. Jud." ii. 228).

In 1840 the oppressed Jews of Damascus appealed to Lehren for aid, as they did to many other influential Jews; and he bravely took up their cause. Together with Aaron Prinz, Lehren sent a circular letter to many rabbis, which in the autumn of 1844 resulted in a protest, signed by seventy-eight Orthodox rabbis of Germany, Bohemia, Moravia, and Hungary, against the rabbinical conference of Brunswick (June 12–19, 1844; see "Univ. Isr." 1845, ii. 12 *et seq.*). The letters of recognition for this service, sent to Lehren and Prinz by many rabbis, were published under the title "Torat ha-Ḳena'ot" (*ib.* 1845).

Bibliography: Bernfeld, *Toledot ha-Reformazion be-Yisrael*, p. 199, Cracow, 1900; *Allg. Zeit. des Jud.* 1845, p. 125; 1853, p. 664; Grätz, *Gesch.* xi. 480, 482, 517; Jost's *Annalen*, ii. 219; iii. 217, 225, 235, 250, 268; Roest, *Cat. Rosenthal. Bibl.* i. 663.

S. M. Sc.

LEHRERHEIM. See Periodicals.

LEHRS, KARL LUDWIG (KAUFMANN): German philologist; born at Königsberg, East Prussia, Jan. 2, 1802; died there June 9, 1878; brother of the philologist **F. Siegfried Lehrs** (1806–43), editor of Didot's edition of the Greek epic poets. Karl was educated at the Königsberg gymnasium and university (Ph.D. 1823); in 1822, after entering the Protestant Church, he passed the examination for teacher in the gymnasium. He was successively appointed to positions at Danzig, Marienwerder, and Königsberg (1825). In 1831 he established himself as privat-docent at Königsberg University, and in 1835 was appointed assistant professor. Elected in 1845 professor of ancient Greek philology, he resigned his position as teacher at the gymnasium; he held the chair in Greek philology until his death. Among Lehrs's many works may be mentioned: "De Aristarchi Studiis Homericis," Königsberg, 1833 (3d ed., by Ludwich, Leipsic, 1882); "Quæstiones Epicæ," *ib.* 1837; "Herodiani Scripta Tria Minora," *ib.* 1848; "Populäre Aufsätze aus dem Alterthume," *ib.* 1856 (2d ed., 1875); "Horatius Flaccus," *ib.* 1869; "Die Pindarscholien," *ib.* 1873.

Bibliography: L. Friedländer, in *Allg. Deutsche Biog.* xviii. 152–166, Leipsic, 1883; Ludwich, *Ausgewählte Briefe von und an Lobeck und Lehrs*, Leipsic, 1894.

S. F. T. H.

LEIBZOLL or **JUDENGELEIT:** A special toll which the Jews had to pay in most of the European states in the Middle Ages and up to the beginning of the nineteenth century. The origin of the Leibzoll may be traced to the political position of the Jews in Germany, where they were considered crown property and, therefore, under the king's protection. In his capacity as Roman emperor the king claimed the exclusive rights of the jurisdiction and taxation of the Jews, and was responsible for the protection of their lives and their property. Protection he granted them either by a guard or by safe-conduct; chiefly by the latter, for the Jews, being extensive travelers, when they went on long business trips could not always be accompanied by imperial guards. The first instance of the granting of one of these safe-conducts occurred under Louis le Débonnaire (814–840), and a specimen of it may be found among the documents preserved in the "Liber Formularum" of that period. According to this document the king grants freedom of travel and exemption from all taxes to three Jews of Lyons "neque teloneum, neque paravereda aut mansionaticum, aut pulveraticum, aut cespitaticum, aut ripaticum, aut rotaticum, aut portaticum, aut herbaticum prædictis Hebræis exigere præsumant" (De Rozières, "Recueil Général des Formules Usitées dans l'Empire des Francs," i. 41–43, Paris, 1859–1871; Simson, "Jahrbücher des Fränkischen Reiches Unter Ludwig dem Frommen," i. 393–396, Leipsic, 1874–76). For such a safe-conduct the Jews were required to pay a certain fee; but this, being understood, is not stated anywhere, as the payment con-

stitutes the only reason for the exemption from other taxes. The stipulations regulating the tolls of Raffelstaetten, issued between 904–906, are to be interpreted in the same manner—the Jews, as privileged merchants, shall not pay more than the regular toll ("justum theloneum"). The law expressly states this to be in conformity with the ancient custom (Pertz, "Mon. Germaniæ Leges," iii. 480; Waitz, "Deutsche Verfassungsgeschichte," iv. 1, 70, Kiel, 1884; Scherer, "Rechtsverhältnisse der Juden," p. 110, Leipsic, 1901); the same is stated in the charter granted to the Jews of Worms, 1090 ("Zeitschrift für die Gesch. der Juden in Deutschland," i. 139). When the Jews passed under the jurisdiction of the territorial rulers, this principle was acknowledged. Frederick II. of Austria, in his law on the Jews, issued 1244, decreed that within the limits of his state they should not pay more than the legal rate of toll—the same rate that all other citizens had to pay (Scherer, *l.c.* p. 181). As in the stipulations regulating the tolls of Raffelstaetten, and as in the law of Frederick II., only customs duties for goods or slaves were mentioned: therefore a personal tax was unknown.

Rate of Toll.

As the Jews in increasing numbers passed under territorial jurisdiction, the exemption from personal tax, which was granted them as long as they remained crown property, was no longer respected, for each territorial ruler considered himself entitled to levy taxes on all foreign Jewish subjects who passed through his territory. But these taxes continued as customs duties until, with the growing hostility of the free cities, and with the frequent expulsion from vast territories which became the rule in the fifteenth century, those rulers who had expelled the Jews from their domains determined on the adoption of a policy of keeping them away from their borders. International relations, however, would not permit of the disregard of a passport granted by a foreign ruler to one of his subjects, so when Jews visited a territory in which no Jew was permitted to settle they were subjected to the payment of a toll.

The adoption of this policy was dictated by absolute necessity. Owing to the weakness of the federal power of the German empire Jews expelled from a place could easily settle in the vicinity, and on the strength of their passports do business in the place from which they had been expelled. So the Jews expelled from Nuremberg in 1499 settled in Fürth; those expelled from Nördlingen (1507) settled in Kleinerdlingen; those who could not gain entrance into the city of Lübeck settled in the village of Moisling—all places of settlement within easy walking distance of the cities in which they were denied residence. On the passports issued to them by their respective sovereigns they could engage in trade in the latter places, at least during the day, and, therefore, since the local governments wished to enforce the decrees excluding the Jews, they were driven to adopt new measures ("R. E. J." viii. 212). Soon the financial utility of the Leibzoll was recognized, and the territorial rulers in the German empire levied such a toll from all traveling Jews, whether foreigners or their own subjects. In Nuremberg the average annual value of the toll for the last ten years during which Leibzoll was levied (1797–1806) was 2,448 florins, or about $1,000 (Barbeck, "Gesch. der Juden in Nürnberg und Fürth," p. 106, Nuremberg, 1878).

Development of Leibzoll.

That it was the purpose also to humiliate the Jews is shown, sometimes, in the wording of the law. For example, an ordinance of Philip V. of Spain (1703) fixes the toll for a wagon-load of merchandise, one head of cattle, or one Jew, when passing over the bridges of Luxemburg, at four sols ("R. E. J." viii. 208). Sometimes the humiliation lay in the form in which the tax was levied. In some places a Jew passing a toll-gate was required to cast dice in remembrance of the crucifixion (Grätz, "Gesch." 3d ed., viii. 14); elsewhere, as in Freiberg, in Saxony, Jews were forced to pay for a guard to follow them as long as they remained within the city. Even after the Leibzoll had been officially abolished, as in Austria by Emperor Joseph II. in 1782, Jews entering Vienna or staying there for some time were required to pay a special tax which differed from Leibzoll only in name. The same may be said of Nuremberg, where Leibzoll was abolished theoretically in 1800, but was levied practically until 1806 under the name of "Passier- und Eintrittsgeld." In Warsaw, where the French government had emancipated the Jews, the Russian government reintroduced the Leibzoll under the name of "Tagzettel," requiring every Jew entering the city to pay five silver groschen for the first day and three for every additional day he remained ("Allg. Zeit. des Jud." 1862, p. 12).

Certain exemptions from Leibzoll were granted. Under the Austrian law of 1244, corpses were exempt. Albrecht III. gave free safe-conduct to three Austrian Jews to bring "etrogim" from Triest free of duty in 1389 (Scherer, *l.c.* p. 535). The Jews living within the territory of the Elector of Mayence were exempted from Leibzoll when they were traveling to attend one of the regular landtags, or meetings of the district congregations (see Bamberger, "Histor. Berichte über die Juden der Stadt Aschaffenburg," p. 26, Strasburg, 1900). As a mark of special favor, court Jews or mint-farmers were exempt from the payment of such tolls (see Harburg). Later the exemption was extended to manufacturers; and Hirsch David, velvet-manufacturer of Berlin, was exempted by the king (1731) because his business required him to travel frequently ("Allg. Zeit. des Jud." 1902, p. 477). When Meyerbeer went to Vienna, the "Judenamt" received orders to treat him "not as a Jew, but as a cavalier" (*ib.* 1847, p. 91). Native Jews were often exempted, for a fixed sum, from paying this toll, but naturally this freed them from it only within the confines of their own country. Thus the Jews of Saxony were exempt from the Leibzoll by an order dated April 16, 1773 (Levy, "Geschichte der Juden in Sachsen," p. 71, Berlin, 1901). The Jews of Berlin compromised with the elector, in 1700, by paying 1,000 ducats annually; this sum ("Jüdische Presse," Aug. 22, 1902) exempted only those who were in the possession of a lawful charter ("Schutzbrief"), which had replaced

Exemptions.

the old safe-conduct ("Judengeleit"), and who therefore were called "vergleitete Juden."

G. D.

In December, 1787, Frederick William II. of Prussia abolished the Leibzoll in Berlin, and in July, 1788, he abolished it in other places. The abolition of the toll was due largely to the exertions of David Friedländer. In 1791 the toll was abolished also by the Bishop of Salzburg in his own dominions.

Notwithstanding the liberal spirit which these abolitions showed, the majority of the German states still clung to the tax. With the advent of the French, however, some of them were compelled to abolish the Leibzoll. Early in July, 1798, the French general Cacatte informed the members of the government at Nassau-Usingen that, at the order of the division commander Freitag, the special taxes of the Jews were to be abolished, as they were repugnant to justice and humanity. In consequence of this order the Jews on the left bank of the Rhine were relieved from the payment of Leibzoll. At the conclusion of the peace of Lunéville July 21, 1801, the toll was reimposed.

At the beginning of the nineteenth century the Jews of Germany found a courageous champion in Wolf Breidenbach, who worked persistently for the abolition of this impost. Perceiving that ample resources would be required to carry on his campaign, and not being personally able to command these, he invoked the aid of the German and foreign Jews (1803), asking them to subscribe to the fund raised for this purpose. He instituted negotiations with the minor German princes at the Diet of Ratisbon, and, aided by Dahlberg, the imperial chancellor, succeeded in obtaining free passage for the Jews throughout the Rhine provinces and Bavaria. It was largely due to his efforts that the Leibzoll was abolished in Kurhessen, Hohenlohe, Neuwied, Wied-Runkel, Braunfels, Solms-Rödelheim, and also in Nassau (Sept., 1806). The emancipation of the Jews from these imposts created much antagonism; and among those opposed to it were such men as Paalzow, Grattenauer, and Buchholz. In the northern Hanse towns the French garrisons compelled the burghers to relieve the Jews from the payment of the Leibzoll, and, notwithstanding much opposition, secured the privilege for the Jews of Hamburg, Lübeck, and Bremen. The Leibzoll was abolished in Brunswick-Lüneburg April 23, 1823, through the efforts of Israel Jacobsohn, court agent to the Duke of Brunswick. Although the tax had been almost universally abolished, its collection still continued from the Jews visiting Vienna in the reign of Francis I. of Austria. Of the German states, Saxony was the last to abolish it.

Wolf Breidenbach.

Up to 1862 the Polish Jews visiting Russia were treated as foreigners, and as such were not admitted into the interior of the empire. On the other hand, the Russian Jews had great difficulty in entering Poland, and those who went there for business were obliged to pay a "Geleitzoll."

In Russia.

In 1826 the representatives of the Jewish community of Kovno petitioned the government for the abolition of the tax, which amounted then to fifteen Polish florins. By order of Emperor Nicholas I. this application was referred to the grand duke Constantine Pavlovich, then viceroy of Poland, who stated that he considered the abolition of the tax inexpedient, but proposed decreasing its amount and regulating it according to age, sex, and business occupation. He deemed it advisable to introduce a similar tax in Russia, and suggested that each Polish Jew entering Russia, and each Russian Jew entering Poland, should be supplied with a pass descriptive of the place of its issuance, the bearer's business, etc. The local police was to be charged with the inspection of the passes. In consequence of this report, Emperor Nicholas ordered the minister of finance to communicate with the proper authorities, and to draft the regulations for the introduction of the tax in question. After a prolonged correspondence with the Polish authorities the minister found the proposed measure to be inexpedient, not only because of the decrease in the revenues which it would effect, but also because of possible complications and abuses in its enforcement. The "Geleitzoll" was, therefore, abolished by a ukase of May 24, 1862.

Bibliography: Geiger, *Jüd. Zeit.* vol. v., pp. 126–145, 335–347; *Jewish Chronicle*, June 12, 1903; *Allg. Zeit. des Jud.* 1890, No. 28; Grätz, *Geschichte der Juden*, passim; *Pervy Polny Svod Zakonov*, vol. x., No. 6703; Mysh, *Rukovodstvo k Russkomu Zakonodatelstvu o Yevreyakh*, p. 18, St. Petersburg, 1890.

G. H. R.

LEICESTER: County town of Leicestershire, England. A Josce of Leicester is recorded in the Nottingham "Donum" of 1194 as living in Nottingham; and Benedict of Leicester is mentioned in 1205 (Jacobs, "Jews of Angevin England," p. 238). Part of the old Roman wall at Leicester is still called the "Jewry Wall"; it is figured in Throsby's "Leicester," plates 1 and 2, and a full description of it is given in the "Journal of the Archæological Association," iv. 393–402. It is difficult to suggest for what reason the wall received its name. Leicester being an appanage of the earls of Leicester, Simon de Montfort took the opportunity to prevent any interference with his seigniorial rights on the part of the king by expelling the Jews from Leicester in 1231 (C. Bemont, "Simon de Montfort," p. 62, Paris, 1884).

In modern times there has been a small Jewish congregation, which in 1898 had increased sufficiently to build a synagogue in Highfield street. This had been preceded by a charity organization in 1886, and by a Bikḳur Ḥolim society in 1896. Sir Israel Hart has been four times mayor of Leicester (1884–86, 1893).

Bibliography: Throsby, *Leicester*, p. 232, Leicester, 1791.

J.

LEIDESDORF, MAX: Austrian psychiatrist; born at Vienna June 27, 1818; died there Oct. 9, 1889; educated at the university of his native city (M.D. 1845). After studying for several years in the principal insane asylums of Italy, Germany, England, and France, he established himself as privat-docent at Vienna University (1856), and, later, held the following appointments: assistant professor of psychiatry (1864); chief physician of the insane department of the general hospital ("Allgemeines Krankenhaus," 1872); and chief of the "Landesirren-

anstalt" (1875). He resigned these positions in 1888.

Leidesdorf was one of the leading psychiatrists of his time. In 1876 he was called to Constantinople to examine the mental condition of the dethroned sultan Murad; and in 1886 he was asked by the crown of Austria to give an opinion as to the sanity of Louis II. of Bavaria. He was the author of: "Beiträge zur Diagnostik und Behandlung der Primären Formen des Irreseins," Krefeld, 1855; "Das Römerbad Tüffer in Steiermark," Vienna, 1857; "Compendium der Psychiatrie für Aerzte und Studirende," *ib.* 1860; "Pathologie und Therapie der Psychischen Krankheiten," Erlangen, 1860 (2d ed. 1865, and translated into Italian 1865); "Erläuterungen zur Irrenhausfrage Niederösterreichs," Vienna, 1868; "Psychiatrische Studien aus der Klinik Leidesdorf," *ib.* 1877; "Das Traumleben," *ib.* 1880.

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S. F. T. H.

LEIDESDORFF, WILLIAM: One of the earliest settlers in California; born (at Szathmar, Hungary ?) about 1802; died at San Francisco May 18, 1848. He was the son of Mordecai Leidesdorff; his cousin Yitl (Henrietta) married Akiba Eger, and their daughter married Moses Sofer (Schreiber). William Leidesdorff left his home when about fifteen years of age, and his family never heard from him again. A tradition became current in the Eger and Schreiber families that he had "gone to America" and "become a great man." He went to San Francisco (Yerba Buena) in 1840; but his history before his appearance there is obscure. He passed as a native of Jamaica, of Danish extraction; on leaving that island he went to New York, and subsequently to New Orleans, in which latter city he held the office of "captain of the port." On arriving at Yerba Buena he began the establishment of extensive commercial relations with "the States." When the American flag was raised over San Francisco (July, 1846) he became vice-consul. He bore a high reputation for integrity and enterprise. He is said to have been "liberal, hospitable, cordial, confiding even to a fault." Leidesdorff became the wealthiest man in San Francisco. During the eight years of his residence there he organized the first American public school, served as alcalde, as a member of the Ayuntamiento, as one of the six aldermen, or town-councilors, and as city treasurer. On the day of his burial the town was in mourning, the flags were at half-mast, business was suspended, and the schools were closed. His remains were interred in the Roman Catholic graveyard behind the church of the Mission Dolores. Leidesdorff street was named for him.

It is reasonably certain that William Leidesdorff of San Francisco and Wolf Leidesdorfer of Szathmar, Hungary, were one person. But legally that fact has never been established. The California pioneer died intestate, and the court appointed Captain John L. Folsom temporary administrator of his large estate. Folsom visited Jamaica and found some "relatives"—even a woman who claimed to be Leidesdorff's mother—and purchased the claims of all these people. But they obtained no standing in court. The uncertain condition of the probate laws, together with the fact discovered that William Leidesdorff, though he had held federal offices, had never been a citizen of the United States, and the additional fact that these Jamaica "relatives" had sold titles to Captain Folsom which the courts could not approve, created so much confusion regarding the estate that, in 1854, Governor Bigler, in a special message to the senate, recommended the escheat of the estate, then worth a million and a half, and suggested that proceedings be commenced for its recovery ("Journal of the Senate of California," 1854). Another reason why the courts refused to admit the title of the Jamaica relatives was that there were "other heirs, who had never conveyed away their rights in the estate" (Sweasy, "Early Days and Men of California"). These "other heirs" lived in Europe.

The Leidesdorff Estate.

While Leidesdorff passed as a Christian and was buried in a Roman Catholic churchyard, he had never been known to be identified with any church. Some of his intimates claimed to have known that he was of Jewish extraction. He is said to have been a man of fine appearance, "swarthy" (Sweasy), and of an irascible temperament. He never spoke of his relatives; he never married; and, though conducting a great establishment, he practically lived alone. The following facts appear in connection with his estate: (1) The claims of his Jamaica "relatives" were thrown out of court, their evidence of relationship being summarily rejected. (2) No Danish family of the name of Leidesdorff ever appeared to claim the estate of William Leidesdorff of San Francisco. (3) Since 1854 the descendants of the Leidesdorfers, and the Eger and Schreiber families of Hungary, through legal representatives, have continued to contest the escheat of the estate, and have established their claims to the satisfaction of many eminent attorneys, though there is at the present time (1904) not the remotest chance of their recovering anything, the statute of limitations covering and protecting every title obtained from John L. Folsom and others who acquired possession.

BIBLIOGRAPHY: *California Reports*, 1854; *Journal of the Senate of California*, 1854; Soule, *Annals of San Francisco*; Hittell, *History of California*, vols. ii. and iv.; Sweasy, *Early Days and Men of California*.

A. J. V.

LEIMDÖRFER, DAVID: Rabbi; born at Hlinik, Hungary, Sept. 17, 1851; educated at his native place and at Zsolna, Waitzen, Budapest, Presburg, and Vienna. He became a chaplain in the Austro-Hungarian army; from 1875 to 1883 he was rabbi at Nordhausen, Prussia, and since 1883 he has been rabbi at Hamburg, where he is also principal of the school for religion and of the Jewish high school for girls.

Of Leimdörfer's works may be mentioned: "Kurzgefasste Religionslehre der Israeliten," Nordhausen, 1876; "Die Kürzeste Darstellung der Nachbiblischen Gesch. für die Israelitische Schuljugend," *ib.* 1880 (4th ed. 1896); "Die Chanuka Wunder," Magdeburg, 1888, and "Die Lebende Megilla," Hamburg, 1888, both festival plays; "Der Hamburger Tempel," *ib.* 1889; "Das Heilige Schriftwerk Koheleth im Lichte der Gesch." *ib.* 1892; "Die Messias Apokalypse,"

Vienna, 1895; "Das Psalter Ego in den Ichpsalmen," Hamburg, 1898; "Zur Kritik des Buches Esther," Frankfort-on-the-Main, 1899; "Die Lösung des Koheleträtsels Durch Ibn Baruch," Berlin, 1900; and "Der Altbiblische Priestersegen," Frankfort, 1900.

S. F. T. H.

LEIPSIC: A city of Saxony. The first mention of its Jewish community occurs in the middle of the thirteenth century in the "Or Zarua'" of Isaac ben Moses of Vienna (p. 215b), who speaks of a synagogue and of a tax on the community. The oldest non-Jewish record of the existence of Jews in Leipsic dates a century later. On Oct. 28, 1352, Margrave Frederick, "the Stern," of Meissen gave the synagogue ("scolam Judæorum") in Leipsic as a fief to his marshal ("Urkundenbuch von Leipzig," iii., No. 44). The Jews' Street ("Iudenburc"), into which a special gate ("valva") opened, is first mentioned in the "Leipziger Stadtbuch" in 1359.

In the Middle Ages.

In Feb., 1349, Margrave Frederick, "the Earnest," ordered the burning of the Jews in his territories; and although there is no documentary evidence of the event, the Jews of Leipsic were without doubt exterminated, their houses and lands being confiscated by the margrave. His successor, the above-mentioned Frederick, "the Stern," although not less harshly inclined toward the Jews than his predecessor, allowed some of them in 1364 to settle in Leipsic on payment of a large sum for protection. It is doubtful, however, whether a Jewish community was again organized there. In 1430, by command of the elector Frederick, the Jews were expelled from Saxony, after having been robbed of their property. By a special patent of freedom and protection the rich Jewish money-lender Abraham of Leipsic, together with his family, was exempted from this order in return for the payment of a large sum of money; he was also granted extensive privileges. In recognition of the faithful services which he had rendered the Duke of Saxony he was allowed among other things to have a synagogue ("Judenschule"). Finally, however, even he and all his household fell victims to envy and hatred. As the result of a suit brought against him he was punished in 1439 by the annulment of the greater part of the bonds which he held, by a money fine of 12,000 gulden, and by perpetual banishment from the country ("Urkundenbuch von Leipzig," iii. 103 *et. seq.*).

At the Fairs.

From that time forward for nearly 300 years no Jews settled permanently in Leipsic. Only after the middle of the fifteenth century numerous Jews appeared at fair-times, but the first statistics concerning their attendance at the fairs date from 1675. From that year to 1748 there were at the fairs on an average 750 Jews; 1770–79, 1,652 Jews as against 8,597 Christians; 1786–1839, 3,185 Jews to 13,005 Christians (R. Markgraf, "Der Einfluss der Juden auf die Leipziger Messen"; three lectures in the "Leipziger Tageblatt," March 27, 28, 29, 1896). The Jews took a large share in the trade as regards both purchase and sales and the variety of the purchases made for good legal tender. At the same time they were exposed to endless annoyances, exacting regulations, and burdensome restrictions. At the New-Year's fair in 1645 an order of the city council of Leipsic was published forbidding Jews to have open shops and booths facing the street, and permitting them to sell only in private rooms. This order resulted in an agitation on the part of the Jews which lasted nearly a century. The shopkeepers and merchants, and with them the city council, repeatedly sided against the Jews; but the elector twice decided in their favor (Oct. 6, 1687, and March 1, 1689). In 1704 the Jews were assigned quarters on the Brühl during the fair. In 1722, in addition to the quarrel in regard to open shops, a dispute arose in regard to peddling. The council, at the instance of the merchants and shopkeepers, wished to forbid this kind of trade also, but the elector at first permitted it. On Sept. 3, 1731, August, "the Strong," issued an order forbidding Jews to sell in shops open to the street or to peddle from house to house. This order, however, does not appear to have been strictly carried out.

Privileged Jews of the Eighteenth Century.

In 1713 Gerd Levi of Hamburg, on his appointment as purveyor to the mint, had received permission from the elector Frederick August to reside permanently in Leipsic, he being the first Jew to be so privileged. This privilege was extended to his son Levi Gerd. In 1754 another privileged Jew, Baruch Aaron Levi of Dessau, was allowed to settle in Leipsic (Freudenthal, "Aus der Heimat Mendelssohns," pp. 122, 130). During the Seven Years' war several Jewish traders successfully attempted to settle permanently in Leipsic. Although the city council, the estates, the mercantile class, and especially the goldsmiths' gild, opposed the settlement of Jews, and strove to have all non-privileged Jews excluded, and although the council refused all petitions from Jews praying to be allowed to settle in the city, nevertheless from the end of the Seven Years' war on, some Jews remained settled in Leipsic beyond the limits of fair-time, probably by permission of the elector in return for services rendered or to be rendered. Thus, on Aug. 15, 1766, there were thirteen such settlers; on Sept. 9, twelve; and on Oct. 30, eleven. After 1788 Jewish visitors to the fair continued to settle permanently in Leipsic, and the council tried in vain to secure from the elector an order for their banishment. They lived in the inner city and in the suburbs and had their places of business wherever they pleased. But as late as 1835 the Jews living in Leipsic, sixty-six in number, were still precluded from engaging in any incorporated trade and could engage only in petty commerce.

Decisions of the two chambers of the Saxon Diet first brought about a change in favor of the Leipsic Jews. A law of May 18, 1837, permitted them to form themselves into a religious community, and as such to have a common house of prayer. A second law, of Aug. 16, 1838, defined the civil position of the Jews. Civil rights were granted to those who were already residents, with the exception, however, of all municipal and political rights. Jews who were not yet residents had to obtain permission from the ministry of the interior before settling.

The first foreign Jew to obtain the privilege of citizenship (Jan. 7, 1839) was the engraver Solomon Veith of Dresden.

Prayer-Rooms at the Fair.

The Jews present in Leipsic at the fair had their rooms for prayer ("Judenschulen"), varying in number according to the attendance. Generally each one was erected by the members of a certain community and named after the place from which the majority of them came. Thus in 1717, besides the Berlin "Judenschule," there were those of Dessau, Halberstadt, Hamburg, and Prague. In the nineteenth century those of Breslau, Brody, Jassy, and Tiktin (Tikotzin) were added for the visitors at the fair. Sometimes, however, as at the New-Year's fair on Jan. 7, 1704, the Jews were prevented from holding divine service, "absolutely and with all seriousness, either in secret or openly in the city or its suburbs."

The position of "rabbi for the fair" until the beginning of the nineteenth century was usually filled by the rabbi or dayyan of the neighboring community of Dessau. Until 1815, also, the bodies of Jews who died in Leipsic were taken to Dessau for burial (only exceptionally to Halle). In that year the first Jewish cemetery was laid out in Leipsic. During the Michaelmas fair in 1837 Zacharias Frankel, "as chief rabbi of the Jewish communities in Dresden and Leipsic," issued a printed appeal to all Israelites in Germany to assist in building a synagogue in Leipsic. The appeal proved ineffective. Ten years passed before the Jewish community of Leipsic was organized, on the basis of a statute which was approved by the government and which was revised in 1884. On Sept. 8, 1847, Adolf Jellinek was installed as preacher and religious teacher. Preaching in German was introduced in Leipsic at a comparatively early date; first in the so-called Dessau synagogue, then in the German Jewish temple Bet Ya'akob. As early as 1818 Joseph Wolf, preacher in Dessau, preached in Leipsic during fair-time; L. Zunz preached there in 1820; I. N. Mannheimer in 1821; Immanuel Wolf in 1822; and I. L. Auerbach was preacher until 1845. Preaching in German was introduced into Leipsic by the members of the Namburg congregation in 1820; and it was due to the popularity of the German sermons delivered by famous preachers to the throngs which gathered in Leipsic from various parts that the practise was introduced also into Berlin, Königsberg, Vienna, Magdeburg, Dresden, and many other communities (Kayserling, "Bibliothek Jüdischer Kanzelredner," i. 4 *et seq.*). Jellinek preached at first (1845) in the Berlin private synagogue for visitors to the fair in Leipsic. In 1849 this synagogue passed into the hands of the community. On Sept. 10, 1855, a new synagogue was dedicated; and in 1864 a new cemetery was opened.

Community Organized.

Jellinek, who was called to Vienna at the close of 1857, was succeeded by Abraham Meyer Goldschmidt (1858–89; from 1887 assisted by Abraham Eckstein). Since 1888 Nathan Porges has been officiating as rabbi and preacher in Leipsic. Simon Hurwitz (died at an advanced age on March 6, 1900), author of commentaries on the "Tanya" (Warsaw, 1879) and (in Hebrew) on the Mahzor Vitry (Berlin, 1884–93), from about the year 1875 had charge of matters pertaining to the ritual slaughter of animals. From May 29 to July 2, 1869, the sessions of the first Jewish synod and of the first German Jewish "Gemeindetag" were held in Leipsic. The "Gemeindetag" developed into the "Gemeindebund" in 1877, which, finding its existence threatened by an order of the Saxon ministry of the interior, of Dec. 16, 1881, changed its seat from Leipsic to Berlin. In 1901 the Talmud Torah, with Dr. Ephraim Carlsbach as director, was founded; and in the following year another private Orthodox society, the Addi Jeschurun, was established with Dr. A. N. Nabel at its head.

The community of Leipsic, of which, according to civil law, every Jew living in the prefecture of Leipsic is a member, and which is in a state of continual growth, numbered at the last census (1900) 6,314 souls, a little more than half of the total number of Jews in the kingdom of Saxony (12,419). The capital of all the benevolent institutions within the Jewish community amounts to about 1,000,000 marks, of which 700,000 marks is controlled by the directorial board of the community.

——**Typography:** The first book printed with Hebrew type at Leipsic was a Latin work, the "Elementale Hebraicum," of Novenianus, a pupil of Pellicanus and lecturer in Hebrew; it appeared in 1520. The first Hebrew work printed there, however, was an edition of the Psalms published by Melchior Lotther in 1533, and prepared for the press by Anthonius Margarita, who had come to the city two years before as lecturer in Hebrew. There has never been a Jewish printing-press in Leipsic, but in the last quarter of the seventeenth century several Hebrew books were published there through the efforts of F. A. Christiani, a convert. The edition of the commentary of Abravanel on the later prophets which appeared in 1685 is especially noticeable for its beautiful print. The numerous Hebrew works published in Leipsic since the middle of the nineteenth century have all been printed by non-Jewish firms.

D. N. P.

LEIPZIGER, HENRY MARCUS: American educator; born at Manchester, England, Dec. 29, 1853; emigrated to New York in 1865; educated at the College of the City of New York (M.A. 1873) and at Columbia College (LL.B. 1875; Ph.D. 1878). Leipziger was a teacher in the New York public schools (1873–81), becoming assistant superintendent of schools (1891–96), superintendent of lectures for the Board of Education (1890–96), and, in 1896, supervisor of lectures in New York city. He was chairman of the library committee of the Aguilar Free Library (1889–1903), president of the New York Library Club (1900–2), and a member of the circulation committee of the New York Public Library (1903).

Leipziger has taken an active interest in extending the system of manual and industrial training in public schools, and has called special attention to the necessity for Jews to engage in mechanical occupations. He was the director and organizer of the Hebrew Technical Institute in New York (1884–1891), president of the Manual Training Department

of the National Educational Association (1889), a member of the board of governors of the Hebrew Union College (1893–1902), and, since 1899, has been president of the Judæans. Leipziger is the author of "The New Education," New York, 1888, and of a large number of articles on educational and ethical subjects.

BIBLIOGRAPHY: *Who's Who in America*, 1903–5; *The New York Times*, Supplement, Jan. 1, 1900.

A. I. G. D.

LEIRIA: City of Portugal. In 1378 its Jews complained to the king that they were attacked and maltreated by the Christian inhabitants, especially during Holy Week. A Hebrew printing-press was established here in the house of Samuel d'Ortas, who together with his son Abraham issued on July 25, 1492, at the expense of a certain Solomon, an edition of Proverbs, with Targum and commentary. Two years later he printed the Earlier Prophets with the commentaries of Ḳimḥi and Levi ben Gershon. In 1495 the same press issued an edition of Jacob b. Asher's "Ṭur Oraḥ Ḥayyim." Affonso d'Orta, who was a printer at Valencia in 1496, was probably Samuel's son. Leiria, which became later the rendezvous for many Maranos, was the native place of the poet Manuel de Leaõ (Leon).

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 27, 90; Ersch and Gruber, *Encyc.* section ii., part 28, p. 37; Steinschneider, *Hebr. Bibl.* ix. 80; idem, *Cat. Bodl.* col. 2820; Freimann, *Ueber Hebr. Inkunabeln*, p. 9.

G. M. K.

LEITMERITZ, BENJAMIN WOLF: German glossarist and theologian; son of Isaac Levi; lived at the beginning of the seventeenth century. In his "Amarot Ṭehorot," published by his son Saul, he defines and interprets in alphabetical order the difficult words of the Zohar. His "Yesode Torat Mosheh," an exhaustive dissertation on the dogmatical and ethical principles of Judaism, exists only in manuscript.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 581.

S. P. B.

LEITNER, GOTTLIEB WILLIAM: Professor of Arabic; born at Budapest in 1841; died at Bonn March 22, 1899. He was educated at Constantinople and at King's College, London. Showing an aptitude for languages, he was appointed at an early age interpreter to the British commissariat during the Crimean war, with the rank of colonel. He became lecturer in Arabic, Turkish, and Modern Greek at King's College in 1859, and two years later was appointed professor of Arabic and Mohammedan law; he organized the Oriental section of the college. Later he accepted the post of principal of the Lahore Government College, and became the first registrar of the Punjab University, which he established. Leitner founded several literary societies and free public libraries, and published journals in Hindi, Arabic, and English. In 1866 he undertook for the Puñjab government an expedition to the almost unknown region lying between Kashmir and Afghanistan.

Leitner wrote a number of works on Indian subjects. He bought a college at Woking, where he provided religious conveniences for Indian students who came to England for education. He edited the "Asiatic Quarterly Review" and took an energetic part in Oriental congresses. After the congress held in Sweden there was a split in the camp of the Orientalists. Leitner conducted the campaign of his own party with the greatest vigor and perseverance, and succeeded in convening a congress at London in 1891.

BIBLIOGRAPHY: *Jew. Chron.* March 31, 1899; *The Times* (London), March 28, 1899.

J. G. L.

LEJBOWICZ. See FRANK, JACOB.

LEKAH DODI (לכה דודי = "Come, my friend" [to meet the bride]): The initial words of the refrain of a hymn for the service of inauguration of the Sabbath, written about the middle of the sixteenth century by Solomon ha-Levi ALḲABIẒ, who signed eight of its nine verses with his acrostic. The author draws much of his phraseology from Isaiah's prophecy of Israel's restoration, and six of his verses are full of the thoughts to which his vision of Israel as the bride on the great Sabbath of Messianic deliverance gives rise. It is practically the latest of the Hebrew poems regularly accepted into the liturgy, both in the southern use, which the author followed, and in the more distant northern rite.

Its importance in the esteem of Jewish worshipers has led every cantor and choir-director to seek to devote his sweetest strains to the Sabbath welcome-song. Settings of "Lekah Dodi," usually of great expressiveness and not infrequently of much tenderness and beauty, are accordingly to be found in every published compilation of synagogal melodies. Among the Sephardic congregations, however, the hymn is universally chanted to an ancient Moorish melody of great interest, which is known to be much older than the text of "Lekah Dodi" itself. This is clear not only from internal evidence, but also from the rubric in old prayer-books directing the hymn "to be sung to the melody of 'Shubi Nafshi li-Menuḥayeki,'" a composition of Judah ha-Levi, who died nearly five centuries before Alḳabiẓ. In this rendering, carried to Palestine by Spanish refugees before the days of Alḳabiẓ, the hymn is chanted congregationally, the refrain being employed as an introduction only. But in Ashkenazic synagogues the verses are ordinarily chanted at elaborate length by the ḥazzan, and the refrain is properly used as a congregational response.

Ancient Moorish Melody.

At certain periods of the year many northern congregations discard later compositions in favor of two simple older melodies singularly reminiscent of the folk-song of northern Europe in the century succeeding that in which the verses were written. The better known of these is an air, reserved for the 'OMER weeks between Passover and Pentecost, which has been variously described, because of certain of its phrases, as an adaptation of the famous political song "Lilliburlero" and of the cavatina in the beginning of Mozart's "Nozze di Figaro." But resemblances to German folk-song of the end of the seventeenth century may be found generally throughout the melody.

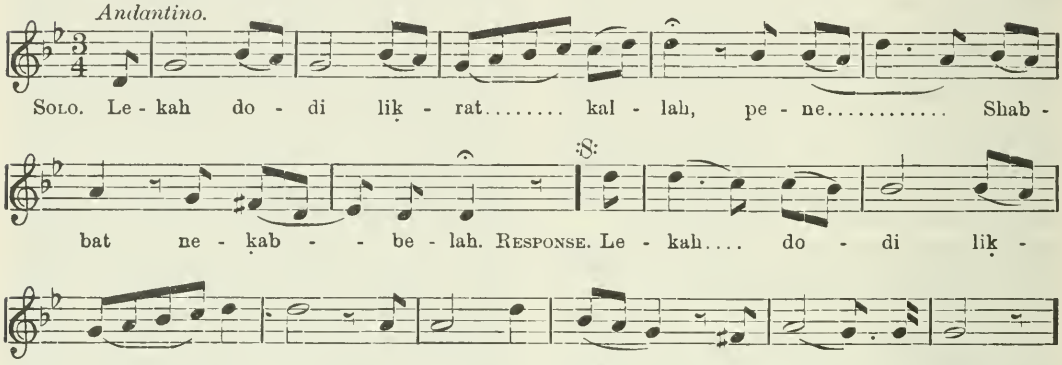
Old German and Polish Melodies.

Less widely utilized in the present day is the special air traditional for the "Three Weeks" preceding

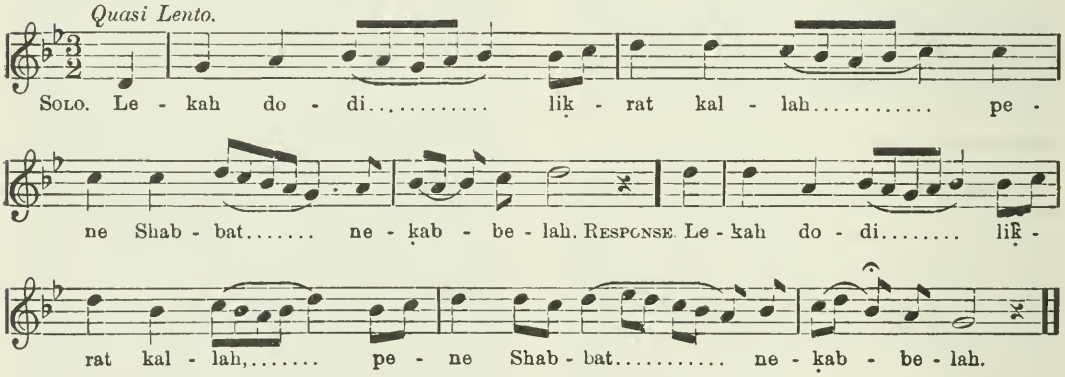
the Fast of Ab, although this is characterized by much tender charm absent from the melody of ELI ẒIYYON, which more often takes its place. But it was once very generally sung in the northern congregations of Europe; and a variant was chosen by Benedetto Marcello for his rendition of Psalm xix. in his "Estro Poetico-Armonico" or "Parafrasi Sopra li Salmi" (Venice, 1724), where it is quoted as an air of the German Jews. Birnbaum ("Der Jüdische Kantor," 1883, p. 349) has discovered the source of this melody in a Polish folk-song, "Wezm ja Kontusz, Wezin," given in Oskar Kolbe's "Piesni Ludu Polskiego" (Warsaw, 1857). An old melody, of similarly obvious folk-song origin, was favored in the London Jewry a century ago, and was sung in two slightly divergent forms in the old city synagogues. Both of these forms are given by Isaac Nathan in his setting of Byron's "Hebrew Melodies" (London, 1815), where they constitute the air selected for "She Walks in Beauty," the first verses in the series. But the melody, which has nothing Jewish about it, was scarcely worth preserving; and it has since fallen quite out of use in English congregations and apparently elsewhere as well.

LEKAH DODI (Melody Before the Fast of Ab)

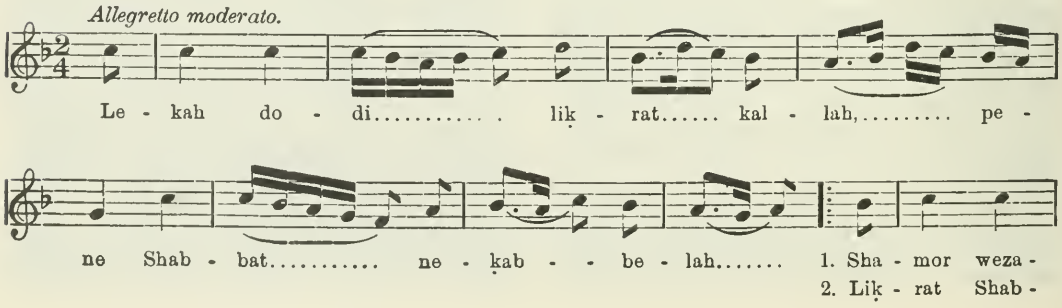
1. MODERN VERSION.

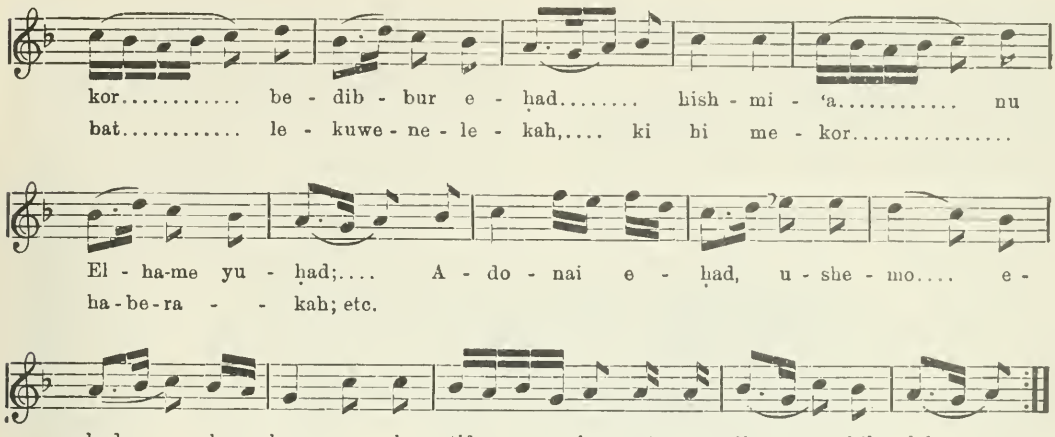


2. MARCELLO'S VERSION, 1724.

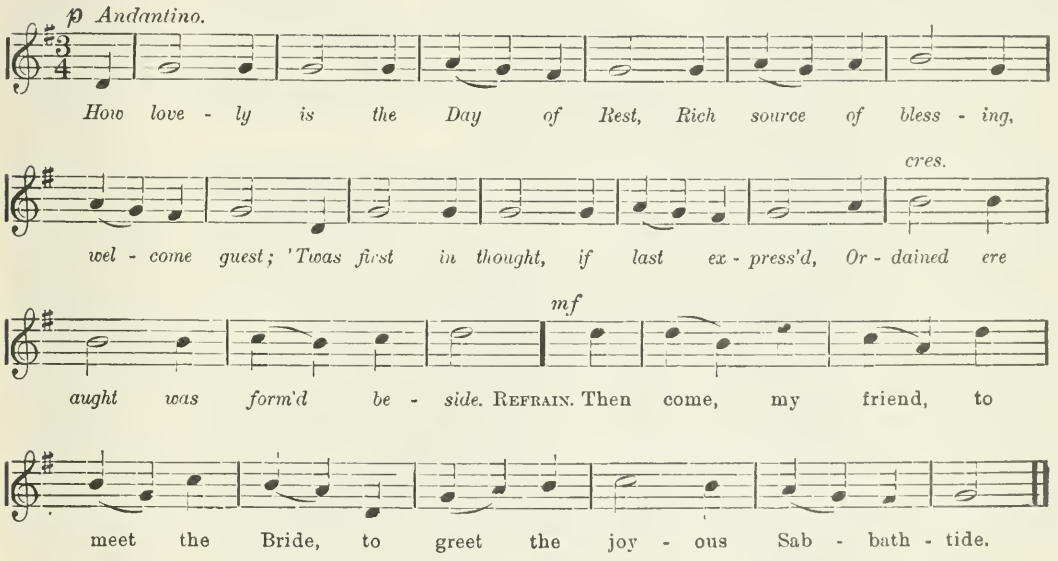


LEKAH DODI (Moorish Chant)





LEKAH DODI (Melody for 'Omer Weeks)



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A. F. L. C.

LEL SHIMMURIM. See Passover.

LELIO DE LA TORRE. See Torre, Lelio de la.

LEMANS, MOSES: Dutch educationist; born at Naarden Nov. 5, 1785; died at Amsterdam Oct. 17, 1832. He was educated by his father and (in mathematics) by Littwack. He became a teacher of religion, and in 1818 chief of the religious school, then recently founded. In 1828 he was appointed teacher of mathematics in the Latin school at Amsterdam. In 1808 he published "Imra-Żerufah," on the pronunciation of the Hebrew language, and some years later a Hebrew grammar, "Rudimenta" (1820). In collaboration with Mulder he published a dictionary, "Hebreeusch-Nederduitsch Handwoordenboek" (1829–31).

To defend the Jews against the accusations of the novel "Levi and Sara," then much in vogue, he wrote "De Geest der Talmudische Heer." Besides, he wrote: a biography of Maimonides, 1815; "Proeve van Talmudische Wiskunde," 1816; "Geschiedenis der Sterrenkunde," 1819; "Handleiding tot het Teekenen van Land-, Zee-, en Hemelkaarten," 2 vols., 1826.

Lemans' chief services to Judaism, however, con-

sisted in his efforts, by translating the prayer-books (1822), to propagate among his coreligionists a knowledge of the Dutch language.

Lemans was a member of several mathematical societies; and many of his papers were published in the works of the society Tot Nut en Beschaving.

Delaville wrote an elegy on Lemans ("Elon Muẓẓab," p. 10).

Bibliography: Ulmann, in *Jaarboeken*, 1836, p. 297 (portrait); Teisjure l'Ange, in *Algemeene Konst-en-Letterbode*, 1833, ii., Nos. 37, 38.

S. E. Sl.

LEMBERG (Polish, **Lwow**): Capital of Galicia, Austria; 180 miles east of Cracow and 60 miles from the Russian frontier. Its population in 1869 was 87,109, of whom 26,694 were Jews; in 1890 it was 127,943, including 36,130 Jews; in 1900 there were 44,801 Jews in a total population of 159,618.

The history of the Jews of Lemberg dates from its foundation in the middle of the thirteenth century. The Jews were among the first settlers, with Ruthenians, Armenians, Tatars, and "Saracens"; they even preceded the German and Polish immigration. These "Saracens" were Karaites, a remnant of the Byzantine Chazars, who migrated from Asia Minor to Ruthenia and Lemberg. The city's records of 1356 distinguished the Karaites as "Saracens" and other Jews as "Judæi" (comp. Sokolow, "Sin'at 'Olam," p. 82, Warsaw, 1882).

Karaites. German Jews expelled from their fatherland settled in Lemberg after its capture by Casimir the Great (1340), who gave the Jews equal rights with the Christians. The Jews of Lemberg enjoyed the same rights under Casimir's successor, Ludwig of Anjou.

Originally, the Jewish quarter was located within the city walls, on the southwest side. The Jews that came later took up their abode outside the walls, in the environs. For a long time the congregation in the city had its own rabbinate, independently of that of the Jews outside; but about the beginning of the seventeenth century they were united under a chief rabbi, with a special bet din for each congregation.

Under Casimir IV. (1447–91) the Jews of Lemberg obtained certain privileges on payment of an exorbitant tax to the king. A general conflagration which visited Lemberg on Aug. 5, 1494, destroyed most of the Jewish dwellings. The Jews were permitted to rebuild on easy terms and, as an inducement to stay, were released from part of their taxes.

Under Sigismund I. the Jews of Lemberg engaged in many commercial enterprises, but the German merchants, fearing Jewish competition, induced the Polish noblemen to check the Jewish expansion of trade. In 1521 the magistrate of Lemberg joined the magistrates of the neighboring cities in a petition to the king to abrogate all commercial privileges enjoyed by the Jews. In a letter from the magistrate of Lemberg to that of Posen the Jews are referred to as "infidels and dangerous competitors of Christian merchants." The Cracow diet was induced to propose such measures "to save the Church from ruin." The king, however, refused to sanction them. In his veto he maintained that the Jewish commercial activity was essential to the welfare of the community at large. It was shown that out of a total of 3,700 merchants in Lemberg only 500 were Christians; that the Jews lived economically and were satisfied with small gains, while the Christians were spendthrifts and extorted large profits from purchasers. Furthermore, the Jews promoted a large export trade with Wallachia and Asia Minor, which exceeded the imports and thereby drew money into the country. Jewish business privileges then extended only to the sale of wax, leather, and cattle. The sale of cloth was not permitted them, except at regular fairs. Yet the Jewish merchant was indispensable to the inhabitants of Lemberg; even after the fire in 1527 it was necessary to promise the Jews twenty years' immunity from taxes and to extend their cattle-dealing privileges from 500 to 2,500 head per annum to each dealer as an inducement to them to stay in Lemberg.

Taxes and Business Restrictions.

Moses Niemiec was made a citizen in return for his conveying a piece of ground to the city authorities for the erection of a public building. Certain privileges and restrictions of trade passed by the diet in 1581 were renewed in 1592 (see Caro, "Gesch. der Juden in Lemberg," p. 37).

While the Jews in Lemberg suffered restrictions in business, they were not subjected to religious persecutions. Indeed, the Ruthenians suffered just as severely from trade restrictions. It is to the credit of the magistrate of Lemberg that he protected the Jews against the force sent by Pope Pius II., in 1463, under one Szczesny, to aid Hungary in her struggle against the Turks. Szczesny's soldiers would have slain the Jews, but the magistrate of Lemberg shut the gates against them until the Jews had secured themselves by the payment of a ransom. The persecution of the Jews in Lemberg did not commence before Sept. 1, 1592, when the archbishop, Solikowski, invited the Jesuits to build a church in Lemberg; the date of that event is marked in black letters in the Jewish calendar. It was the beginning of the anti-Jewish movement in Lemberg, and blood accusations and desultory attacks soon culminated in murder and plunder. Jesuit machinations in 1603 resulted in the confiscation of the Jewish synagogue and grounds for a Jesuit church and school, on the pretext that the Jewish title to the property was invalid. The Jews protested, but the courts decided against them, and they were compelled to deliver the keys of the synagogue to the Jesuits. Fortunately for the Jews, their opponents were divided; Rabbi Kalman of Worms and his wife, Rosa ("the golden Rose"), appealed to Archbishop Zamoyski, and finally succeeded in reclaiming the property, after a lapse of four and a half years, by paying a ransom of 4,000 guilders. On Purim, 1609, the synagogue was rededicated with great rejoicing, and a special hymn by Isaac ha-Levi was sung. The hymn was afterward inserted in the liturgy for the Sabbath following Purim and was recited annually.

Protection of the Magistracy.

In Sept., 1648, the Cossacks under Chmielnicki besieged Lemberg and reduced the town to the verge of starvation, withdrawing upon receiving

an enormous ransom, a considerable part of which was paid by the Jews.

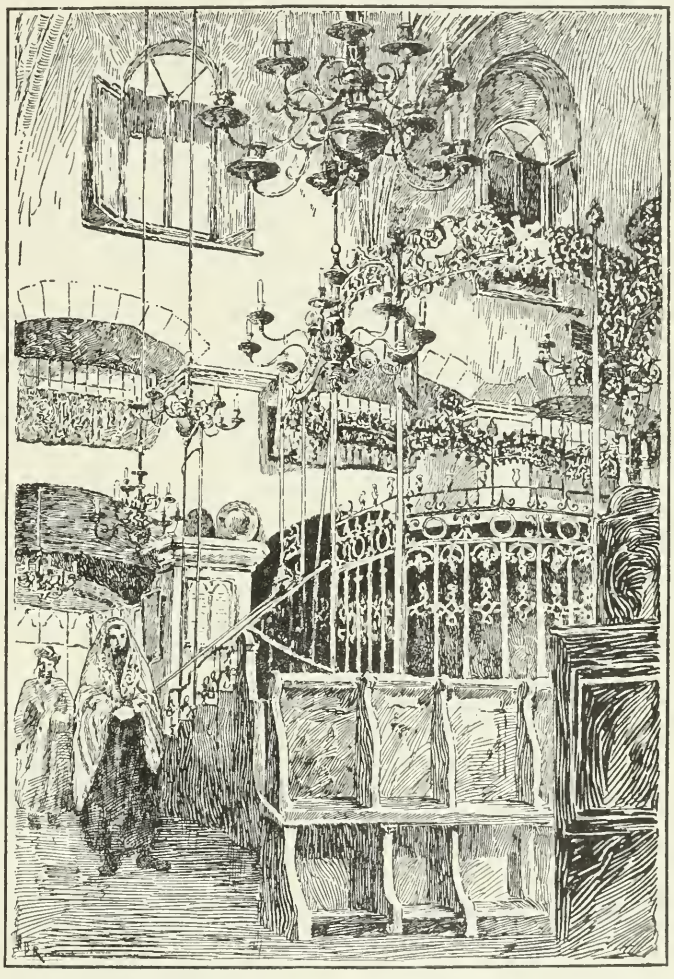
The Jesuits concocted another blood accusation in 1728, and incited the followers of Shabbethai Ẓebi, the false Messiah, against the Jews in Lemberg. The Frankists had been solemnly excommunicated by the rabbis of Lemberg in 1725; the Jesuits, therefore, induced the Frankists to revenge themselves by embracing Christianity and accusing the Jews of using Christian blood for the Passover service. The canon De Mikulski later arranged for a disputation in Lemberg in June, 1759, between the rabbis and the Frankists, which resulted in renewed persecution of the Jews of Lemberg.

Lemberg was, also, a center of modern Ḥasidism; but such men as Joseph Perl (1773–1839) and Solomon Löb Rapoport (1790–1807) opposed the movement, the former by the establishment of a model high school for Jewish and secular instruction and with his persuasive pen, especially in his "Megalleh Ṭemirin," written in a peculiar Hebrew jargon, and exposing the methods of the Ḥasidim. Rapoport founded a literary circle with a library supported by Judah Löb Mises (d. 1831), thus providing ambitious young men with a liberal education.

Lemberg is well provided with Jewish institutions. The first synagogue was built by the Karaites in 1582. The Ashkenazic synagogue, the title to which was contested by the Jesuits, followed in 1632; this ancient building has capacious vestry-rooms that are now used as separate synagogues. Since the Karaites removed from Lemberg their synagogue has been occupied by Rabbinite Jews. Altogether, Lemberg has three large synagogues and nine smaller synagogues, two batte ha-midrashot, the "Chorschule," or "Temple" (dedicated in 1846), a commodious Jewish hospital, an orphan asylum, a technical school, regular Talmud Torah schools, and several yeshibot. A new Jewish hospital costing 800,000 crowns ($160,000) was founded Oct. 1, 1902, to commemorate the seventieth birthday of Prof. Moritz Lazarus.

Institutions.

Title to the old Jewish cemetery was granted by the city authorities in 1414, when several burials had already been made, as indicated by a tombstone, of a youth named Jacob, dated 1348, and by another tombstone, of Miriam, or Marysia, daughter of Samuel, dated 1380 (Tammuz 2d). This cemetery is surrounded by a stone wall, with Karaite graves close to the wall. The second cemetery was opened in 1856.



Interior of the Synagogue on Wechslergasse, Lemberg.
(From "Die Oesterreichisch-Ungarische Monarchie in Wort und Bild.")

Lemberg has seven Jewish printing establishments, the first dating from 1611. During the eighteenth century it was the principal Austrian center for Hebrew publications. Since the removal of censorship in 1848 the printing of Jewish works has greatly increased. As a commercial and industrial center Lemberg is even more important than Cracow. Next to the Germans, the Jews control the greatest amount of business.

The following is a list of the rabbis of Lemberg:

Levi b. Jacob Kikenes (d. 1503; it is doubtful if he was ever official rabbi); **Kalman of Worms** (teacher of Isserles; rabbi from 1518 to 1560); **Asher b. Isaac Kohen** (d. 1582); **Eliezer** (son-in-law of Kalman of Worms; d. 1590); **Moses b. Mordecai Ashkenazi** (d. 1600); **Jacob Koppel b. Asher ha-Kohen** (d. 1630); **Mordecai Ẓebi-Hirsch Ashkenazi** (d. 1636); **Joshua-Höschel Falk b. Joseph** (author of "Maginne Shelomoh" and "Pene Yehoshua'"; d. in Cracow

1648); **Meshullam Salzburg b. Abraham Ashkenazi** (d. 1645); **Joseph b. Eliakim Goetz** (d. 1652); **David b. Samuel ha-Levi** (d. 1667; author of "Ture Zahab"); **Hirsch Klausner** (rabbi in the city); **Judah b. Jacob of Lublin** (rabbi outside the city; d. 1697); **Elijah b. Abraham Kalmankes of Lublin** (d. 1636, while delivering a lecture on the Sabbath preceding Passover); **Solomon b. Isaac ha-Levi** (d. 1638); **Me'ir b. Abraham Sack** (d. 1654); **Naphtali Herz b. Judah Selki of Cracow** (d. 1669); **Ẓebi Hirsch b. Zechariah Mendel Klausner** (d. 1691 in Lublin); **Moses Phinehas b. Israel Ḥarif** (d. 1702); **Joel b. Isaac (Eisik) Heilprin** (d. 1710); **Ẓebi Hirsch b. Jacob Ashkenazi** (the "Ḥakam Ẓebi"; d. 1718); **Simḥah b. Naḥman ha-Kohen Rapoport of Lublin** (d. 1718); **Moses Ḥayyim Lemberger** (d. 1725); **Jacob Joshua b. Ẓebi Hirsch** (till 1731; d. 1756 in Berlin); **Judah Löb Oettinger b. Eliezer ha-Levi** (d. 1739); **Aryeh Löb b. Saul of Cracow** (d. 1771); **Ḥayyim ha-Kohen Rapoport b. Simḥah** (d. 1741); **Solomon b. Moses Chelma** (author of "Merkebet ha-Mishnah"; d. 1785 in Jerusalem); **Me'ir b. Ẓebi Hirsch Margolioth** (author of "Me'ir Netebim"; d. 1790); **Abraham b. Jacob Koppel** (d. 1828); **Jacob Meshullam Ornstein** (author of "Yeshu'ot Ya'akob"; d. 1839); **Simḥah Nathan Ellenberg**; **Joseph Saul Nathansohn** (author of "Shoel u-Meshib," responsa; d. 1875); **Isaac Aaron Ettinger** (author of a collection of responsa; d. 1891); **Ẓebi Hirsch Ornstein** (d. 1898).

The present rabbis are Isaac Schmelkes and Dr. Caro.

Among the writers whose names are associated with Lemberg are:

Joshua Falk ha-Kohen (Katz) b. Alexander (author of "Sefer Me'irat 'Enayim"; d. 1614); **Abraham Schrenzel ha-Kohen Rapoport** (author of "Eton ha-Ezraḥi"; d. 1651); **Isaac Ḥayyot b. Jacob** (author of "Zera' Yiẓḥaḳ"); **Abraham Ḥayyim b. Naphtali Schorr** (author of "Torat Ḥayyim"; d. 1632); **Abraham b. Moses Heilbron Ashkenazi** (author of "Ahabat Ẓiyyon"; d. 1649); **Me'ir b. Samuel Te'omim** (author of "Birkat Yosef"); **Joseph b. Me'ir Te'omim** (author of "Peri Megadim"); **Samuel Solar** (author of "Shem me-Shemuel"); **Ẓebi Hirsch Rosanus** (author of "Tesha' Shiṭṭot"); **Meshullam b. Joel Kohen** (author of "Piṭḥe Niddah"); **Isaac b. Ẓebi Ashkenazi** (author of "Torat ha-Ḳodesh"); **Abraham Mendel Mohr** (author of "Shebile 'Olam").

The present (1904) president of the Cultus Gemeinde is S. von Horowitz.

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H. R. J. D. E.

Following is a summary of the provisions of the regulation of 1569:

The waywode must appoint, as his representative for the administration of Jewish affairs, none but an estated Polish nobleman.

The Jewish books or records must be kept in the Jewish prayer-house, or synagogue, encased, and under lock and key.

If the judge [a Polish nobleman] having the books in his possession inserts therein any records or regulations whatsoever without the consent of the Jewish elders, such records or regulations shall be void.

The judge has no right to appoint, without the consent of the Jewish elders, a secretary for the keeping of the Jewish books.

The Jewish elders shall be elected by the members of the community only. The election of the elders must be approved by the waywode.

The waywode shall not impose upon a Jew a fine greater than three ten-copeck pieces; the judge receives as his fee from the offender one pound of pepper, in compliance with the prescriptions of the royal statute [*i.e.*, the privileges of Boleslav of Kalisz]. These fines, moreover, must be in conformity with the law, and must be imposed by the judge in conjunction with the Jewish elders.

The Jewish synagogue can not be closed nor its property attached otherwise than by special imperial order.

The right is left to the Jews to kill their cattle and sell them to Christians and to any others as they will, in compliance with the customs practised among other Jews, as those of Cracow, Posen, and Lublin.

The Jewish elders have the right to punish Jews by excommunication or otherwise, in compliance with their Law, and none shall hinder them in so doing.

The waywode has no right to appoint any rabbi other than the one elected to the office by the Jews themselves.

The judge appointed by the waywode has no right to make any decree except in conjunction with the Jewish elders. The elders shall be tried only by the waywode or by the judge appointed by him, and may then appeal to the tribunal of the king himself; summoned otherwise, they are not obliged to respond, and may treat such a summons as unauthoritative.

BIBLIOGRAPHY: Bershadski, in *Voskhod*, Sept., 1895, pp. 7–9.

H. R. A. S. W.

LEMBERGER, JUDAH LÖB: Judæo-German author of the seventeenth century. He was probably the son of the publisher Abraham Lemberger of Prague. Judah Löb Lemberger was the author of a work in Judæo-German, entitled "Ein Hübsch Göttlich Büchel" (Prague, n.d.), a selection of moral sayings from the Talmud and other rabbinical works, with an appendix, "Ḥibbuṭ ha-Ḳeber," on the sufferings of the dead in the grave.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1337; *idem*, in *Serapeum*, 1848, pp. 324, 333.

G. A. S. W.

LEMBERGER JÜDISCHE ZEITUNG. See PERIODICALS.

LEMMLEIN (LÄMMLIN), ASHER: Pretended forerunner of the Messiah. He appeared in Istria, near Venice, in 1502, and announced the coming of the Messiah in that very year, provided the Jews showed repentance and practised charity. Having gained many adherents in Italy, Lemmlein traveled through Austria and Germany, receiving there both sympathy and credence. Even Christians are said to have believed in his Messianic prophecy. The chronicler Ganz relates that his grandfather destroyed an oven destined for the baking of unleavened bread, firmly believing that at the next Passover he would be with the Messiah in Palestine. There were much fasting, much praying, and much distribution of alms wherever Lemmlein passed, so that the year of his propaganda was called the year of penitence. But he suddenly disappeared; and the agitation came to an end.

BIBLIOGRAPHY: Ganz, *Ẓemaḥ Dawid*, ed. Frankfort, 1692, p. 43a; Joseph ha-Kohen, *Dibre ha-Yamim*, ed. Amsterdam, p. 53b; Grätz, *Gesch.* ix. 242 and note 3.

G. I. Br.

LEMON, HARTOG (called in contemporary Hebrew works **Hirz b. Hirsch Wiener** or **Hirz**

Levi Rofe): Dutch physician and worker for the emancipation of the Jews; born about the middle of the eighteenth century; died at an advanced age at Amsterdam Dec. 5, 1823. On the completion of his medical studies he was appointed physician for the poor by the parnasim of the Ashkenazic community of Amsterdam (1788). When the French took possession of Holland (1795), Lemon became one of the leaders of the Felix Libertate Society, which aimed at winning civic equality for the Jews (see Amsterdam). The parnasim, who did not approve of this movement, dismissed him from his office (April, 1795). Lemon, however, continued his efforts to procure the emancipation of the Dutch Jews; and he interested himself also in the organization of a new Jewish community at Amsterdam. He was successful in both directions: the Jews of Holland were emancipated on Sept. 2, 1796; and on June 23, 1797, Lemon as president delivered the inaugural address of the synagogue of the new congregation Adath Jeschurun (published Amsterdam, 1797). On Aug. 1, 1797, Lemon, together with S. Bromet, was elected a member of the parliament ("Nationale Conventie"). The Adath Jeschurun also sent him, together with two other members, as delegate to the Great Sanhedrin at Paris, where he delivered two discourses ("Bijdragen Betrekkelijk de Verbetering van den Maatschappelijken Staat der Joden," part i., pp. 471–472, 513–515, The Hague, 1806–7).

When in 1808 the two congregations were reunited, Lemon was a member of the Opper Consistorie der Hollandsche-Hoogduitsche Israelietsche Gemeenten in Holland.

Accused of participating in a conspiracy against the French government, Lemon was suddenly arrested during the night of Feb. 12–13, 1813, and sentenced to two years' imprisonment and a fine of 500 francs, with costs. He was taken first to the state prison at Ham (France), and then to Amiens, and was not liberated until April 6, 1814. On his return to Holland he wrote a defense, under the title "Jets Over de Nooit Plaats Gehad Hebbende Zamenzwering te Amsterdam in Februari, 1813" (Amsterdam, 1815).

Lemon was a physician of repute. His two works, "Voorschrift ter Genezinge van de Tusschen-Poozende of Zoogenaamde Koude Koortsen door Middel van Tourniquets" (*ib.* 1808), and "Proeve eener Beknopte en Letterkundige Geschiedenis van het Stelsel van Brown" (*ib.* 1811), testify to his scientific attainments. Among his other literary works may be mentioned a Dutch translation of the German tragedy "Bella" (*ib.* 1789).

One of Lemon's daughters was married to J. Littwak, a well-known Jewish mathematician of Amsterdam, who also took part in the struggle for emancipation.

D. S. Se.

LEMOS, HENRIETTE DE. See Herz, Henriette.

LEMUEL: A king mentioned in the superscription to Prov. xxxi., which is addressed to him by his mother. Various theories have been proposed in explanation of the superscription. Cheyne reads "Jerahmeel." Others (*e.g.*, Wildeboer) join the phrase "Lemuel the king" with the following word, "massa" (A. V., following the Masoretic punctuation, "prophecy"), which they take as a proper name, and read "King of Massa," an Ishmaelite people (Gen. xxv. 14). Toy ("Proverbs," p. 539) rejects this together with any symbolical interpretation. The word "Lemuel," like "Lael," means "Godward" (comp. Gray, "Hebrew Proper Names," p. 207, *s.v.* "Nemuel").

E. G. H. E. I. N.

LENCHITZA (Polish, **Leczyca**): District town in the government of Kalisz, Russian Poland. On April 20, 1639, members of its Jewish community were accused of ritual murder, owing to the disappearance of a Christian child, aged one and one-half years, from the neighboring village of Kamashitza, and the subsequent discovery, in the adjacent woods, of its body covered with many wounds. Suspicion fell on a local tramp, Foma, who, when arrested and questioned, confessed to having abducted the child at the instigation of the Jews of Lenchitza. The ancient right of appeal to the king being ignored, the case was tried by the local authorities, who were openly prejudiced against the Jews. Many members of the community were placed on the rack; and two of them, Lazar and Maier, were quartered. The monks in the local Bernardine monastery made use of the incident to inflame popular hatred against the Jews. They placed the remains of the supposedly martyred child in the cathedral, together with a painting and a detailed description of the murder. The superstitious Catholic masses made pilgrimages to the relics of the supposed saint; and the income of the Bernardine monastery was thereby greatly augmented. In commenting on the frequent charges of ritual murder against the Jews shortly before the Cossack uprisings, Bershadski says: "Such was the condition of the Jews on the eve of the Cossack and Shlyakhta wars. Abandoned by the kings and the Shlyakhta, and in constant warfare with the clergy, they were helpless in dealing with the accusations of ritual murder. Such accusations were, moreover, easily spread. When a child left alone had disappeared, and its body had been found covered with wounds several days or a week later in the woods, it was immediately concluded that the members of the nearest Jewish community were guilty of the murder. They were formally charged with it; legal proceedings were instituted; and the rack invariably showed the guilty one!"

Among the prominent rabbis born at Lenchitza should be mentioned Rabbi Ephraim, author of "'Olelot Efrayim," who died in 1619.

The Jewish community of Lenchitza suffered severely at the hands of the Polish general Czarniecki, 300 of their number perishing by the sword. In 1710 seven Jews were burned at the stake under the accusation of stealing consecrated bread and of practising the magic arts.

At the present time (1904) the Lenchitza Jews number about 2,000 in a total population of 9,044.

Bibliography: S. Bershadski, *Sturinnoe Sredstvo*, in *Voskhod*, 1894, x.; Dubnow, *Istori Cheskiya Soobshcheniya*, ib. 1895, ii.

H. R. J. G. L.

LENGFELD, FELIX: American chemist; born at San Francisco Feb. 18, 1863; educated at the San Francisco College of Pharmacy, the University of California, Johns Hopkins University, and at Zurich, Liége, Munich, and Paris. Lengfeld has been fellow of Johns Hopkins University (1887–88), professor of chemistry in the South Dakota School of Mines (1890–91), instructor in chemistry at the University of California (1891–92), and docent-instructor and assistant professor in chemistry at the University of Chicago (1892–1901). He is the author of "Laboratory Manual of Inorganic Preparations," and has contributed numerous articles to American and foreign journals of science.

A. I. G. D.

LENTILS (Hebr. "'adashim"; Arabic' "'adas"): Edible seeds first mentioned in the Old Testament in Gen. xxv. 29–34, where it is related that Jacob gave Esau "bread and pottage of lentils" for his birthright. Lentils were also among the provisions brought by Barzillai to David when the latter was in exile (II Sam. xvii. 28); and they seem to have been, as at present in Palestine and in other countries, a common article of food (comp. *ib.* xxiii. 11). From Ezek. iv. 9 it appears that in times of scarcity lentils, ground and mixed with other ingredients, were made into bread, a practise still in vogue in modern Egypt.

According to De Candolle ("Origin of Plants," p. 257), the lentil (*Ervum Lens*) was probably a native of western Asia. In some parts of Palestine it is still the predominant crop. Of the several varieties the red lentil (comp. Gen. xxv. 30) is considered the best. The lentil held a high place also among the ancient Egyptians, and the variety of Pelusium was especially celebrated (comp. Vergil, "Georgics," i. 228; Pliny, "Historia Naturalis," xvi. 201).

In Talmudic times lentils seem to have been one of the staple foods of Palestine. Thus in Pes. 3b lentils as human food are contrasted with barley as food for cattle (comp. Shab. 76b). In Beẓah 14b they are even referred to as a feast-day dish in the house of Gamaliel. The Egyptian lentil is pointed out as being of medium size, and as the measure of a particle from a "creeping thing" ("sherez") to cause uncleanliness (Kelim xvii. 8; comp. Ma'as. v. 8). In connection with Gen. xxv. it is said (B. B. 16b; comp. Gen. R. lxiii. 14) that lentils form a suitable dish for mourners because they have no "mouth" (*i.e.*, "slit"), like the mourner who in his anguish is struck dumb, and by their round form they symbolize the going around of trouble and loss in this world.

Bibliography: Tristram, *Nat. Hist.* p. 461, London, 1867.

S. S. I. M. C.

LEO: Court physician to Grand Duke Ivan III. Vassilivich of Russia; executed at Moscow April 22, 1490. With the arrival at Moscow of the grand duke's second wife, Sophia Palæologus, niece of Constantine, the last Byzantine emperor (1473), active intercourse began between Russia and western Europe. In 1490, when the brother of the grand duchess, Prince Andreas of Morea, and the Russian ambassador to Rome visited the court of Moscow, they brought with them, besides some artists and mechanics, a physician from Venice, named Leo. He was a Jew by birth, and is mentioned by the Russian historians as "Mister Leon Zhidovin" (= "the Jew"). He was probably the first physician from western Europe to enter Russia.

Leo had to pay for his temerity with his life; for he fell a victim to the superstition of the Muscovites. Soon after his arrival he had an opportunity to show his skill. Ivan Ivanovich, the son of the grand duke, had the gout; Leo, placing too much faith in his skill, assured the grand duke that he could effect a cure, and pledged his head in case of failure. He treated the patient with herbs and dry-cuppings; but the prince became worse, and died March 7, 1490. At that time the people believed in the infallibility of medical science, and accordingly they accused the unsuccessful physician of ill-will. Leo was arrested, and, after the forty days of mourning had elapsed, was publicly beheaded at Bolvanov Place.

Bibliography: Richter, *Gesch. der Medicin in Russland*, i. 228–234; *Russkaya Lyetopis po Nikon. Spisku*, vii. 125; *Polnoe Sobranie Russkikh Lyetopisei*, vi. 239; *Vremennoe Moskovskoe Obshchestvo Istorii*, v. 5; Solovyev, *Istoriya Rossii*, v. 84, 260 (where the author erroneously calls Leo a German).

H. R. M. R.

LEO III.; LEO IV. See Chazars.

LEO X. (GIOVANNI DE MEDICI): Two hundred and twenty-fourth pope; born at Florence Dec. 11, 1475; elected March 11, 1513; died Dec. 1, 1521. His pontificate was very favorable for the Jews in general and for the Jews of Rome in particular. The latter saw in the kind treatment they received at his hands a sign of the arrival of the Messiah; and so much impressed were they with this idea that the leaders of the Roman community asked those of Jerusalem if such signs were not visible in the Holy Land. While still a cardinal, Leo showed his spirit of toleration in bestowing his favor upon two Jewish musicians, Joan Maria and Jacopo Sansecondo, especially upon the former, who subsequently received from him the title of count. Like his predecessor, Alexander VI., Leo attached to his person as physician the Jewish rabbi Bonet de Lates; and De Lates exercised such influence upon the pope that Reuchlin solicited his intervention in connection with the examination of the "Augenspiegel." Another Jew who was persona grata at the papal court was Sabbatiano Solomonis, upon whom, in acknowledgment of his services, Leo bestowed a yearly pension of 60 gold ducats.

The Jews of Rome were not the only beneficiaries of Leo's generosity. In a bull issued Sept. 8, 1514, Leo expressed his desire that the rights of the Jews should be respected, and repealed the edict of the Bishop of Carpentras, who had prescribed a special badge to be worn by the Jews of Avignon, Carpentras, and Venaissin. Of still greater importance was the bull of Nov. 1, 1519, in which the pope remitted the Jewish hearth and banking taxes, granted amnesty for all offenses committed by Jews, confirmed all the privileges and advantages granted to them by his predecessors, and prescribed that a Jewish offender should be arraigned before qualified judges and should be condemned only on evidence given by trustworthy witnesses. Leo took a lively

interest in Jewish learning. In 1518 he authorized the establishment of a Hebrew printing-office in Rome, and in the same year granted a special privilege for the issuance of a new edition of the Talmud.

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G. I. Br.

LEO HEBRÆUS (Abravanel, Judah): Physician, philosopher, and poet; born in Lisbon in the second half of the fifteenth century, and died at Venice in 1535. He accompanied his father, Isaac Abravanel, when the latter went to Spain and afterward to Naples, and became physician in ordinary to the Spanish captain-general Gonsalvo de Cordova. Thence he went to Genoa and later to Venice, where he finally settled. He never abandoned the faith of his forefathers (B. Zimmels, "Neue Studien," Vienna, 1892; E. Carmoly, "Ozar Neḥmad," ii. 70; Steinschneider, "Monatsschrift," xlii. 420). His most important work, "Dialoghi di Amore" (Dialogues of Love), was written about 1502, and published at Rome 1535. Its polished Italian and the lofty Platonic spirit with which it is imbued made it very popular. In the space of twenty years it went through five editions and was translated twice into French, three times into Spanish, and once into Latin; later also into Hebrew. Beside this work, he wrote, at the request of Pico de Mirandola, an astronomical work, which has remained unpublished, and several Hebrew poems, which have been embodied in the works of his father. He wrote also an elegy on the vicissitudes of the age in which he lived. This book was quite recently published.

BIBLIOGRAPHY: Carmoly, *Médecins Juifs*, pp. 142 *et seq.*; Delitzsch, *Orient, Lit.* 1840, pp. 81 *et seq.*; Geiger, *Ozar Nechmad.* ii. 225, similarly Grätz, *Gesch.* ix. 7 *et seq.*, 236 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1602.

G. M. K.

LEO, LEWIS: Synagogue musician; born in London in 1809; died there Sept. 11, 1876; second son of the Rev. Simon Leo. He was a musician and composer of much ability, and was the first to arrange the various Hebrew chants and melodies for part-singing (1838), which eventually replaced the old "bass-and-singer" style. Leo wrote the music for the inaugural service of the New Synagogue, and for the reconsecration of the Western Synagogue in 1836.

His father, **Simon Leo,** was ḥazzan at the Denmark Court Synagogue, London. In 1826 he removed with the congregation to St. Alban's Place, and continued to officiate there. He was succeeded by his eldest son, **Ansell Leo,** about 1837. The latter left England for New York in 1846, where he held a similar position.

BIBLIOGRAPHY: *Jew. Chron.* Nov. 24, 1876; *ib.* Nov. 2, 1900.

J. G. L.

LEON: Ancient Spanish kingdom, bounded by Old Castile, Portugal, and Galicia. The Saracens ruled here until driven out by the Spaniards, who founded a kingdom of their own, which in 1218 was incorporated with Castile. In this kingdom of Leon, with its capital of the same name, Jews were living at an early date, certainly at the end of the tenth century. They were engaged in cultivating the vine and in various trades. Hebrew bills of sale dating from the beginning of the eleventh century have been found at Leon. Before the year 1006 the Abbess of Santiago purchased a vineyard from the Jew Jayu (Haya). Other Jews of Leon are also mentioned in this period; *e.g.*, Ezekiel, Samuel (1007), Vitas-Ḥayyim (1008), Jacob (1031), and Shem-Ṭob (1049). According to a document preserved in the archives of the Cathedral of Leon, the Infanta D. Fronilda, daughter of D. Pelayo, who restored Christian supremacy after the invasion of the Saracens, purchased Nov. 4, 1053, from the Jew Joseph b. Joab Escapat for the sum of 50 dineros a vineyard at Montaurio; and in 1137 Auro Tota, daughter of Cid Crescent, and her husband, Isaac b. Moses of Leon, sold one-half of a vineyard situated in Castrillo de la Ribera, near Leon, to the "canonicus" Albertin. In 1151 Pedro Pelasz bought a vineyard from Auro, daughter of Cid, and her husband, Abraham b. Meïr Mogusi ("R. E. J." ii. 136, iv. 226).

The earliest Hebrew inscription in Spain was found at Fuente Castro, the ancient "Castrum Judæorum" at Leon; it came from the tombstone of Yaḥya, the son of the goldsmith Joseph b. Aziz of Leon, who died on the 15th of Kislew, 4860 (= Nov. 18, 1100), and is now preserved in the archeological museum at Leon (Rios, "Estudios," p. 29; *idem*, "Hist." i. 169; "R. E. J." ii. 135).

Rights and Restrictions.

The Jews of Leon were assured equal rights with the Christian inhabitants of the country by the Cortes assembled at Leon in 1020 as well as in the Fuero of 1090; they were also permitted to take part in duels; but they were subjected to special taxes. The Bishop of Leon received for himself and his clergy 500 sueldos a year from those taxes. When the Cortes, assembled at Leon in 1349, proposed that the Jews and Moors "living in the cities, boroughs, and villages of the kingdom of Leon" should pay the salaries of the judges and alcaldes, "because they pronounce sentence for them," the king declared that no taxes in addition to the special taxes could be imposed upon the Jews (Cortes de Leon y Castilla, of the year 1349, Pet. ii.). In 1290 the Jews of Leon paid altogether 218,400 maravedis. The most important "aljamas" of the country were: Leon, Mansilla (Mansiella) de las Mulas, Mayorga, Sahagun, Paredes, Valencia de Don Juan, Rueda, Astorga, Almanza, and Carrion de los Condes. At Leon, where the Jews, like those at Mansilla, were very wealthy, there lived in the first half of the fourteenth century D. Abraham Royuelo, who, together with Sara, widow of Samuel Commineto, and Saul b. Uzziah of Mansilla, lent money to the knight Pedro Alfonso de Boygas of Rueda on his estates, which after his death passed into the possession of the monastery of San Miguel de Escalana. D. Abraham, who then rented from the spendthrift prior of the monastery all the privileges and income of the same for a period of twenty-five years, in consideration of 5,000 maravedis a year, was ordered by the king after a few years to renounce all his claims. Many Jews

at Leon, Mansilla, and other cities succumbed to the plague in 1348 and 1349. In 1365 King D. Pedro of Castile obliged the Jews of Leon to contribute to the municipal taxes, from which they had hitherto been exempt. The Jews of Leon escaped neither the persecutions of the year 1391 nor the missionary sermons of Vicente Ferrer in 1412. The storm broke out at Benevent, as a dirge says, sweeping across Leon, Valencia de D. Juan, Astorga, Mayorga, and Palencia (Introduction to Simeon b. Ẓemaḥ Duran's "Magen Abot," ed. A. Jellinek, Leipsic, 1855).

King Alfonso VIII. commissioned the Jews of Mayorga to guard the castle there. Carrion de los Condes was inhabited chiefly by Jews, who enjoyed ancient privileges. The Jews of Valencia de D. Juan erected in 1379 a handsome large synagogue in place of a small one, thereby incurring the anger and envy of the clergy of that city; the synagogue was in consequence transformed into a church soon after its completion. The Jews of Bembibre, a place not far from the city of Ponferrada, had a similar experience. Together with their coreligionists who lived scattered round about, they had replaced their old synagogue by a larger and handsomer building a few years previous to the general expulsion. It had just been dedicated when an abbot of the city forcibly entered it, removed the Torah rolls, set up a crucifix, and consecrated the building as a church. The Jews appealed to the authorities, who ordered the removal of the crucifix, and the restitution of the synagogue to its owners. The abbot, however, insisted that since the building had been dedicated as a church, it must remain a church, and he carried the matter to the Bishop of Cordova, D. Inigo Manrique, formerly Bishop of Leon and subsequently grand inquisitor. The latter decided the case in agreement with a bull of Innocent IV., dated April 15, 1250, according to which the Jews of Leon and Castile were not allowed to build new synagogues without special permission. As they had not complied with this condition they had forfeited their property rights; and the synagogue, having been dedicated as a church, could not be restored to them. The abbot, however, was ordered to erect instead a substantial new building, 200 feet (five "tapicas") high, 35 feet long, and 25 feet wide, on a site to be assigned to him by the city, and to hand it over to the Jews within six months. This verdict was delivered to the abbot in presence of the representative of the "aljamas," R. Isaac Connueto, on May 19, 1490. The synagogue dedicated as a church still exists. Two years later the Jews of the former kingdom of Leon left the country. Their movables and real estate, which they were obliged to sell at any price, fell in part into the hands of the clergy. See Palencia; Sahagun.

Synagogues in Leon.

Bibliography: *Boletin Acad. Hist.* xxxii. 106 *et seq.*, 116 *et seq.*, 132; *R. E. J.* iv. 230, xxxvi. 137 *et seq.*, 140 *et seq.*; Rios, *Hist.* i. 174, 180 *et seq.*, 331, 546 *et seq.*; ii. 57.

G. M. K.

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